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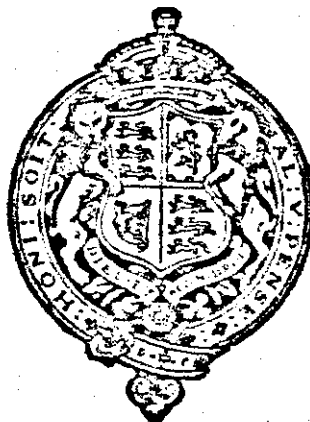
SPECIAL REPORTS
ON
EDUCATIONAL SUBJECTS.

VOLUME II.

EDUCATION IN THE UNITED STATES OF AMERICA

PART 2.

Presented to both Houses of Parliament by Command of His Majesty



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[Introductory Letter to Volumes 10 and 11 of the Series.]

TO SIR GEORGE KEKEWICH, K.C.B.,

Secretary of the Board of Education.

SIR,

I HAVE the honour to present to you the accompanying volumes of Special Reports on various aspects of education in the United States of America.

For many reasons, and not least on account of the close relationship between the English-speaking peoples, American education has always been a subject of special interest to English students. Of recent years this interest has rapidly increased, and the educational methods and experiments in the United States are watched by many English teachers and students with a marked degree of sympathy and attention.

I desire to take this opportunity of thanking many of the chief educational authorities in the United States for their courtesy in supplying information for these volumes; and especially Dr. W. T. Harris, United States Commissioner of Education, not only for the warm welcome and wise guidance which he willingly gives to English students of education visiting America, but for the well-known series of reports issued under his direction. The latter are, in range of topics, in mass of information and in the liberality of their distribution, unrivalled in the world. My cordial thanks are also due to President Nicholas Murray Butler, of Columbia University, in the City of New York, for much valuable information, for help in the revision of some of the proofs, and for the assistance derived from the *Monographs on American Education* published under his editorship for the Paris Exhibition of 1900.

I beg leave also to express my thanks to Sir Joshua Fitch for his kindness in contributing an introductory paper to these volumes.

To each report is appended the name of its author, and it should be understood that the latter alone is responsible for the opinions therein expressed.

I am, Sir,

Your obedient Servant,

MICHAEL E. SADLER,

Director of Special Inquiries and Reports.

December, 1901.

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APPENDIX A.

THE FUNCTION OF EDUCATION IN DEMOCRATIC SOCIETY.*

AN ADDRESS DELIVERED BEFORE THE BROOKLYN INSTITUTE ON
OCTOBER 2, 1897. (FROM THE "OUTLOOK.")

What the function of education shall be in a democracy will depend on what is meant by democratic education.

Too many of us think of education for the people as if it meant only learning to read, write, and cipher. Now, reading, writing, and simple ciphering are merely the tools by the diligent use of which a rational education is to be obtained through years of well-directed labor. They are not ends in themselves, but means to the great end of enjoying a rational existence. Under any civilized form of government, these arts ought to be acquired by every child by the time it is nine years of age. Competent teachers, or properly conducted schools, now teach reading, writing, and spelling simultaneously, so that the child writes every word it reads, and, of course, in writing spells the word. Ear, eye, and hand thus work together from the beginning in the acquisition of the arts of reading and writing. As to ciphering, most educational experts have become convinced that the amount of arithmetic which an educated person who is not some sort of computer needs to make use of is but small, and that real education should not be delayed or impaired for the sake of acquiring a skill in ciphering which will be of little use either to the child or to the adult. Reading, writing, and arithmetic, then, are not the goal of popular education.

The goal in all education, democratic or other, is always receding before the advancing contestant, as the top of a mountain seems to retreat before the climber, remoter and higher summits appearing successively as each apparent summit is reached. Nevertheless, the goal of the moment in education is always the acquisition of knowledge, the training of some permanent capacity for productiveness or enjoyment, and the development of character. Democratic education being a very new thing in the world, its attainable objects are not yet fully perceived. Plato taught that the laborious classes in a modern commonwealth needed no education whatever. That seems an extraordinary opinion for a great philosopher to hold; but, while we wonder at it, let us recall that only one generation ago in

* This essay is reprinted by the kind permission of the author from *Educational Reform, Essays and Addresses*, by Charles William Eliot, LL.D., President of Harvard University. New York: The Century Co. 1898.

some of our Southern States it was a crime to teach a member of the laborious class to read. In feudal society education was the privilege of some of the nobility and clergy, and was one source of the power of these two small classes. Universal education in Germany dates only from the Napoleonic wars; and its object has been to make intelligent soldiers and subjects, rather than happy freemen. In England the system of public instruction is but twenty-seven years old. Moreover, the fundamental object of democratic education—to lift the whole population to a higher plane of intelligence, conduct, and happiness—has not yet been perfectly apprehended even in the United States. Too many of our people think of popular education as if it were only a protection against dangerous superstitions, or a measure of police, or a means of increasing the national productiveness in the arts and trades. Our generation may, therefore, be excused if it has but an incomplete vision of the goal of education in a democracy.

I proceed to describe briefly the main elements of instruction and discipline in a democratic school. As soon as the easy use of what I have called the tools of education is acquired, and even while this familiarity is being gained, the capacities for productiveness and enjoyment should begin to be trained through the progressive acquisition of an elementary knowledge of the external world. The democratic school should begin early—in the very first grades—the study of nature; and all its teachers should, therefore, be capable of teaching the elements of physical geography, meteorology, botany, and zoology, the whole forming in the child's mind one harmonious sketch of its complex environment. This is a function of the primary-school teacher which our fathers never thought of, but which every passing year brings out more and more clearly as a prime function of every instructor of little children. Somewhat later in the child's progress toward maturity the great sciences of chemistry and physics will find place in its course of systematic training. From the seventh or eighth year, according to the quality and capacity of the child, plane and solid geometry, the science of form, should find a place among the school studies, and some share of the child's attention that great subject should claim for six or seven successive years. The process of making acquaintance with external nature through the elements of these various sciences should be interesting and enjoyable for every child. It should not be painful, but delightful; and throughout the process the child's skill in the arts of reading, writing, and ciphering should be steadily developed.

There is another part of every child's environment with which he should early begin to make acquaintance, namely, the human part. The story of the human race should be gradually conveyed to the child's mind from the time he begins to read with pleasure. This story should be conveyed quite as much through biography as through history; and with the descriptions of facts and real events should be entwined charming and uplifting products of the imagination. I cannot but think, however, that

the wholly desirable imaginative literature for children remains, in large measure, to be written. The mythologies, Old Testament stories, fairy tales, and historical romances on which we are accustomed to feed the childish mind contain a great deal that is perverse, barbarous, or trivial; and to this infiltration into children's minds, generation after generation, of immoral, cruel, or foolish ideas, is probably to be attributed, in part, the slow ethical progress of the race. The common justification of our practice is that children do not apprehend the evil in the mental pictures with which we so rashly supply them. But what should we think of a mother who gave her child dirty milk or porridge, on the theory that the child would not assimilate the dirt? Should we be less careful of mental and moral food-materials? It is, however, as undesirable as it is impossible to try to feed the minds of children only upon facts of observation or record. The immense product of the imagination in art and literature is a concrete fact with which every educated human being should be made somewhat familiar, such products being a very real part of every individual's actual environment.

Into the education of the great majority of children there enters as an important part their contribution to the daily labor of the household and the farm, or, at least, of the household. It is one of the serious consequences of the rapid concentration of population into cities and large towns, and of the minute division of labor which characterizes modern industries, that this wholesome part of education is less easily secured than it used to be when the greater part of the population was engaged in agriculture. Organized education must, therefore, supply in urban communities a good part of the manual and moral training which the coöperation of children in the work of father and mother affords in agricultural communities. Hence the great importance in any urban population of facilities for training children to accurate hand-work, and for teaching them patience, forethought, and good judgment in productive labor.

Lastly, the school should teach every child, by precept, by example, and by every illustration its reading can supply, that the supreme attainment for any individual is vigor and loveliness of character. Industry, persistence, veracity in word and act, gentleness, and disinterestedness should be made to thrive and blossom during school life in the hearts of the children who bring these virtues from their homes well started, and should be planted and tended in the less fortunate children. Furthermore, the pupils should be taught that what is virtue in one human being is virtue in any group of human beings, large or small—a village, a city or a nation; that the ethical principles which should govern an empire are precisely the same as those which should govern an individual; and that selfishness, greed, falseness, brutality, and ferocity are as hateful and degrading in a multitude as they are in a single savage.

The education thus outlined is what I think should be meant by democratic education. It exists to-day only among the most intelligent people, or in places singularly fortunate in regard to

the organization of their schools; but though it be the somewhat distant ideal of democratic education, it is by no means an unattainable ideal. It is the reasonable aim of the public school in a thoughtful and ambitious democracy. It, of course, demands a kind of teacher much above the elementary-school teacher of the present day, and it also requires a larger expenditure upon the public school than is at all customary as yet in this country. But that better kind of teacher and that larger expenditure are imperatively called for, if democratic institutions are to prosper, and to promote continuously the real welfare of the mass of the people. The standard of education should not be set at the now attained or the now attainable. It is the privilege of public education to press toward a mark remote.

From the total training during childhood there should result in the child a taste for interesting and improving reading, which should direct and inspire its subsequent intellectual life. That schooling which results in this taste for good reading, however unsystematic or eccentric the schooling may have been, has achieved a main end of elementary education; and that schooling which does not result in implanting this permanent taste has failed. Guided and animated by this impulse to acquire knowledge and exercise his imagination through reading, the individual will continue to educate himself all through life. Without that deep-rooted impulsion he will soon cease to draw on the accumulated wisdom of the past and the new resources of the present, and, as he grows older, he will live in a mental atmosphere which is always growing thinner and emptier. Do we not all know many people who seem to live in a mental vacuum—to whom, indeed, we have great difficulty in attributing immortality, because they apparently have so little life except that of the body? Fifteen minutes a day of good reading would have given any one of this multitude a really human life. The uplifting of the democratic masses depends on this implanting at school of the taste for good reading.

Another important function of the public school in a democracy is the discovery and development of the gift or capacity of each individual child. This discovery should be made at the earliest practicable age, and, once made, should always influence, and sometimes determine, the education of the individual. It is for the interest of society to make the most of every useful gift or faculty which any member may fortunately possess; and it is one of the main advantages of fluent and mobile democratic society that it is more likely than any other society to secure the fruition of individual capacities. To make the most of any individual's peculiar power, it is important to discover it early, and then train it continuously and assiduously. It is wonderful what apparently small personal gifts may become the means of conspicuous service or achievement, if only they get discovered, trained, and applied. A quick eye for shades of color enables a blacksmith to earn double wages in sharpening drills for quarrymen. A delicate sense of touch makes the fortune of a wool-buyer. An extraordinarily perceptive forefinger gives a

surgeon the advantage over all his competitors. A fine voice, with good elocution and a strong memory for faces and parliamentary rules, may give striking political success to a man otherwise not remarkable. In the ideal democratic school no two children would follow the same course of study or have the same tasks, except that they would all need to learn the use of the elementary tools of education—reading, writing, and ciphering. The different children would hardly have any identical needs. There might be a minimum standard of attainment in every branch of study, but no maximum. The perception or discovery of the individual gift or capacity would often be effected in the elementary school, but more generally in the secondary; and the making of these discoveries should be held one of the most important parts of the teacher's work. The vague desire for equality in a democracy has worked great mischief in democratic schools. There is no such thing as equality of gifts, or powers, or faculties, among either children or adults. On the contrary, there is the utmost diversity; and education and all the experience of life increase these diversities; because school, and the earning of a livelihood, and the reaction of the individual upon his surroundings, all tend strongly to magnify innate diversities. The pretended democratic school with an inflexible programme is fighting not only against nature, but against the interests of democratic society. Flexibility of programme should begin in the elementary school, years before the period of secondary education is reached. There should be some choice of subjects of study by ten years of age, and much variety by fifteen years of age. On the other hand, the programmes of elementary as well as of secondary schools should represent fairly the chief divisions of knowledge, namely, language and literature, mathematics, natural science, and history, besides drawing, manual work, and music. If school programmes fail to represent the main varieties of intellectual activity, they will not afford the means of discovering the individual gifts and tendencies of the pupils.

