

two different confessions under one common government, and, resulting from it, the possibility of changing from one confession to another, have all combined to free the state churches from any rigid interpretation of their theological formulas. A liberal and a conservative theology (rationalist and orthodox) exist side by side within the churches, and while the latter clings to the theology of the 16th century, the former ventures to raise doubts about the truth of such a common and simple standard as the Apostles' Creed. The extreme divergence in doctrinal position is fostered by the fact that the theology taught in the universities is in a great measure divorced from the practical religious life of the people, and the theological opinions uttered in the theological literature of the country cannot be held to express the thoughts of the members of the churches. In each state the sovereign is still held to be the *summus episcopus*. He appoints a minister of public worship, and through him nominates the members of the governing body, the *Öberkirchenrath* or *Consistorium* or *Directorium*. This council deals with the property, patronage and all other ecclesiastical matters. But each parish elects its own council for parochial affairs, which has a legal status and deals with such matters as the ecclesiastical assessments. Delegates from these parish councils form the *Landessynode*. In cases that call for consultation together, the *Consistorium* and the Synod appoint committees to confer. In Alsace-Lorraine about half of those entitled to vote appear at the polls; but in other districts of Germany very little interest is shown in the elections to the parish councils.

The income of the state churches is derived from four sources. The state makes an annual provision for the stipends of the clergy, for the maintenance of fabrics and for other ecclesiastical needs. The endowments for church purposes, of which there are many, and which are destined to the support of foreign missions, clerical pensions, supply of books to the clergy, &c. are administered by the supreme council. The voluntary contributions of the people are all absorbed in the common income of the national churches and are administered by the supreme council. Each parish is legally entitled to levy ecclesiastical assessments for defined purposes.

Appointments to benefices are in the hands of the state (sometimes with consent of parishes), of private patrons and of local parish councils. The number of these benefices is always increasing; and in 1897 they amounted to 16,400, or 300 more than in 1890. The state appoints to 56%, private and municipal patrons to 34%, and congregations to 10% of the whole. Customs vary in different states; thus in Schleswig-Holstein the state nominates but the parish elects; in Alsace-Lorraine the directorium or supreme consistory appoints, but the appointment must be confirmed by the viceroy; in Baden the state offers the parish a selection from six names and then appoints the one chosen.

The Lutheran state churches of Denmark, Sweden and Norway have retained the episcopate. In all of them the king is recognized to be the *summus episcopus* or supreme authority in all ecclesiastical matters, but in Norway and Sweden his power is somewhat limited by that of parliament. The king exercises his ecclesiastical authority through a minister who superintends religion and education. The position and functions of the bishops vary in the different countries. In all the rite of ordination is in their hands. In Denmark they are the inspectors of the clergy and of the schools. In Sweden they preside over local consistories composed of clerical and lay members. The episcopate in all three countries accommodates itself to something like the Lutheran consistorial system of ecclesiastical government.

The two leading religions within Germany are the Evangelical (Lutheran) and the Roman Catholic, including respectively 58 and 39% of the population. The proportions are continually varying, owing to the new migratory habits of almost every class of the population. Generally speaking, the Roman Catholics are on the increase in Prussia, Bavaria, Saxony and Württemberg; and the Evangelicals in the other districts of Germany, especially in the large cities. There is a growing tendency to

mixed marriages, which are an important factor in religious changes.

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LUTHER LEAGUE, a religious association for young people in the United States of America. It began with a local society founded by delegates of six Lutheran church societies in New York City in 1888. The first national convention was held at Pittsburg, Pennsylvania, on the 30th and 31st of October 1895. The basis of the league is the Augsburg Confession. Its membership is open to "any society of whatever name connected with a Lutheran congregation or a Lutheran institution of learning." According to the constitution its objects are "to encourage the formation of the young people's societies in all Lutheran congregations in America, to urge their affiliation with their respective state or territorial leagues, and with this league to stimulate the various young people's societies to greater Christian activity and to foster the spirit of loyalty to the church." The league publishes a monthly paper, *The Luther League Review*, in Washington. According to its official report it had 70,000 members in 1906, which had increased to more than 100,000 in 1910.

LUTON, a market town and municipal borough in the southern or Luton parliamentary division of Bedfordshire, England, 30 m. N.W. by N. of London by the Midland railway, served also by a branch of the Great Northern. Pop. (1901) 36,404. It lies in a narrow valley on the south flank of the Chiltern Hills, on the upper part of the river Lea. The church of St Mary is mainly Decorated, but has portions of Early English and Perpendicular work. It has brasses and monuments of interest and a late Decorated baptistery of stone, an ornate roofed structure, octagonal in form. The font within it is Early English. Luton is the principal seat in England of the straw-plait manufacture, and large quantities of hats and other straw goods have been exported, though in recent years the industry has suffered from increased foreign competition. The industry originated with the colony of straw-plaiters transplanted by James I. from Scotland, whither they had been brought from Lorraine by Queen Mary. The town has also foundries, motor car works and other manufactures. The borough is under a mayor, 6 aldermen and 18 councillors. Area, 3,133 acres.

LUTSK (Polish, *Luck*), a town of southern Russia, in the government of Volhynia, on the Styr, 51 m. by rail N.W. of Kovel. Pop. (1900) 17,701. It is supposed to have been founded in the 7th century; in the 11th century it was known as Luchesk, and was the chief town of an independent principality. In the 15th century it was the seat of a bishop and became wealthy, but during the wars between Russia and Poland in the second half of the 16th century, and especially after the extermination of its 40,000 inhabitants, it lost its importance. In 1791 it was taken by Russia. Its inhabitants, many of them Jews, live mainly by shipping goods on the Styr. Among its buildings is a 16th-century castle. Lutsk is the seat of a Roman Catholic bishop.

LUTTERWORTH, a market town in the Harborough parliamentary division of Leicestershire, England; 90 m. N.N.W. from London by the Great Central railway. Pop. (1901) 1734. It lies in a pleasant undulating country on the small river Swift, an affluent of the Avon. The church of St Mary is a fine building,