As an outcome of successful democratic education, certain habits of thought should be well established in the minds of all the children before any of them are obliged to leave school in order to help in the support of the family. In some small field each child should acquire a capacity for exact observation, and as a natural result of this acquirement it should come to admire and respect exact observation in all fields. Again, in some small field it should acquire the capacity for exact description, and a respect for exact description in all fields. And, lastly, it should attain, within the limited range of its experience and observation, the power to draw a justly limited inference from observed facts. I need not say that this power of just inference is an admirable one, which many adults never attain as the combined result of their education in childhood and their experience in after life. Yet democratic institutions will not be safe until a great majority of the population can be trusted not only to observe accurately and state precisely the results of observation, but also to draw just

inferences from those results. The masses of the people will always be liable to dangerous delusions so long as their schools fail to teach the difference between a true cause and an event preceding or accompanying a supposed effect. Thus, a year ago our nation came to the very brink of a terrible disaster because millions of our people thought the fall in the price of silver during the past twenty years was the cause of the fall in price of many other American products; whereas the prime cause of the general fall of prices, including the price of silver, was the immense improvement which has taken place since the Civil War in the manufacture and distribution of mechanical power—an operating cause which, in the near future, is going to produce much more striking effects than it has yet produced.

Any one who has attained to the capacity for exact observation and exact description, and knows what it is to draw a correct inference from well-determined premises, will naturally acquire a respect for these powers when exhibited by others in fields unknown to him. Moreover, any one who has learned how hard it is to determine a fact, to state it accurately, and to draw from it the justly limited inference, will be sure that he himself cannot do these things, except in a very limited field. He will know that his own personal activity must be limited to a few subjects, if his capacity is to be really excellent in any. He will be sure that the too common belief that a Yankee can turn his hand to anything is a mischievous delusion. Having, as the result of his education, some vision of the great range of knowledge and capacity needed in the business of the world, he will respect the trained capacities which he sees developed in great diversity in other people. In short, he will come to respect and confide in the expert in every field of human activity. Confidence in experts, and willingness to employ them and abide by their decisions, are among the best signs of intelligence in an educated individual or an educated community; and in any democracy which is to thrive, this respect and confidence must be felt strongly by the majority of the population. In the conduct of private and corporation business in the United States the employment of experts is well recognised as the only rational and successful method. No one would think of building a bridge or a dam, or setting up a power-station or a cotton-mill, without relying absolutely upon the advice of intelligent experts. The democracy must learn, in governmental affairs, whether municipal, State, or national, to employ experts and abide by their decisions. Such complicated subjects as taxation, finance, and public works cannot be wisely managed by popular assemblies or their committees, or by executive officers who have no special acquaintance with these most difficult subjects. American experience during the last twenty years demonstrates that popular assemblies have become absolutely incapable of dealing wisely with any of these great subjects. A legislature or a Congress can indicate by legislation the object it wishes to attain; but to devise the means of attaining that object in taxation, currency, finance, or public works, and to expend the

money appropriated by the constituted authorities for the object, must be functions of experts. Legislators and executives are changed so frequently, under the American system of local representation, that few gain anything that deserves to be called experience in legislation or administration; while the few who serve long terms are apt to be so absorbed in the routine work of carrying on the government and managing the party interests, that they have no time either for thorough research or for invention. Under present conditions, neither expert knowledge nor intellectual leadership can reasonably be expected of them. Democracies will not be safe until the population has learned that governmental affairs must be conducted on the same principles on which successful private and corporate business is conducted; and therefore it should be one of the principal objects of democratic education so to train the minds of the children, that when they become adult they shall have within their own experience the grounds of respect for the attainments of experts in every branch of governmental, industrial, and social activity, and of confidence in their advice.

The next function of education in a democracy should be the firm planting in every child's mind of certain great truths which lie at the foundation of the democratic social theory. The first of these truths is the intimate dependence of each human individual on a multitude of other individuals, not in infancy alone, but at every moment of life—a dependence which increases with civilization and with the development of urban life. This sense of mutual dependence among multitudes of human beings can be brought home to children during school life so clearly and strongly that they will never lose it. By merely teaching children whence come their food, drink, clothing, and means of getting light and heat, and how these materials are supplied through the labors of many individuals of many races scattered all over the world, the school may illustrate and enforce this doctrine of intricate interdependence, which really underlies modern democracy—a doctrine never more clearly expressed than in these two Christian sentences: "No man liveth to himself," and "We are every one members one of another." The dependence of every family, and indeed every person, on the habitual fidelity of mechanics, purveyors, railroad servants, cooks, and nurses can easily be brought home to children. Another mode of implanting this sentiment is to trace in history the obligations of the present generation to many former generations. These obligations can be easily pointed out in things material, such as highways, waterworks, fences, houses, and barns, and, in New England at least, the stone walls and piles of stone gathered from the arable fields by the patient labour of predecessors on the family farm. But it may also be exhibited to the pupils of secondary schools, and, in some measure, to the pupils of elementary schools, in the burdens and sufferings which former generations have borne for the establishment of freedom of conscience and of speech, and of toleration in religion, and for the development of the institutions of public justice. Of course

history is full of examples of the violation of this fundamental democratic doctrine of mutual help. Indeed, history, as commonly written, consists chiefly in the story of hideous violations of this principle, such as wars and oppressions, and the selfish struggles of class against class, church against church, and nation against nation. But these violations, with the awful sufferings that follow from them, may be made to point and emphasize the truth of the fundamental doctrine; and unless the teaching of history in our public schools does this, it were better that the subject should not be taught at all.

Democratic education should also inculcate on every child the essential unity of a democratic community, in spite of the endless diversities of function, capacity, and achievement among the individuals who compose the community. This is a doctrine kindred with that just mentioned, but not identical. It is a doctrine essential to diffused democratic contentment and self-respect, but materially different from the ordinary conception of equality of condition as a result of democracy; for unity is attainable, while equality of condition is unnatural and unattainable. The freedom and social mobility which characterize the democratic state permit, and indeed bring about, striking inequalities of condition; and if the surface of democratic society should be leveled off any day, inequalities would reappear on the morrow, unless individual freedom and social mobility should be destroyed. The children of a democratic society should, therefore, be taught at school, with the utmost explicitness, and with vivid illustrations, that inequalities of condition are a necessary result of freedom; but that through all inequalities should flow the constant sense of essential unity in aim and spirit. This unity in freedom is the social goal of democracy, the supreme good of all ranks of society, of the highest no less than of the lowest.

Another ethical principle which a democracy should teach to all its children is the familiar Christian doctrine that service rendered to others is the surest source of one's own satisfaction and happiness. This doctrine is a tap-root of private happiness among all classes and conditions of men; but in a democracy it is important to public happiness and well-being. In a democracy the public functionary is not a master, but a trusted servant. By excellence of service he earns not only a pecuniary consideration, but also respect and gratitude. This statement applies just as well to a letter-carrier, a fireman, or a village selectman, as it does to a high-school teacher, a judge, or a governor. Democracy applies literally the precept, "If any man would be great among you, let him be your servant." The quality of this faithful service and its rewards should be carefully taught in school to all children of a democracy. The children should learn that the desire to be of great public service is the highest of all ambitions; and they should be shown in biography and in history how the men and women who, as martyrs, teachers, inventors, legislators, and judges, have rendered great service, have thereby won enduring gratitude and honor.

Since it is a fundamental object of a democracy to promote the happiness and well-being of the masses of the population, the democratic school should explicitly teach children to see and utilize the means of happiness which lie about them in the beauties and splendors of nature. The school should be a vehicle of daily enjoyment, and the teacher should be to the child a minister of joy. Democratic society has already learned how to provide itself—at least, in the more intelligent communities—with open grounds in cities, and parks in suburbs, and has in these ways begun to provide directly for the wholesome pleasures of the population. It should be a recognized function of the democratic school to teach the children and their parents how to utilize all accessible means of innocent enjoyment.

Finally, the democratic school must teach its children what the democratic nobility is. The well-trained child will read in history and poetry about patricians, nobles, aristocrats, princes, kings, and emperors, some of them truly noble, but many vile; and he will also read with admiring sympathy of the loyalty and devotion which through all the centuries have been felt by generous men and women of humbler condition toward those of higher. He will see what immense virtues these personal loyalties have developed, even when the objects of loyalty have been unworthy; and he will ask himself, "What are to be the corresponding virtues in a democracy?" The answer is, Fidelity to all forms of duty which demand courage, self-denial, and zeal, and loyal devotion to the democratic ideals of freedom, serviceableness, unity, toleration, public justice, and public joyfulness. The children should learn that the democratic nobility exists, and must exist if democracy is to produce the highest types of character; but that it will consist only of men and women of noble character, produced under democratic conditions by the combined influences of fine inherited qualities, careful education, and rich experience. They should learn to admire and respect persons of this quality, and to support them, on occasion, in preference to the ignoble. They should learn that mere wealth has no passport to the democratic nobility, and that membership in it can be transmitted to children only through the transmission of the sound mental and moral qualities which are its sole warrant. This membership should be the rightful ambition of parents for their children, and of children for their future selves. Every person of the true quality, no matter what his station or vocation, is admitted of right to this simple democratic nobility, which home, church, and school unite in recruiting; and there are, consequently, more real nobles under the democratic form of government than under any other.

CHARLES WILLIAM ELIOT.

APPENDIX B.

BIBLE READING IN THE PUBLIC SCHOOLS OF THE UNITED STATES.*

EXTRACT FROM THE REPORT OF PRESIDENT OF CHICAGO WOMAN'S EDUCATIONAL UNION, 1896-7.

I.—Report concerning Bible reading in the public schools of the United States, prepared by Elizabeth B. Cook, President Chicago Woman's Educational Union.

- (1) Origin of the investigation.
- (2) Detailed report, by States, of the present practice relative to Bible reading in the public schools.
- (3) Tabulated summary of statements made by school superintendents.

* * * * *

In May, 1896, the Chicago Woman's Educational Union requested its president to prepare a statistical and historical report concerning Bible reading in the public schools of the United States. In compliance with the request, letters of inquiry were sent to the 45 State superintendents of schools, all of which, with two exceptions, have been answered. Two forms of blanks were sent to county and city superintendents of schools, one containing the following questions, the other two less :—

- Are portions of the Bible read regularly in all the schools of your city ?
- If not, is the Bible read in part of them ?
- If read, for how many years has this been the custom ?
- If not, was it formerly read there ?
- For how many years ?
- Is there a rule of your board on this matter

Although many of these blanks reached the superintendents after their schools were closed for the summer, and many school officers had no accurate data upon the subject, replies were received in response to these inquiries from every State of the Union. The earnest and cordial spirit pervading these returns was noticeable.

Dividing the United States for convenience into the North and South Atlantic, the South and North Central, and the Western portions, their attitude toward Bible reading in the public schools is found to be as follows :—

NORTH ATLANTIC DIVISION.

MAINE.

Hon. W. W. Stetson, State Superintendent of Schools, Augusta, Me. reports in general as follows :—

"I am very happy to be able to report that the opening exercise in most of the common schools of this State consists of reading a passage of Scripture by the teacher and repeating the Lord's Prayer by the teacher and pupils.

"This custom is so general that I think it is unnecessary to attempt to collect any statistics upon this matter in this State."

* From the Report of the United States Commissioner of Education 1897-98.—Washington, 1899.

Reports from superintendents and school officers from nine of the 16 counties in Maine, received since June 17, 1896, state that there is Bible reading in every school. In the tenth, teachers read or not, as they please.

As soon as the Pilgrims penetrated the wilds of Maine and established schools, the Bible was the Book *essential*. Through public spirit and respect for the Government, in whose interest public schools are administered, daily reading of the Bible has been maintained for two hundred and seventy-one years.

The rule for the opening exercises in the schools of Portland, Maine's chief city, is as follows :—

Reading of select portions of Scripture by the teacher and the repeating of the Lord's Prayer in concert by the pupils shall constitute the opening exercises of the schools.

The practice of the school teachers of Maine is in harmony with the decision of Justice Appleton, which was concurred in by the entire bench of seven members of the Supreme Court of Maine (*see* 38 Maine, 379).

The Maine Court says :—

“ If the Bible, or any particular version of it, may be excluded from the schools because its teachings may be opposed to the teachings of the authorities of any church, the same result may ensue as to any other book. If any one sect may object, the same right must be granted to others. This would give the authorities of any sect the right to annul any regulation of the constituted authorities of the State as to the course of study and the books to be used. It is placing the legislation of the State in the matter of education at once and for ever in subordination to the decrees and teachings of any and all the sects when their members conscientiously believe such teachings. It at once surrenders the power of the State to a government not emanating from the people nor recognised by the Constitution. * * * As the existence of conscientious scruples as to the reading of a book can be known only from the assertion of the child, its mere assertion must suffice for the exclusion of any book in the reading or in the hearing of which it may allege a wrong to be done to its religious conscience. * * * As a right existing on the part of one child, it is equally a right belonging to all. As it relates to one book, so it may apply to another, whether relating to science or morals. * * * As the child may object to reading any book, so it may equally object to hearing it read for the same cause, and thus the power of selection of books is withdrawn from those to whom the law intrusts it, and by the right of negation is transferred to the scholars. The right as claimed undermines the power of the State. It is that the will of the majority shall bow to the conscience of the minority, or to the conscience of one. * * * Nor is this all. While the laws are made and established by those of full age, the right of obstruction, of interdiction, is given to any and all children, of however immature age or judgment.”

NEW HAMPSHIRE.

The New Hampshire School Law, Chapter III, Sections 15, 17, and 18, is as follows :—

“ SEC. 15. No book or tract designed to advocate the tenets of any particular sect or party shall be permitted in any of the schools, nor shall any sectarian or partisan instruction be given by any teacher in the same.

“ SEC. 17. Good morals being of the first importance to pupils, and essential to their highest progress in useful knowledge, instruction therein shall be given in each of the schools, and the principles of truth and virtue faithfully inculcated upon all suitable occasions. The pupils shall be carefully instructed to avoid idleness and profanity, falsehood and deceit, and every wicked way and disgraceful practice, and to conduct themselves in an orderly, courteous, and respectful manner; and it shall be the duty of the instructors, so far as practicable, to exercise a general inspection over them in these regards both in and out of school, and while going to the same and returning home.

"SEC. 18. The morning exercises of all the schools shall commence with the reading of the Scriptures, followed by the Lord's Prayer."

Hon. Fred Gowing, State Superintendent of Schools, Concord, N. H. writes June 20, 1896 :—

"I not only do not object to using the actual Bible, leaving to the teachers' discretion the selection of passages, but encourage it."

Reports from superintendents or teachers in all but one of the counties of New Hampshire have been received. In all the schools of the State, with a very few exceptions, the Bible is read, and has been since the schools were first established (about 1623). Many of the school boards emphasise the State Law for Bible reading with local rules.

VERMONT.

Hon. Mason S. Stone, State Superintendent of Education, Montpelier, Vt., writes :—

"We encourage Bible reading in our public schools, although we have no law requiring it. The Bible is read in nearly every school. The Lord's Prayer and Bible verses are quite generally recited."

Three local reports received show that the general custom from the earliest existence of the schools has been to have the Bible read daily. One of these states that the Bible is not read in the graded schools of the town, but in the outlying districts only. A second states that it always has been read in a part of the schools, and the third that it has always been read in all schools."

MASSACHUSETTS.

Hon. Frank A. Hill, Secretary State Board of Education, Boston, Mass., writes June 15, 1896 :—

"So far as my knowledge, my observation, and my experience go, the schools of Massachusetts read selections from the Bible once a day. The repetition of the Lord's Prayer is generally used in connection with the devotional exercises, and the singing of sacred music, while not universal, is exceedingly common."

The enthusiasm with which chairmen of school boards and other officers of schools send in their affirmative reports (100 received) shows a deep interest in Bible reading in schools. For two hundred and seventy-six years the Bible has been most intelligently read by the people of Massachusetts.

The State Law upon this subject is as follows :—

"SEC. 32. The school committee shall require the daily reading in the public schools of some portion of the Bible without written note or oral comment, but they shall not require a scholar whose parent or guardian informs the teacher in writing that he has conscientious scruples against it to read from any particular version, or to take any personal part in the reading; nor shall they direct to be purchased or used in the public schools schoolbooks calculated to favor the tenets of any particular sect of Christians."

In the current edition of the State School Laws the following annotations are made to this section :—

"The school committee of a town may lawfully pass an order that the schools thereof shall be opened each morning with reading from the Bible and prayer, and that during the prayer each scholar shall bow the head, unless his parents request that he shall be excused from doing so; and may lawfully exclude from the room a scholar who refuses to comply with such order, and whose parents refuse to request that he shall be excused from doing so. (12 Allen, 127.)

"It is the settled policy of the State to require the use of the Bible in the public schools, and since the passage of the Act of 1855 there have been but few objections made.

"The duty of the committees is performed if they require the Bible to be read by the teachers as a part of the morning devotional service. The law does not prescribe, as a rule from which there are to be no deviations, that every pupil who may be able to read the Bible shall be required to do so. In this respect a discretion is vested in the committee. No sectarian books are used in the schools."

Many school committees have local rules, some of which we quote below :—

Rule of the City of Cambridge.

"Morning exercises in all the schools shall begin with reading from the Scriptures and the Lord's Prayer."

Rule of the City of Beverley.

"11. All teachers shall, according to the requirements of the laws of this Commonwealth, as set forth in the public statutes, in Chapter 44, Section 15, exert their best endeavours to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice, and a sacred regard to truth ; love of their country, humanity, and universal benevolence ; sobriety, industry, and frugality ; chastity, moderation, and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded ; and it shall be the duty of such instructors to endeavour to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

"30. The morning session in all the schools shall open with reading from the Bible."

The Chelsea School Law.

"SEC. 45. In each schoolroom the morning exercises shall commence with the reading of suitable selections from the Bible by the teacher, to be followed by the audible repetition of the Lord's Prayer by the teacher alone, or by the teacher and pupils in concert.

"SEC. 46. Good morals being of the first importance to the pupils, and essential to their highest progress in useful knowledge, instruction therein shall be given in each of the schools, in conformity with the provisions of public statutes (Chap. 44, Sec. 15), and the principles of truth and virtue faithfully inculcated upon all suitable occasions. The pupils shall be carefully instructed to avoid idleness, profanity, falsehood, deceit, and every wicked and disgraceful practice, and to conduct themselves in an orderly and proper manner ; and it shall be the duty of their instructors so far as possible to exercise a general inspection over them in these regards both in school hours and while going to and from school."

The Fitchburg Rule.

"SEC. 3. The beginning of the morning exercises in the school shall include the reading of some portion of the Bible without comment, but no scholar shall be required to read therefrom whose parent or guardian shall notify the teacher that he or she has conscientious scruples against such reading."

The Salem Regulation.

"Morning exercises in all the schools shall commence with the reading by the teacher of some portion of the Bible without written note or

oral comment ; but no pupil shall be required to read from any particular version whose parent or guardian shall state in writing that he has conscientious scruples against allowing him to read therefrom."

New Bedford School Law.

[Chapter XV., Sec. 4, as amended December, 1894.]

"*Opening morning exercises.*—A portion of the sacred Scriptures shall be read without comment to the pupils by the teacher of each school at the opening of the morning session ; also a patriotic selection shall be recited or a patriotic song shall be sung by the school ; and the board recommends that the Lord's Prayer be repeated by the teacher alone, or by the teacher and pupils in concert."

The Newburyport Rule.

"SEC. 3. The teachers shall open their respective schools in the morning with reading of the Scriptures and the recitation of the Lord's Prayer, the opening exercises not exceeding ten minutes in length ; and it is recommended that the afternoon services close with singing."

In 1642 an ordinance was passed requiring "chosen men" to take account of the ability of children "to read and understand the principles of religion and the capital laws of this country."

An ordinance establishing grammar schools was passed November 11, 1647, in the preamble of which occurred a clause indirectly showing that our earliest legislators attached importance to a knowledge of the Bible. The clause is [that beginning] as follows :—

"It being one of the chief projects of that old deluder, Satan, to keep men from the knowledge of the Scriptures, etc."

In 1654 an ordinance was passed forbidding the continued employment of teachers who had manifested themselves "scandalous in their lives, and not giving due satisfaction according to the rules of Christ."

More than one hundred years later, in 1789, an Act was passed making it the duty of instructors to impress upon their pupils "the principles of piety, justice, and a sacred regard to truth ; love to their country, humanity, and universal benevolence ; sobriety, industry, and frugality ; chastity, moderation, and temperance, and those virtues which are the ornament of human society, and the basis upon which the Republican Constitution is structured.

"According to the New England theory of life, it was absolutely essential that everyone from early childhood should be taught to 'read and understand the Bible and other good and profitable printed books in the English tongue.'"

This feeling strengthened with the passing years, and, as regards Bible reading in schools, indefiniteness changed to clearness, and option concerning Bible reading to judicious and careful requirement.

RHODE ISLAND.

Under date of June 13, 1896, Hon. Thomas B. Stockwell, State Commissioner of Public Schools, Providence, writes :—

"I inclose extract from the last edition of our school manual, which shows very clearly the relation of the State to the subject of religious and moral teaching in the public schools. Twenty years ago I made quite a careful study of this subject, and embodied it in my annual report, of which I am able to send you a copy.*

"It is my impression that there has not been much change since then. If any change, it is in the direction of less reading of the Bible."

* The great value of this article has led to its insertion almost as a whole on the following pages,

The report states that 10 towns require by rule the reading of the Bible. That in five it is simply recommended by them; that in six either the reading of the Bible or a prayer, generally the Lord's Prayer, is required. In one town some moral or religious exercise is made obligatory. In 12 towns no rule or recommendation upon the specific subject exists.

Passing from rule to practice, Mr. Stockwell found it to be the almost universal custom to open the daily session with some form of devotional exercise, of which the reading of the Scriptures formed an important part.

Returns received directly from 11 towns and cities in Rhode Island ratify, so far as their localities are concerned, Mr. Stockwell's report. They show (1) that the use of the Bible is recommended to teachers; (2) that it has always been the custom in the school; (3) six of the 11 cities and towns report that the Bible is read in every school. The management in one city and in one town have adopted rules requiring Bible-reading. In the rest Bible-reading is optional, but universal in four of the remaining nine localities, and almost universally read in two more, and read in some of the schools of the remaining three. One of these is Providence, the largest city in the State.

Mr. Stockwell's report contains the following on—

Moral Culture.

"While we acknowledge fully the labors of the teachers in this branch of their work, we cannot also fail to recognise the existence of a lower moral tone in the community than formerly prevailed. For various reasons some inseparable from our condition, and others the result of our own negligence, we have fallen upon a period when the public morals are at a low state. In this condition of affairs there is devolved upon the schools the greater necessity for lending all the aid in their power to the work of elevation.

"School officers in their selection of teachers should exercise a wide discretion, and seek for those individuals who can be relied on as efficient and faithful instructors in virtue. Teachers are called upon to throw more of devotion into their work, and to labor for the education of the heart as well as of the head. They must not be satisfied with keeping the letter of the law, but must live up to its spirit with a heartiness that shall carry before it all opposition and indifference.

"The accompanying special report to the general assembly was prepared, as its tenor indicates, in response to a resolution passed by that honorable body at the May Session. I have thought it best to incorporate it in this report in order that it might take a more permanent form, regarding it as of some future value, at least as showing the present status of our schools in reference to this great question.

"To the Honorable the General Assembly :

"I have the honor to present the following report in response to a resolution adopted by your honorable body at the May Session, 1876, to wit :

"*Resolved (the Senate concurring),* That the Commissioner of Public Schools be instructed to report to the General Assembly, at the next January Session, whether any and what means are used in the public schools "to implant and cultivate in the minds of all children therein the principles of morality and virtue," as provided in Section 6 of Chapter 54 of the general statutes."

"The chapter of the general statutes from which the quotation in the above resolution is made is the one which refers mainly to teachers, the conditions of their service, and their duties. The whole section referred to reads as follows: Every teacher shall aim to implant and cultivate in the minds of all children committed to his care the principles of morality and virtue.

"From the tenor of this chapter, and especially of this section, coupled with the fact that the subject of *morals* is nowhere else alluded to in the laws relating to schools, and that such has always been the fact since the

first enactment of the law, I have always supposed it to have been the purpose of the General Assembly to place the subject of moral instruction chiefly in the hands of the individual teachers in preference to those of any official or body of officials.

"In accordance, therefore, with these facts, we cannot expect to find that well-defined system or comprehensive plan of instruction in this department that we should in reference to those subjects which are specifically placed under the control and direction of the school authorities. It needs, however, but a survey of the various reports of the school committees of the several cities and towns in the State for the last few years, and especially for the past year, to show conclusively that the school authorities throughout the State are deeply alive to the importance of the subject, that they are ready and anxious to take as advanced ground in the matter as the sentiment of their respective constituencies will permit, and that they are now exerting a constant influence in all directions upon both teacher and pupil in order to bring them up to a higher moral law.

"Of the means used to secure moral and virtuous development, we naturally consider the Bible first. As a result of my inquiries on the subject, I have received information from all but two of the 36 cities and towns in the State. I find that in 10 towns the reading of the Bible is required by a rule of the committee; that in five it is simply recommended by them; that in six either the reading of the Bible or a prayer, generally the Lord's Prayer, is required, while in one town 'some moral or religious exercise' is made obligatory. In the other 12 towns no rule or recommendation upon this specific subject exists.

"Passing now from rule to practice, I find from the testimony of the several town superintendents that not only in those towns where there is a specific rule or recommendation, but also in all of the others it is almost the universal custom to open the daily session with some form of devotional exercises, of which the reading of the Scriptures forms generally an important part, and often the whole. As a result of my own observation I have noticed that it is now much more common than formerly for the teacher to read the Scripture selection alone, instead of making the exercise a concert or responsive one. This course I believe to be the best calculated to produce the desired impression upon the minds and hearts of the pupils. It will thus be seen that there are but few schools in our State wherein the pupils are not brought into daily contact with the Scriptures, the fountain of all truth, the source of all virtue, the essence of all morality. * * *

"As every school is, in a certain sense, a miniature government and the same principles underlie its existence and control its life as in the case of the nation, it is, of course, both the duty and the privilege of the teacher to call the attention of his pupils to these fundamental ideas and to impress them upon them as the mainspring of their actions. * * *

"A reference to the 'rules and regulations' adopted by the several school committees will, in nearly all cases, I think, reveal the presence of one or more provisions upon the matter of morals and behaviour, and referring to both teacher and pupil. In illustration of this influence I have the pleasure of quoting one rule from each of the recent reports for two towns, situated quite remote from each other, and thus fairly representing the State as a whole.

"The first: 'It shall be the duty of the teachers to use their best endeavors to impress upon the minds of the youth committed to their care and instruction the principles of piety, justice, and a sacred regard for truth; love to their country, humanity, and universal benevolence; sobriety, industry, frugality, chastity, moderation, temperance, and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and they shall endeavor to lead their pupils, as their ages and capacities will allow into a clear understanding of the tendencies of those virtues, to preserve and perfect a republican constitution and secure the blessings of liberty as well as promote their own happiness, and also to point out to them the evil tendency of the opposite vices.'

"The second: 'Good morals being of the first importance, and essential to their progress in useful knowledge, pupils are enjoined to avoid all

vulgarity and profanity, falsehood and deceit, and every wicked and disgraceful practice. They will be expected to conduct themselves in an orderly manner both in and out of school; to be diligent and attentive to their studies; to treat each other kindly and politely in all their intercourse; to respect and obey their teachers, and to be punctual in their attendance.

"From what precedes it will be seen, I think, that the main force to be relied upon for the promotion of moral culture is not so much a system of ethics or a well-organised plan of instruction as the *life* which the teacher lives before his pupils. The most effective means for implanting the seeds of virtue and inculcating a sound morality are often the almost unconscious words and acts of the sincere and faithful teacher, which are, as it were, the spontaneous overflow of his own pure character. * * *

"In recognition of this truth, and also of the consequent responsibility resting upon them, I am glad to be able to report that the school authorities of various towns are adopting more and more stringent rules in reference to the moral qualifications of their teachers. I hope the standard will be raised still higher, and they shall be sought for not merely the negative grace of a character without reproach, but the positive virtue of an aggressive morality."

From "Instruction to Teachers," in the last school manual of Rhode Island, Mr. Stockwell sends the following:—

"*Moral instruction* should by all means be inculcated by the teacher, but yet so as to avoid all sectarian comment or bias.

"The rule as laid down in the law of the State of Massachusetts (*see* text of law under 'Massachusetts'), while it points out and inculcates the duty of the teacher to give moral instruction, is carefully drawn to avoid giving countenance to any attempt to impart sectarian instruction, and may well be followed in this Commonwealth. [And adopted by it and every other Commonwealth in the United States.—Ed.]"

Here follows extract from Massachusetts statutes, as quoted under "Massachusetts" in "Rule of the City of Beverly."

Mr. Stockwell continues:—

"*Reading the Bible and praying in schools.*—The constitution and laws of the State give no power to a school committee, nor is there any authority in the State by which the reading of the Bible or praying in school, either at the opening or at the close, can be commanded and enforced. On the other hand, the spirit of the constitution and the neglect of the law to specify any penalty for so opening or closing a school, or to appoint or allow any officer to take notice of such an act, do as clearly show that there can be no compulsory exclusion of such reading and praying from our public schools. The whole matter must be regulated by the consciences of the teachers and inhabitants of the district, and by the general consent of the community. Statute law and school committees' regulations can enforce neither the use nor disuse of such devotional exercises. School committees may recommend, but they can go no further.

"It is believed to be the general sentiment of the people of Rhode Island that this matter shall be left to the conscience of the teacher, and it is expected that if he read the Bible as an opening exercise, he shall read such parts as are not controverted or disputed, but such as are purely or chiefly devotional; and if he pray at the opening of his school, he shall be very brief, and conform as nearly to the model of the Lord's Prayer as the nature of the case will admit. And in all this he is bound to respect the conscientious scruples of the parents of the children before him, as he would have his own conscientious scruples respected by them in return; always, of course, taking care that in the means he uses to show his respect for the consciences of others he does not violate the law of his own conscience.

"In regard to the use of the Bible in schools, two observations occur here. If the committee prescribes, or the teacher wishes to have the Bible read in school, it should not be forced upon any children whose parents have any objections whatever to its use. In most cases the teacher will

have no difficulty with the parents on this subject if he conducts with proper kindness and courtesy."

CONNECTICUT.

Charles D. Hine, secretary of the state board of Education, Hartford, Conn., under date of July 17, 1896, writes :—

"In most schools of the State the Bible is read, or some part of the Bible recited; often it is a portion of the Psalter. There is, however, no uniform practice. In most of the best schools the only opening exercise is the Lord's Prayer, or some devotional exercise, with singing. As I have said, however, in most schools the Bible is read, and always has been read. Generally there is no objection to it."

Hartford, Connecticut's largest city, has a rule for Bible reading, which, it may be unnecessary to say, is observed.

Bridgeport and Meriden (with a population of 48,856 and 21,230 respectively), have each a carefully observed rule requiring Bible reading. Although left to the teacher's discretion, so far as the reports received show, in the other cities of the State, Bible reading is carefully observed in all of them, with one exception, and in many of the schools of that one.

The early legislation of Connecticut is similar to, when not identical with, that of Massachusetts.

From the summary of the system of public instruction in Connecticut at the opening of the eighteenth century, made by Dr. Henry Barnard, notice the following :—

"It is an obligation on every parent and guardian of children 'not to suffer so much barbarism in any of their families as to have a single child or apprentice unable to read the Holy Word of God and the good law of the colony,' and also 'to bring them up to some lawful calling or employment,' under a penalty for each offense."

NEW YORK.

The great metropolis of the Empire State has a positive law concerning Bible reading in public schools. It stands as follows :—

Rule for Bible Reading in Schools in the City of New York.

[All schools to be opened by reading the Bible.]

"SEC. 134. All the schools of this city under the jurisdiction of the board of education shall be opened with reading a portion of the Holy Scriptures without note or comment."

Further instructions relating to this subject in the city are :—

"SEC. 1062. No school shall be entitled to or receive any portion of the school moneys in which the religious doctrines or tenets of any particular Christian or other religious sect shall be taught, inculcated, or practiced, or in which any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or other religious sect shall be used, or which shall teach the doctrines or tenets of any other religious sect, or which shall refuse to permit the visits and examinations provided for in this chapter. But nothing herein contained shall authorize the board of education to exclude the Holy Scriptures, without note or comment, or any selections therefrom, from any of the schools provided for by this chapter; but it shall not be competent for the said board of education to decide what version, if any, of the Holy Scriptures, without note or comment, shall be used in any of the schools: *Provided*, That nothing herein contained shall be so construed as to violate the rights of conscience as secured by the Constitution of this State and of the United States."

The rule for Brooklyn, which she has observed with no record to the contrary since her schools were established, is as follows :—

“ Part III., Section 5.—(At the opening of school.) A portion of the Holy Scriptures shall be read aloud by one of the teachers in each department without note or comment.”

Returns from 94 school officers, residing in 48 of the 59 counties of New York, are received. About one half of them as school commissioners speak for a section of a county each. Fifty-three of these report Bible reading as an opening exercise in all of their schools. Two others think the custom is universal, it being the express wish of the superintendents to have the Bible read. Twelve others report that the Bible is read in nearly all or in a very large per cent. of their schools, and the statement is generally made that the custom is as old as the schools. Three report written or unwritten local rules prohibiting Bible reading. Nine others report no Bible reading. In these schools, with two exceptions, it is stated that the Bible was formerly read in them. Three state that the Bible is read less than formerly, while two report that the custom seems to be growing, a larger per cent. of teachers in the counties reading the Bible than formerly. In the rest the Bible is read to some extent. As teachers do not usually report concerning this custom, data are not so easily obtained nor so reliable as on some less important subjects. The reports show unmistakably that New York in its public schools is a Bible-reading State.

The early records of New York afford many proofs that its tendencies were not very different from those of its more eastern sisters. The following facts and statements are found in Morris's *“History of the Character of our Civil Institutions”* :—

“The first emigrants (to New York) were those who had fled from the severity of religious persecution in the seventeenth century in the French-Belgic provinces, and came with a faith tried in a fiery furnace.”

“The East India Company, formed in 1621, stipulated that ‘where emigrants went forth under their auspices and that of the States-General of Holland, it should be their duty to send out a schoolmaster, being a pious member of the church,’ whose office it was to instruct the children and preside in their religious meetings on the Sabbath and other days, leading in the devotions, and reading a sermon, until the regular ministry should be established over them.”

“The first settlers of New Rochelle and West Chester counties were said to have such regard for the sanctity of the Sabbath that they would take up their march of foot Saturday noon for public worship 20 miles away, engage in the services, remain until after midnight, and then take up their homeward way, relieving the monotony and weariness of the journey with the singing of hymns.”

“An order for the opening and closing exercises of a school at Long Island, adopted October 8, 1682, contains the following :—

“ART. 2. When school opens one of the children shall read the morning prayer as it stands in the catechism, and close with the prayer before dinner, and in the afternoon the same. The evening school shall begin with the Lord's Prayer, and close by singing a psalm.”

“In a letter written on the 11th of August, 1628, by Rev. Jonas Michaelius, the first minister of the Dutch Reformed Church in the United States, there is found the following statement :—

“We must have no other object than the glory of God in building up His kingdom and the salvation of many souls. As to the natives of this country, I find them entirely savage and wild, proficient in all wickedness, who serve nobody but the devil. Let us, then, leave the parents in their condition, and begin with the children who are still young, and place them under the instruction of some experienced and godly schoolmaster, where they may be taught especially in the fundamentals of our Christian religion.”

“The constitution of the State as formed in 1777, and also as reformed in 1821, contains the following :—

“This convention doth further, in the name and by the authority of

the good people of this State, ordain, determine, and declare that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind: *Provided*, That the liberty of conscience hereby granted shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the State.'

"In 1838 the Legislature of New York by a vote nearly unanimous declared that—

"In all countries some kind of religion or other has existed in all ages. No people on the face of the globe are without a prevailing national religion. Magistrates have sought in many countries to strengthen civil government by an alliance with some particular religion, and an intolerant exclusion of all others. But those who have wielded this formidable power have rendered it a rival instead of an auxiliary to the public welfare—a fetter instead of a protection to the rights of conscience. With us it is wisely ordered that no one religion shall be established by law, but that all persons shall be left free in their choice and in their mode of worship. Still, *this is a Christian nation. Ninety-nine hundredths, if not a larger proportion of our whole population believe in the general doctrines of the Christian religion.* Our government depends for its being on the virtue of the people—on that virtue that has its foundation in the morality of the Christian religion; and that religion is the common and prevailing faith of the people. There are, it is true, exceptions to this belief; but general laws are not made for excepted cases. There are to be found, here and there, the world over, individuals who entertain opinions hostile to the common sense of mankind on subjects of honesty, humanity, and decency; but it would be a kind of republicanism with which we are not acquainted in this country which would require the great mass of mankind to yield to and be governed by this few.

"It is quite unnecessary to enter into a detailed review of all the evidences that Christianity is the common creed of this nation. We know it, and we feel it, as we know and feel any other unquestioned and admitted truth."

NEW JERSEY.

C. J. Baxter, superintendent of public instruction, Trenton, N. J., writes:—

"Many boards require the Bible to be read. A few do not. It is read in nearly all of the schools, and has been as far back as I can remember."

Bancroft writes:—

"The people (of New Jersey) rejoiced under the reign of God, confident that he would beautify the meek with salvation. The motto on the provincial seal was, 'Righteousness exalteth a nation.'"

With this early record it is not surprising to learn that the following rule is to be found in the school laws of the State of New Jersey, 1895, page 45, section 123:—

"It shall not be lawful for any teacher, trustee, or trustees to introduce into or have performed in any school receiving its proportion of the public money any religious service, ceremony, or forms whatsoever, except reading the Bible and repeating the Lord's Prayer."

Jersey City has the following rule:—

"The principals of the several departments shall open their schools each morning by reading a portion of the Scriptures, without note or comment.

From 21 reports received, 19 state that the Bible is read in all the schools. Of this number, 12 cities have special laws requiring Bible reading. One report states that it is read in nearly all, and the other that only the Lord's Prayer is used.

582 *Bible Reading in the Public Schools of the United States.*

The rule for the Hoboken schools is :—

Rule LVII.

"SEC. 81. The opening exercises of each department shall consist of the reading of a chapter out of the Bible (no comments to be made) and repeating the Lord's Prayer. During the above exercises the doors shall be kept closed and good order shall be observed."

Rule LVIII.

"SEC. 82. The opening exercises shall close at 9.15 a.m."

The Passaic rule is :

"At the opening of the morning session each day they shall read, or cause to be read, without comment, a selection from the Bible. This exercise may be accompanied by singing a hymn and repeating the Lord's Prayer."

In Long Branch City schools are opened with Bible reading and chanting the Lord's Prayer.

PENNSYLVANIA.

The Book of School Laws and Decisions for the State of Pennsylvania contains the following decisions, page 146, Nos. 114 and 115 :—

"114. The Scriptures come under the head of text-books, and they should not be omitted from the list.

"115. Sectarian works and all books of controversial or immoral tendency should be excluded. The common school is no place for controversy or the implanting of the habit of it either on religious or political subjects, much less for books or lectures of questionable morality."

In the report of the Superintendent of the State for the school year ending June 3, 1895, the total number of schools in the State is 18,019. The number in which the Bible is read is 15,780, or more than 87½ per cent.

Pennsylvania, taking advantage of this principle for the good of the schools, presents accurate reports upon the subject. Other States may wisely give this item a place in their reports in the interest of character building.

The rule for Bible reading in the schools of Philadelphia is as follows :—

"At the opening of each session of the schools at least ten verses of the Bible shall be read, without note or comment, to the pupils by the principal, or, in his or her absence, by one of the assistants. A suitable hymn may also be sung."

Of the 50 reports recently received from city and county superintendents in the State of Pennsylvania, 41 state that the Bible is read in all their schools, one in all but the primary, four that it is read in many of them, and five that it is not read at all.

These reports show also that Bible reading has been a custom from time immemorial in most of the schools. Only two state that it has never been read in them. Few report it as a modern custom three, five, ten, fifteen, twenty, and twenty-five years old. Many schools have special rules requiring the reading; some, the unwritten law of Christian community; others, custom, public sentiment, inclination of teachers, etc.

Maine, with her supreme court decision; Massachusetts, with her model State law; Rhode Island, with her watchfulness for the morality and virtue of teachers and pupils; New York, with her law forbidding the exclusion of the Scriptures; Pennsylvania, with her requirement that Bible reading should be reported by all teachers—these, and all the other States of the North Atlantic Division, are in accord with the great jurist, Rufus Choate, who declared :—

"We would have the Bible read not only for its authoritative revelations and its commands and exactions, obligatory yesterday, to-day, and forever, but for its English, for its literature, for its pathos, for its dim imagery, its sayings of consolation and wisdom and universal truth."

SOUTH ATLANTIC DIVISION.

DELAWARE.

Hon. C. C. Tindal, State superintendent of schools, Dover, Del., writes :—

“I think I am safe in saying that Bible reading at opening of school is well-nigh or quite universal in Delaware schools.”

A loyal spirit of confidence in Bible principles as essential to good citizenship has led her to honor the Scriptures from her earliest colonisation. One qualification to be possessed by every officer of the State, required by her first Constitution, was belief in the inspiration of the Holy Scriptures.

MARYLAND.

The Superintendent of Schools, Baltimore, Md., writes as follows :—

“The Bible is read daily in our schools ; the Lord's Prayer is also recited. I enclose a copy of the rule which has been in force for over thirty years :

“Each school, either collectively or in classes, shall be opened by the reading of a chapter or part of a chapter in the Holy Bible and the use of the Lord's Prayer. The Douay version may be used separately by those pupils who prefer it.”

The Bible has been read in all the schools in the city of Frederick for twenty years or more. Westminster has no Bible reading in her public schools.

THE DISTRICT OF COLUMBIA.

On the subject of Bible reading and moral instruction the city of Washington has the following rule :—

“32. They (teachers) shall practice such discipline in their schools as would be exercised by a kind and judicious parent in the family—always firm and vigilant, but prudent. They shall endeavour on all proper occasions to inculcate in their pupils truthfulness, self-control, temperance, frugality, industry, obedience to parents, reverence for the aged, forbearance toward the weak, respect for the rights of others, politeness to all, kindness to animals, desire for knowledge, and obedience to the laws of God ; but no teacher shall exercise any sectarian influence in the schools.

“The opening exercises in every school shall consist of reading by the teacher, without note or comment, a portion of the Bible, repeating the Lord's Prayer at the option of the teacher, and appropriate singing by the pupils.”

VIRGINIA.

The following words of George Washington fittingly introduce the report received from his native State :—

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who shall labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connection with public and private felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice ? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government.”

Hon. John E. Massey, State superintendent of public instruction, Richmond, Va., writes that he believes the Bible to be read in nearly all the Virginia schools; that this has been the custom since their organization.

Richmond reports the Bible as read in all her schools since their establishment. Manchester and Roanoke report fully observed rules requiring Bible reading. The rule in Roanoke specifies reading some portion of Scripture, the singing of a suitable hymn, and repeating the Lord's Prayer. No exposition allowed.

The Bible is read in all the schools of Staunton also. Two others report the custom as general, but not universal.

Perhaps the position of superintendent of schools in Virginia can not be more correctly expressed than by Bushrod Rust, Superintendent of Schools, Roanoke, Va. Mr. Rust writes:—

"I am strongly opposed to setting aside the dear old Bible as it stands for all the books in Christendom. * * * I believe in having the entire work at hand, and in reading such selections as would 'establish our youth in habits of truth, purity, uprightness, unselfishness, and goodness.' I believe in being absolutely nonsectarian in and around our schools, and at the same time I would have all our teachers be godly men and women, exemplifying all the graces of the Christian character in their daily lives before the pupils. This would tend to the building of high character and good citizenship."

WEST VIRGINIA.

The secretary of the State department of free schools reports that the Bible has been read in part of the schools of the State since 1863. There is no State law on the subject of Bible reading in the public schools of West Virginia, but on April 6, 1898, her Supreme Court decided that such reading should not be excluded. Thirteen reports have been recently received, four from her cities. In two of these it is stated that the Bible is read in all of the schools every day. In the other two it is read at option of teachers, and has been since the organization of the schools. Of the eight county superintendents, four report Bible reading in all the schools of the county, excepting the high school in one county. Of the other four, one reports the Bible as read in 25 per cent. of the schools, saying that formerly teachers had done very little along that line, but at present the interest is increasing. A second, that the custom, although having been practiced for 25 or 30 years, is at present discontinued. The third states that it is read at the option of the teacher; that for twelve years it was read in all the schools under a requirement made when the free-school system was organized.

NORTH CAROLINA.

Hon. John C. Scarborough, State superintendent of public instruction, Raleigh, N.C., writes:—

"In our town and city graded schools, supported by local taxes as a supplement to the fund regularly apportioned to the town or city, the Bible is generally read either in opening or at some other time, generally, however, at opening, the superintendent or principal in charge offering a short prayer or repeating the Lord's Prayer in concert with other teachers and pupils. * * * There is no rule about it, except as the custom of reading the book makes it a rule."

Superintendent Scarborough states further:—

"The question of reading the Bible in the public schools of North Carolina has never been mooted or discussed in the State. Many public school teachers read it, and have it read, sometimes as a part of a short exercise at opening, sometimes as a reading lesson selected by the teacher, the whole school, or so many as can read, reading alternate verses or passages. It depends entirely on the inclination of the teacher in charge."

One county examiner writes that the Bible is read in about 50 per cent of the schools. That the custom has been growing for 20 years. Another

that the Bible is more generally read now than at any former time. The remaining five, from whom special reports are received, state that the Bible is read in all their schools.

SOUTH CAROLINA.

Hon. W. D. Mayfield, State superintendent of schools, Columbia, S.C., writes :—

“There is no law for or against reading from the Bible in our schools. Such teachers as desire to do so read from it as they may choose.”

Twelve officers report Bible reading under their jurisdiction. Nine of these state that it is read in all of their schools. It has been read in the schools of Charleston, the chief city of the State, for the last thirty-five years. Of the remaining five, two county superintendents state that the Bible is not generally read. A third, that the custom is quite common, but not universal, as it should be, and the fourth states that it has been generally read, but not regularly, for the last thirty-five years. The fifth that it is read in part of the schools.

Thomas S. Grimké, the South Carolina statesman and philosopher, wrote of the harmony of our civil institutions with the Bible as follows :—

“If ever a political scheme resembled the divine government it is ours, where each exists for the whole and the whole for each.”

GEORGIA.

Hon. G. R. Glenn, State school commissioner, Atlanta, Ga., writes :—

“Under our public school laws the Bible cannot be excluded from our schools. The teacher is left to use the Bible as she may see fit. I am glad to say that a great many of our teachers open the school with some sort of religious exercises, sometimes reading from the Bible.”

The Bible is read in large numbers of the public schools as far back as remembrance reaches. Of the 12 reports received from Georgia, six state that the Bible is read in all the schools, and the other six state that it is read in part of them.

FLORIDA.

Hon. William N. Sheats, State superintendent of public instruction, Tallahassee, Fla., writes :—

“No data published in regard to Bible reading in the schools. There is no law prohibiting it, and most Christian teachers read short lessons from the Bible, and open their schools with prayer daily.”

Of four reports received from other school officers, one states that Bible reading in all the schools has always been the custom under a school board rule requiring it. A second reports reading of Bible in the county schools. The other two state that while Bible reading may not be universal the practice is, and has been, generally observed in all their schools since organization. The rule for Bible reading adopted by the Board of Instruction for Osceola County is as follows :—

“SEC. XI. (p. 10). The reading of the Bible and short devotiona exercises of a non-sectarian character at the opening of the school are hereby encouraged. Also the reading occasionally of the Declaration of Rights as set forth by the constitution of the State of Florida and the Constitution of the United States.”

The South Atlantic Division has Bible reading generally in its schools. The largest cities observe the rule in all their schools.

SOUTH CENTRAL DIVISION.

KENTUCKY.

There is nothing in the law of Kentucky to enjoin or forbid the reading of the Bible in schools. The teaching of infidel or sectarian doctrine is forbidden.

Fourteen replies from county and city superintendents in this State give the following information: Eight of them report the Bible as read in all the schools under their supervision, the custom having been observed for twenty-five, thirty, or more years—ever since the organization of the schools. In one of them it has been the custom for three years only; in another two years. Two of these schools have rules requiring Bible reading. In others it is optional. Louisville, Kentucky's largest city, has the Bible read in every school. There is a rule requiring such reading. Four others report that the Bible is read in part of the schools. Two report no Bible reading, the superintendent of one of which expresses deep regret that such is the fact.

TENNESSEE.

This State sends two reports, one of which assures us of Bible reading in all the schools since their organization. The superintendent writes:

"Should the Bible be removed from our schools I would not superintend or instruct in them. The Bible is our rock of public safety."

The other superintendent reports Bible reading in part of the schools, and states that a rule will be made this summer requiring it of all teachers.

ALABAMA.

Five reports are received from Alabama. Three of them, including one from the capital of the State, report that Bible reading has been the custom in their schools since organization. The fourth has no data on the subject. The fifth states that Bible reading is not customary.

MISSISSIPPI.

The constitution of this State requires that the free enjoyment of all religious sentiments shall be held sacred.

"The rights hereby secured shall not be construed to justify acts of licentiousness injurious to morals or dangerous to the peace and safety of the State, or to exclude the Holy Bible from use in any public school of this State."

Of the two reports received, one states that the Lord's Prayer is used; another that the Bible is read occasionally, and that vigorous efforts will be made to have "Readings from the Bible"* introduced this fall.

LOUISIANA.

The constitution of Louisiana has several sections forbidding the connection of schools with any sectarian enterprises. The one report received from that State informs us that there is no local rule on the subject of Bible reading, and that the Bible has not been read during the last six years. From this report the custom of the schools of the State cannot be ascertained.

TEXAS.

Hon. J. M. Carlisle, State superintendent of public instruction, Austin, Tex., writes that the state department has not collected any special

* A book of selections from the Bible, prepared under the auspices of the Chicago Woman's Educational Union.

statistics on this subject. He regrets his inability to aid in the preparation of this report.

Seven local reports have been received. In Houston the Bible is read in all the schools under a law requiring such an exercise. One reports some Bible reading, but no system or regularity. Another states that the Bible is read in the third and fourth grades in course of ethical reading. The fourth writes that it is read regularly mornings in high schools, and has been since they were organized. The remaining three report no Bible reading. Two have no rule on the subject, and one of them has a prohibitory regulation.

ARKANSAS.

In the bill of rights of the State of Arkansas, amended in 1868, she directs her general assembly to * * * "encourage schools, because 'religion, morality, and knowledge' are 'essential to good government,'" etc. The constitution of the State (1874) maintains free schools, because "intelligence and virtue are the safeguards of liberty." Hon. Junius Jordan, State superintendent of public instruction, Little Rock, Ark., writes that the State constitution has no rule on the subject of Bible reading; that the custom has been observed in part of the free schools for twenty-five or more years—ever since such schools were organized. Three other reports received state that the schools have no rule on the subject; that the Bible is read in part of them at option of the teacher.

NORTH CENTRAL DIVISION.

OHIO.

The concluding sentence of the seventh section of the bill of rights in the present constitution of the State of Ohio is nearly identical with the article concerning schools in the ordinance of 1787, and by the general custom of Bible reading throughout the State this is indicated as the book from which the religion and morality required by the State is to be found.

Reports are received from 53 counties and cities in Ohio. Thirty-one of these state that the Bible is read in every school (29 of them report the custom as observed for many years, ever since the establishment of the schools, and for so long a time that "the memory of man runneth not to the contrary)." In one instance it is reported as having been observed ten or fifteen years. One reports a rule on the subject. Three report an unwritten law favouring Bible reading. The request of the superintendent operates as law in another locality. Of the remaining 22, two have insufficient data, but believe that the Bible has been read for at least five years in all the schools. Another states that teachers are requested to read portions of the Bible regularly, and that most of them do. Four more state that most of the schools have Bible reading. Two more report reading in part of the rooms. Four others say that the Bible is not generally read in the schools under their care. Two report the reading only of the selections from the Bible found in their school readers. Two report very little, if any, Bible reading, and three report none.

One superintendent writes:—

"All our schools, from the first primary through the high school, have the Bible read, and a short prayer, or the Lord's Prayer repeated, accompanied by some appropriate song. We thoroughly believe in it, and we know that it has a good influence on our children."

INDIANA

Indiana has the following law on the subject (1865, p. 3, approved and in force March 6, 1865):—

"4493. *Bible*.—The Bible shall not be excluded from the public schools of the State. (167.)"

The following note is of interest in this connection :—

“NOTE.—The Bible, without note or comment, is installed in the common schools of Indiana. Its continuance as a moral class book in these nurseries of her future citizens will as surely mark the period of her prosperity and grace the zenith of her glory as its exclusion would prove the precursor of her decline, the herald of her shame.—(Mills, superintendent.)”

Reports received from 31 county and 26 city superintendents of schools are as follows :—Seven county and 11 city superintendents report that the Bible is read in all their schools. Twenty-four other school officers report that it is read in nearly all their schools. Three report no Bible reading. All the others report Bible reading at the option of teacher. Six of the city boards have rules concerning Bible reading, one of which we quote.

Greensburg Rule.

“SEC. 3. *Opening of the schools.*—The school shall be opened in the morning with reading of the Bible and prayer or singing, but the first shall in no case be omitted.”

Several superintendents of schools in Indiana are using the book “Readings from the Bible,” and like it very much.

ILLINOIS.

Hon. Samuel L. Inglis, State superintendent of public instruction, Springfield, Ill., writes :—

“The constitution of the State neither requires nor forbids the reading of the Bible.”

Of the 71 reports received from Illinois city and county public school superintendents, seven report Bible reading regularly in all their schools. Four more state in nearly all. Twenty-eight others write that it is read in part of their schools at the teacher's option. Twelve report no Bible reading. A few have written rules requiring Bible reading. Others observe an unwritten law, based on custom or the will of the teacher.

On the general subject of Bible reading one superintendent writes :—

“All of our public schools have been opened daily with devotional exercises, and nearly all of our teachers' meetings have been opened with prayer.”

Another :—

“Teachers are requested to open morning sessions with appropriate songs, the reading of a Bible selection, and prayer. They are to make no comments in these or other school exercises of a sectarian character, but reverence for God and respect for holy things must be inculcated and enforced in every school.”

MICHIGAN.

Of the 42 reports received from county and city superintendents in Michigan, 17 report the Bible read in all their schools ; five more report it as read in nearly all or quite generally ; 11 more as read in part of the schools ; nine report that the Bible is not read at present, but in three of these it was formerly read. The custom of Bible reading in Michigan dates back to the organization of the schools.

Detroit has adopted “Readings from the Bible” for use in her public schools.

In December, 1898, the Supreme Court of Michigan rendered a decision favorable to Bible reading in the public schools.

WISCONSIN.

Hon. J. Q. Emery, State superintendent of public schools, Madison,

Wis., in a circular letter dated April, 1896, to superintendents of schools, and town and district clerks, states—

“The Supreme Court has decided that sectarian instruction, within the meaning of the constitution, is instruction in religious doctrines which are believed in by some religious sects and rejected by others.”

Fifty-three reports have been received from city and county superintendents. All indicate a loyal observance of the construction placed upon the decision of the Supreme Court. A careful reading of this decision seems to show that the judges make an exception to the general rule of excluding the Bible, which would permit the use of some book of suitable Scripture selections. The passage referred to is found on page 17, section 5, in the pamphlet containing the decision of the Supreme Court of Wisconsin concerning the district board of school district No. 8 of the city of Edgerton. It is as follows:—

“Furthermore, there is much in the Bible which can not be justly characterized as sectarian. There can be no valid objection to the use of such matter in the secular instruction of the pupils. Much of it has great historical and literary value, which may be thus utilized without violating the constitutional prohibition. It may also be used to inculcate good morals—that is, our duties to each other—which may and ought to be inculcated by the district schools. No more complete code of morals exists than is contained in the New Testament, which reaffirms and emphasizes the moral obligations laid down in the Ten Commandments. Concerning the fundamental principles of moral ethics, the religious sects do not disagree.”

The following sentiment was prepared for the use of the Wisconsin school in their patriotic exercises in May, 1896:—

“The best citizen, the best patriot, the best son of his country is he who gives the best manhood to his country. He is the man who writes upon his nature the Ten Commandments and the Nine Beatitudes.”

MINNESOTA.

Hon. W. W. Pendergast, State superintendent of public instruction, St. Paul, Minn., writes:—

“I have to some extent examined the book entitled ‘Readings from the Bible,’ and think the selections have been made with the greatest of care and the best of judgment.”

Three reports concerning Bible readings have been received from the Minnesota superintendents, in one of which it is said that the Bible is read in part of the schools, and two which report no reading.

The city of Minneapolis has adopted “Readings from the Bible” for use in her schools.

IOWA.

The school law of Iowa states (sec. 1764, p. 57):—

“The Bible shall not be excluded from any school or institution in this State, nor shall any pupil be required to read it contrary to the wishes of his parent or guardian.”

Hon. Henry Sabin, superintendent of public instruction, Des Moines, Iowa, writes:—

“The great fault in the education of to-day is undoubtedly the tendency to crowd the intellect and to neglect nearly everything which tends toward moral training. I think the selections are most judiciously chosen, and that the book is well adapted to carry out the praiseworthy design. I cannot see how it can be objectionable to anyone who has the welfare of the children at heart.”

Twenty reports from county and city superintendents have been received. Seven report the Bible-read daily in all their schools; one states that it is

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read in the high and grammar school grades ; three that it is read in nearly all of the schools ; six report regular reading in part of them ; one reports the Bible read at irregular intervals ; two report no Bible reading ; three boards report special rules on the subject as follows :—

“North Des Moines.—A recognition of the divine character of God and of the accountability of man is expected of all the teachers, particularly in the brief opening exercises of each day ; but all matters of a sectarian or partisan character shall be excluded from the schools.”

“Fort Dodge.—Opening exercises shall be held in all the departments, and may consist of Bible reading without note or comment, prayer, music, or other appropriate exercise, at the option of the teacher.”

[Oskaloosa School Manual, p. 48, secs. 50 and 52.]

“SEC. 50. They [teachers] shall open the morning session in each school with reading from the Bible, followed by prayer or appropriate singing, at the option of the teacher.”

“SEC. 52. *Sectarian influence.*—Teachers shall not exercise any sectarian influence in school ; but they shall endeavor at all proper times to impress upon the minds of their pupils correct principles of morality and virtue, a sacred regard for truth, habits of sobriety and industry, love for God and man.”

In addition to the cities whose rules are quoted above, replies were received from Sioux City, Burlington, Muscatine, Ottumwa, Marshalltown, and others. These show that the custom of Bible reading extends back to the organization of the schools.

One county superintendent writes :—

“We find in the Bible beautiful literature, excellent teachings, and the foundation of our discipline.”

MISSOURI.

Hon. John B. Kirk, State superintendent of schools, St. Louis, Mo., writes :—

“There is nothing in the School law of this State with reference to Bible reading in the public schools. The matter is left entirely to the board of directors of each district to settle according to the wishes of the community.”

Twenty-six reports from city and county superintendents acquaint us with the following facts : Six report Bible reading in all their schools : one reports it in most of them ; one has no data ; 11 report Bible reading in part of their schools ; seven report no Bible reading. Returns show that the Bible has been read in many localities since the organization of the schools. Others state that the custom is growing, and that the Bible is read more now than ever before ; four state that the Bible has never been read in their schools.

One superintendent writes :—

“Your enterprise deserves the greatest encouragement from educators. I have received and examined carefully the book ‘Readings from the Bible,’ and think such a book should be in every school course as a supplementary reader. Every boy and girl should know it well.”

Another states that :—

“Each schoolroom acknowledges God in some way every morning.
* * * Character building is an important feature with us.”

NORTH DAKOTA.

Hon. Emma F. Bates, State superintendent of public instruction, Bismarck, N. Dak., sends the following from the revised code of 1896, section 754 :—

“The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may, at the option of the teacher, be

read in school without sectarian comment, not to exceed ten minutes daily. No pupil shall be required to read it, nor to be present in the schoolroom during the reading thereof, contrary to the wishes of his parents, guardian, or other person having him in charge. Moral instruction, tending to impress upon the minds of the pupils the importance of truthfulness, temperance, purity, public spirit, patriotism, and respect for honest labor, obedience to parents, and due deference to old age shall be given by each teacher in the public schools."

One superintendent reports Bible reading in part of the schools.

The legislative provision for the establishment and maintenance of schools is founded upon the fact of the necessity of a high degree of intelligence, patriotism, integrity, and morality on the part of every voter in a government by the people.

The superintendent understands that in order to secure the highest educational results in children, parents must be in intelligent co-operation with all efforts to improve the pupils. Hence, June 26, 1896, was designated as parents' day, to be observed throughout the State.

"The exercises upon that day consisted of select songs, recitations, essays, dialogues bearing upon home life, its beauties and duties, the child in the home, the mother, the father, the family. * * * The home is the unit of government, and for the perpetuity of holy home life, and for the right education of the children of those homes our nation was established and our public-school system is maintained."

SOUTH DAKOTA.

Hon. George N. Parker, deputy superintendent of public instruction Pierre, S. Dak., writes:—

"We send you a copy of the school law of 1891, on page 44 of which you will find all the law we have upon the reading of the Bible in the public schools * * * We have examined the publication ('Readings from the Bible') you mention, and we are much pleased with it."

[South Dakota School Law, p. 44, sec. 18.]

"No sectarian doctrine shall be taught or inculcated in any of the schools of the corporation, but the Bible, without sectarian comment, may be read therein."

Thirteen reports are received from city and county superintendents of South Dakota: five report that the Bible is read in all the schools and eight that it is read in part of them. The State law is the only rule on the subject.

NEBRASKA.

Hon. H. R. Corbitt, State superintendent of schools, Lincoln, Nebr., writes:—

"The State of Nebraska has by its laws and the regulations of the department of education always encouraged moral culture in its public educational system. The Bible is generally read in our schools. I have, however, no carefully compiled data showing the exact extent or nature of the efforts in this direction.

"I have examined the book entitled 'Readings from the Bible,' and regard it as one of the most important educational publications of recent times. It will certainly facilitate the introduction of Scripture reading into many schools where such exercises have heretofore been impossible."

From the 28 reports received from city and county superintendents, 13 state that the Bible is read in all the schools; two more have not complete data, but believe it to be read in most of their schools. Generally speaking, writes one, the Bible is read throughout the county. One states that it is read in nearly all of the schools, eight report Bible reading in part of them—in some counties more in some less. The Bible has held an honored place in the educational system of Nebraska since the organization of their schools.

One superintendent of schools answers the questions in regard to Bible reading in the negative. She writes :—

“I read these questions aloud to our teachers in attendance at the institute, and I think if you ask us the same questions next year I can answer yes.”

Another speaks of introducing “Bible Readings” into his school during the coming year.

Another writes —

“I have examined ‘Readings from the Bible’ with much care and interest in view of the discussion now going on along this line, and I must certainly say that it seems to me the work undertaken and presented in this little volume has been admirably done.”

KANSAS.

Hon. E. Stanley, State superintendent of public instruction, Topeka, Kans., writes :—

“We have but little law bearing on the subject of Bible or moral instruction in the common schools of the State. * * * I like your little book, ‘Readings from the Bible,’ selected for schools, very much. I think the selections are very well chosen.”

Thirty-four reports from county and city superintendents on the subject of Bible reading have been received. Seven state that the Bible is read in the opening exercises of all their schools, another thinks this is done, two more report Bible reading in most of the schools, and two report such reading in many. Seven report Bible reading in part of their schools, and five report it as not being read. The custom of Bible reading has been general since the schools were organized. Three superintendents report school laws on the subject. Others say custom is the law in their localities.

THE WESTERN DIVISION.

MONTANA.

Hon. E. A. Steere, State superintendent of public instruction, Helena, Mont., states that there is no rule in the constitution of Montana concerning the Bible; that it is read in a few of the schools. He expresses his approbation of “Readings from the Bible” as follows: “I am highly pleased with its contents.”

A report from a local superintendent in Montana states that the Bible is not read in his schools.

WYOMING.

Hon. Estelle Reece, State superintendent of public instruction, Cheyenne, Wyo., writes :—

“There is no provision whatever in the Wyoming school laws relative to the matter [Bible reading], it being left entirely to local school boards, or in almost all cases to the individual teachers. * * * I have examined the copy of ‘Readings from the Bible’ sent me and like it very much.”

Eight reports from county and city superintendents are received. One states that the Bible is read in all schools; another that some teachers read it regularly; a third that it is occasionally read; one expresses sorrow that the custom is not universal; one states that in the primary grade portions of the Bible are learned and repeated; another reports no Bible reading at present, but writes that it was formerly read; two report no Bible reading.

COLORADO.

Hon. A. J. Peavey, State superintendent of public instruction, Denver Colo., writes :—

“Have examined the ‘Bible Readings’ and consider it very valuable. We have no statistics about Bible reading.”

Twenty-four reports from city and county superintendents have been received. Four of these state that the Bible is read in all their schools ; 11 report reading in part of the schools ; nine report no reading. One of these superintendents expects to put "Readings from the Bible" into all the schools of his county this coming year. Another suggests the use of it for supplementary reading. One writes as follows :—

"I am in happy accord with the movement, and hope to see Bible reading practised for morning exercises in all our schools of this county. I shall take pleasure in directing the attention of the institute to this very important subject."

UTAH.

Hon. John R. Park, State superintendent of public instruction, Salt Lake City, Utah, writes :—

"While morality is taught and inculcated in all of the public schools of this State, the Bible is not read in any of them. The belief seems to be quite widespread here that moral teaching in the public schools should be wholly nonsectarian, and many believe it to be impossible to introduce the Bible into the schools without at the same time removing one of the strongest safeguards against sectarianism."

Eight reports from city and county superintendents verify the information contained in Mr. Park's letter. One of them states that the Bible had been read at option of teacher for twenty years, until 1896. Another that it had been read for thirty-eight years, ending in 1885.

NEVADA.

Hon. H. C. Cutting, State superintendent of public instruction, Carson City, Nev., writes :—

"Although there is not one school in the State where the Bible is read, efforts at moral training are made in all."

Two reports received from local superintendents are in harmony with that of the State superintendent.

IDAHO.

Hon. C. A. Forseman, State superintendent of public instruction, Boise City, Idaho, writes :—

"Our school law prohibits any reading of the Bible, or at least that is the recognised construction."

Eight county superintendents verify the report of their chief.

WASHINGTON.

Hon. C. W. Bean, State superintendent of public instruction, Olympia, Wash., forwards a copy of the Attorney-General's opinion regarding the reading of the Bible in the public schools of the State, dated September 19, 1891. Four reports from county superintendents are received. Each states that the Bible is not read being under ban of Attorney-General's ruling. Two state that it was read in their schools previous to 1891. One writes :—

"I believe the day will come when the Bible may be read and taught."

OREGON.

Hon. G. M. Irwin, State superintendent of public instruction, Salem, Oreg., writes that the Bible is not generally read in the schools of the State. Ten reports are received from county superintendents ; four state that there is no Bible reading in their counties ; the others say that it is read in a few schools in each of their counties. There is no rule in Oregon prohibiting the reading of the Bible, and in some schools it is reported to have been read for forty-eight years.

594 Bible Reading in the Public Schools of the United States.

CALIFORNIA.

Hon. Samuel T. Black, State superintendent of public instruction, Sacramento, Cal., refers the questions relating to Bible reading in the schools to the county superintendents of his State. Twenty-six replies to these questions have been received; 19 of these report no Bible reading; six understand section 8 of Article IX. of the constitution 1879 to be opposed to such reading; seven report Bible reading in part of the schools; one writes that it is read for its literary value, stating that many of its stories are required to be told and read in course of study.

One superintendent writes as follows:—

“I am much pleased that something is being done in this direction. I have read the notices that have appeared, from time to time, in the papers with reference to the preparation of a book of extracts from the Bible. I shall surely try to have it introduced into our schools.”

Superintendents of public schools reporting in the summer of 1896 Bible reading in all, in part, or in none of their schools.

	Superintendents reporting Bible reading—			Total reports received.
	In all their schools.	In part of their schools.	In none of their schools.	
North Atlantic Division:				
Maine	14	1	—	15
New Hampshire	15	1	—	16
Vermont	2	2	—	4
Massachusetts	100	—	—	100
Rhode Island	6	5	—	11
Connecticut	8	1	—	9
New York	53	16	14	83
New Jersey	21	1	—	22
Pennsylvania	41	5	4	50
South Atlantic Division:				
Delaware	1	—	—	1
Maryland	2	—	1	3
District of Columbia	1	—	—	1
Virginia	4	4	—	8
West Virginia	6	4	2	12
North Carolina	6	1	—	7
South Carolina	10	3	1	14
Georgia	6	5	—	11
Florida	1	3	—	4
South Central Division:				
Kentucky	9	6	2	17
Tennessee	1	1	—	2
Alabama	3	1	1	5
Mississippi	—	1	1	2
Louisiana	—	—	1	1
Texas	2	2	4	8
Arkansas	—	3	—	3
North Central Division:				
Ohio	38	15	5	58
Indiana	15	10	3	28
Illinois	27	33	11	71
Michigan	18	36	11	125
Wisconsin	—	—	53	53
Minnesota	—	1	2	3
Iowa	8	11	1	20
Missouri	1	1	—	2
North Dakota	1	1	—	2
South Dakota	5	8	—	13
Nebraska	13	12	5	30
Kansas	17	12	5	34
Western Division:				
Montana	—	1	1	2
Wyoming	1	3	4	8
Colorado	3	12	9	24
Utah	—	—	3	3
Nevada	—	—	2	2
Idaho	—	—	3	3
Washington	—	—	15	15
Oregon	—	6	4	10
California	—	7	19	26
Total United States	464	296	197	957

Reports of State superintendents are not included above. Superintendents having "no data" are not counted. Three-fourths of superintendents report Bible reading in part or all of the schools under their supervision. The recapitulated laws of nine States concerning Bible reading in schools are as follows:—

Massachusetts.—The school committee shall require the daily reading in the public schools of some portion of the Bible, without written note or oral comment, etc."

Pennsylvania, Decision No. 114.—The Scriptures come under the head of text-books, and they should not be omitted from the list."

New Jersey.—It shall not be lawful for any teacher, trustee, or trustees to introduce into or have performed in any school receiving its proportion of the public money, any religious service, ceremony, or forms whatsoever, except reading the Bible and repeating the Lord's Prayer."

Georgia.—The county board of education shall prescribe from time to time what text-books and books of reference shall be used in the common schools of the county; provided the Bible shall not be excluded from the common or public schools of the State."

Mississippi.—The constitution of this State requires that the free enjoyment of all religious sentiments shall be held sacred. "The rights hereby secured shall not be construed to justify acts of licentiousness injurious to morals or dangerous to the peace and safety of the State, or to exclude the Holy Bible from use in any public school of this State."

Indiana.—The Bible shall not be excluded from the public schools of the State."

Iowa.—The Bible shall not be excluded from any school or institution of this State, nor shall any pupil be required to read it contrary to the wishes of his parent or guardian."

North Dakota.—The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school, etc."

South Dakota.—No sectarian doctrine shall be taught or inculcated in any of the schools of the corporation; but the Bible, without any sectarian comment, may be read therein."

APPENDIX C.

HARVARD UNIVERSITY.—OPPORTUNITIES PROVIDED FOR RELIGIOUS
WORSHIP, INSTRUCTION, AND FELLOWSHIP.*

1. THE UNIVERSITY CHAPEL.

Francis Greenwood Peabody, D.D., *Plummer Professor of Christian
Morals.*

William Jewett Tucker, D.D., LL.D.

Charles Cuthbert Hall, D.D.

Endicott Peabody, LL.M., S.T.B.

Paul Revere Frothingham, A.M., S.T.B.

Robert Macdonald, A.M., S.T.B.

*Preachers to the University for
the year 1899-1900.*

There have also served on this Board of Preachers since its foundation in 1886 :—

Edward Everett Hale, D.D.

Alexander McKenzie, D.D.

Theodore C. Williams, B.D.

George A. Gordon, D.D.

Phillips Brooks, D.D.

William Lawrence, D.D.

Brooke Herford, D.D.

Henry Van Dyke, D.D.

Lyman Abbott, D.D.

Charles C. Everett, D.D.

Washington Gladden, D.D.

Leighton Parks, D.D.

J. Estlin Carpenter, A.M.

E. Winchester Donald, D.D.

Samuel McC. Crothers, D.D.

Simon J. McPherson, D.D.

John Heyl Vincent, D.D.

Samuel D. McConnell, D.D.

Philip S. Moxom, D.D.

William Wallace Fenn, S.T.B.

George Harris, D.D.

George Hodges, D.D.

William DeWitt Hyde, D.D.

William H. P. Faunce, D.D.

On May 10, 1886, a vote was passed by the President and Fellows "that five preachers to the University be annually appointed by the President and Fellows, with the concurrence of the Board of Overseers, who, in conjunction with the Plummer Professor of Christian Morals, shall arrange and conduct the religious services of the University." The Board of Overseers concurred in this vote on May 12, 1886, and in 1892 it was incorporated in the Statutes of the University. On June 14, 1886, on the unanimous recommendation of the Preachers and the Plummer Professor, the President and Fellows voted: "That the Statute No. 15, concerning religious exercises, be amended by striking out the clause 'at which the attendance of the students is required'"; and on June 16 the Board of Overseers concurred in this vote. Attendance at the religious services of the University was thus, by the advice of those who conduct these services, made wholly voluntary.

Under this voluntary system religion is now regarded in the University, not as a part of College discipline and compulsion, but as a privilege and opportunity. The Preachers to the University represent various Christian communions and various parts of the country. Each member of the staff conducts daily morning prayer for a term of three weeks in the first half-year, and a second term of three weeks in the second half-year, and each preaches on four Sunday evenings. The Preacher conducting morning prayers is in attendance for some hours every morning, during his term of duty, at the Preacher's Room, for the express purpose of meeting such students as desire to consult him. Thus, for six weeks of the year each Preacher is a College Pastor, and sets at the disposal of students more of

* Pamphlet issued by Harvard University, July, 1900.

his time than most ministers find possible to give to such service in their own parishes. These personal intimacies of the Preacher's Room are regarded by the Preachers as among the most important part of their service. On Thursday afternoons, from November till May, Vesper Services are held in the University Chapel, with a brief address from one of the Preachers, and with music by the College Choir, a full male chorus of 25 sopranos and altos, and 16 tenors and basses. The University service on Sunday is held in the evening, with the intention of encouraging students to associate themselves in the morning with the life of a Parish church. Seats are provided for students at the expense of the College in the neighbouring churches of Cambridge as follows :—

First Church (Unitarian).
Christ Church (Protestant Episcopal).
First Church (Congregational).
Old Cambridge Baptist Church.
Epworth Methodist Episcopal Church.
St. Paul's Church (Catholic).

On one-third of the Sunday evenings of the year the University service is conducted by other preachers of various communions through invitation of the Board of Preachers. The following preachers thus conducted services during the year 1899-1900 :—

Rev. Pres. W. H. P. Faunce, D.D., of Providence, R.I.
Rev. Charles H. Eaton, D.D., of New York, N.Y.
Rev. Edward Everett Hale, D.D., of Boston.
Rev. Frederick Palmer, of Andover, Mass.
Rev. Charles William Stubbs, D.D., of Ely, England.
Rev. E. Winchester Donald, D.D., of Boston.
Rev. Washington Gladden, D.D., of Columbus, O.
Rabbi Dr. Emil G. Hirsch, of Chicago, Ill.
Rev. M. D. Babcock, D.D., of New York, N.Y.
Bishop John Heyl Vincent, D.D., of Topeka, Kans.
Rev. W. I. Rainsford, D.D., of New York, N.Y.
Rev. Charles Hargrove, M.A., of Leeds, England.
Rev. Newman Smyth, D.D., of New Haven, Conn.

The report of the President of the University for the year 1895-96 sums up the result of ten years of voluntary Chapel as follows :—

“It is now ten years since the introduction of the present method of promoting the religious interests of the University and conducting its chapel services. The system adopted in 1886 had two principal features : first, the employment every year of five ministers, who in conjunction with the Plummer Professor conduct morning prayers from Monday to Saturday inclusive, an evening service on every Sunday in term time, and an afternoon service on Thursdays from November till April ; and secondly, the offer of the services of one of these six ministers every day in the week to all students of the University for consultation on the ethical or religious topic which is interesting them. Both these branches of the ministers' work have succeeded in a high degree. The services on Sunday evenings and Thursday afternoons are largely attended ; and morning prayers at quarter before nine o'clock are attended in a satisfactory way, although by varying numbers and never by a large proportion of the total body of students in Cambridge. An attendance of two hundred at morning prayers is considered good ; and in very bad weather, especially on Monday mornings, the attendance occasionally descends to sixty or seventy persons. All the services now held in Appleton Chapel are strictly devotional in method and in spirit. No one attends any of them except from the conviction that it is good for him to be there. It is perfectly understood among both Faculty and students that no record is kept of attendance at the Chapel, and that no gain of any sort can result from attendance except the satisfaction of a religious need. The congregation is a shifting one from morning to morning, and from week to week, — although, of course, some students and some officers go to Chapel habitually. In ten years the has

been no sign of diminishing interest in the Chapel exercises, but, on the contrary, there has been manifested a growing interest.

"In seeking the reasons for the success of this purely optional method in a community of young men at a time of life which, on the whole, is not in common estimation religiously inclined, the first cause which comes to mind is the quality of the preachers themselves who in successive years have had charge of the work. These ministers have been, and need to be, more than usually capable as preachers. They need to be simple, direct, and manly, but also full of religious enthusiasm and of intellectual resource. The variety of preachers is one of the advantages of the method. The preachers have come from various denominations and localities; and they have been men of varied professional training and experience. A rule observed at all Chapel exercises, and thought to be one cause of their success, is the complete exclusion from the Chapel of all matters irrelevant to the occasion, like University notices, or the introduction of distinguished visitors. Again, a time limit is strictly observed at all services. Morning prayers occupy fourteen minutes in all, and the vesper service from thirty-five to forty minutes; and the congregation can count on the observance of these limits. The consultation hours of the preachers successively on duty serve to interest them in many young men and many young men in the preachers; and on the part of the students this interest is manifested by going to Chapel exercises and carrying their friends thither."

Parents and advisers of young men coming to the University are urged to counsel them to take part in its religious life. Under the voluntary system now accepted in Harvard University, the further development of such interests must proceed chiefly from the influence of the students' homes; and all who are in sympathy with such an undertaking are requested to co-operate with the Preachers to the University.

The Board of Preachers will be glad to have their attention called to any cases of special need where they may be useful, or to any better methods of serving the moral and religious interests of the University. General correspondence should be addressed to the Plummer Professor, though any Preacher will gladly consider such questions as may be more appropriately addressed to him.

Pastors of churches and teachers of schools are especially requested to make known to the Board of Preachers their young friends or pupils who may need help, or who are likely to be of help in the work with which the Preachers are charged.

2. PHILLIPS BROOKS HOUSE.

The House erected as a Memorial of Phillips Brooks was dedicated on January 23, 1900, and provides an important reinforcement of the religious life of the University. Phillips Brooks House was originally designed to extend and unite many scattered undertakings of religion and philanthropy in the University. It was to represent, as the first appeal for such a building stated, "one more step in the comprehensive plan of religious work of which the establishment of the Board of Preachers was the first step." No memorial, however, of the generous-minded Phillips Brooks could be designed to separate religion from daily life. Phillips Brooks House is a centre for the social and charitable activities of the University as well as for religious meetings, a kind of Parish House connected with the administration of the College Chapel. The tablet which is to stand in its vestibule will accurately describe its purpose:—

THIS HOUSE IS DEDICATED TO
PIETY, CHARITY, PHILANTHROPY,
IN GRATEFUL MEMORY OF
PHILLIPS BROOKS.

The second and a part of the third floor of the House are expressly arranged for the work of the various Religious Societies. On the third floor

is a large meeting room, named in memory of the beloved Professor Andrew P. Peabody, Peabody Hall ; a part of the first floor is assigned to the charities directed by students ; a study is provided for students who desire a quieter resort than the crowded reading-rooms of the Library ; and the "Brooks Parlor" is arranged as a dignified place for receptions and meetings. Phillips Brooks House recognises the inevitable differences of religious affiliation, and makes room for all such associations under one roof, and in close relation with the practical generosity and social fellowship of the University. It is intended, from time to time, to unite these religious forces in general meetings, representing the whole religious life of the University, and conducted by a representative Student Committee. The first of these meetings was held in Peabody Hall in March 1900, and addressed by the Rev. W. I. Rainsford, D.D., of New York. The uses to which Phillips Brooks House has already been put may be indicated by the following table, compiled for the first month of its general occupation :—

APPROXIMATE USE OF PHILLIPS BROOKS HOUSE DURING MARCH, 1900.

	Meetings.	Average Attendance.	Total Attendance.
Brooks Parlor, open daily	15 days	31	465
Study, open daily	27 "	15	405
Y. M. C. A. : Reading Room, open daily	27 "	50	1,350
Y. M. C. A. : Bible Class	9	14	131
Y. M. C. A. : Devotional Service	4	30	122
St. Paul's Society : Evening Prayers	12	9	108
St. Paul's Society : Devotional Service	4	22	88
Catholic Club	2	51	103
Religious Union	2	18	37
Student Volunteer Committee : office-hours	3		
Harvard Engineering Society	1	60	60
Ladies' Faculty Teas	5	105	525
Canadian Club	1	69	69
Noble Lectures	4	267	1,070
Camera Club	1	18	18
Exeter Club	1	25	25
Semitic Conference	1	70	70
Memorial Society	1	20	20
Administrative Committee	2	5	10
Conference on Boys' Clubs	2	28	57
Total meetings	55	45	2,513
Daily use of House	27 days.	175	4,733

3. THE RELIGIOUS SOCIETIES.

Four Religious Societies are in active operation in the University and invite to their fellowship young men of widely different convictions. In one or another of the organisations any student of the University with religious interests should find sympathy and companionship. The special methods and activities of these societies are as follows :—

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

(SOCIETY OF CHRISTIAN BROTHERS. FOUNDED 1802.)

The purpose of this Association is to unite such students of the University as are connected with evangelical Churches in Christian fellowship and in active Christian work. It attempts to cultivate both character and service,—a Christian standard of personal life and a practical service of

the modern world. The Association occupies convenient rooms in Phillips Brooks House, excellently equipped by the kindness of friends with books and periodicals. The Reading Room of the Association is known as the Shepard Room, in memory of Ralph Hamilton Shepard of the Class of 1893, who at his death in 1894 bequeathed \$5,000, for "Christian work at Harvard." A tablet in the vestibule of Phillips Brooks House is to bear the name of this young graduate and to describe him as "studious, modest, devout." The family of Ralph Shepard propose to supply the rooms of the Association with worthy furnishings as a further memorial, and have added to the general fund which bears his name the sum of \$10,000.

The various departments of the work of the Association are as follows :—

Devotional meetings are held every Wednesday evening at 6.45, for three-quarters of an hour. All of these meetings are open to all members of the University, who are cordially invited to attend. In the Bible Study Department four courses have been offered during the year 1899-1900 :—

- I. Studies in the Life of Christ. Dr. A. C. Garrett (Instructor).
- II. Studies in the Acts and Epistles. W. M. Crane, 1902.
- III. Studies in the Old Testament Characters. Geo. L. Paine, '96 at present in Cambridge Theological School).
- IV. The Gospel by John. Geo. S. Budd, 1 Gr.

Over fifty men have enrolled in these courses.

The City Mission Department sends a dozen or more men every Sunday afternoon to teach in the Beacon Hill Chinese Sunday School. Members of the Association conduct religious meetings each Tuesday evening throughout the year at the Boston Industrial Home. About twenty men are engaged in connection with the T-wharf Reading Room which the Association conducts for the fishermen of Boston. Members of the Association serve in the Boston Settlements, in the Boston and Cambridge churches, and in boys' clubs and missions. In the year 1900-01, in addition to its present work, the Association will conduct a Boys' Club in East Cambridge and do friendly visiting under the direction of the Cambridge Associated Charities. The Association contributes to the support of a Harvard graduate, a missionary in India.

At the beginning of the College year the Association endeavours to be of service to incoming students. For this purpose handbooks containing detailed information about the religious societies, and the athletic, literary and social interests of the student body, are sent during the summer to members of the incoming Freshman class.

The rooms of the Association in Phillips Brooks House are the headquarters of an information bureau and reception committee, which assists many new-students in finding lodgings and employment and aids them in the selection of their courses. On the first Friday of the year a reception is offered to new students.

The Association employs a General Secretary who has supervision of its work.

THE ST. PAUL'S SOCIETY.

(FOUNDED 1861.)

The St. Paul's Society was founded in 1861 by undergraduates connected with the Protestant Episcopal church, with the object of interesting all who in any way have any affinity with that church and who feel the need of association under that influence.

The objects of the Society are thus stated in the Constitution :—"To bring the Episcopal students of the University into acquaintance with each other; to afford them opportunities of uniting in worship agreeably to the spirit and forms of their church, of giving each other counsel and support in the performance of Christian duties, and of undertaking missionary work, and maintaining a Library to give them convenient access to religious literature. Any member of the University who has been baptized and who attends the Protestant Episcopal Church shall be eligible for membership."

The Society now occupies attractive rooms in Phillips Brooks House which through the aid of graduates have been fitted up in a way consistent with the purpose for which the Society was founded. The Society holds weekly devotional meetings on Wednesday at 7 p.m. With the exception of the monthly business meetings a clergyman or prominent layman is present and speaks. In Lent the Right Reverend Leighton Coleman, Bishop of Delaware, preached a sermon in Christ Church under the auspices of the St. Paul's Society. Evening prayer has been read daily in Advent and Lent by one of the members of the Society and in Holy Week morning service was conducted by the Rev. Wm. B. King, Rector of Christ Church, Cambridge, in the Society's rooms. Besides the religious work the members of the Society have charge of the Boys' Club at the Church of the Ascension under the direction of Rev. Edward L. Atkinson. On one evening in the week they entertain over one hundred boys. Many of the men teach in Sunday Schools in the neighbourhood, and others have undertaken charity work in connection with the Student Volunteer Committee. There is also a Harvard Chapter of the Brotherhood of St. Andrew composed of St. Paul's Society members.

The Society endeavors to make all Churchmen of the University feel that they are welcome. The Society is also anxious to receive the names of Churchmen entering the University. Such names should be sent to the Secretary, Phillips Brooks House, and will receive cordial attention.

HARVARD RELIGIOUS UNION.

The purpose of this Society is "to unite men of various views and faiths in a mutual interchange of religious thought and a common search for truth; to develop and impress the idea of the value of the religious element in character and action, and thus to increase in its members that ethical enthusiasm and purpose which is the result alike of intellectual breadth and moral earnestness."

The Union meets every other Monday evening at 7.30, in its rooms in Phillips Brooks House. These rooms, through the kindness of friends, have been attractively arranged, and offer opportunities for reading and writing as well as for general meetings. All members of the University are welcomed. The organisation embraces men of many differing communions, and encourages plain and straightforward discussion.

Among the speakers who have given addresses during the year 1899-1900 are the following:—

Professor Peabody and President Tucker, "Moral Leadership."

Rev. Paul Revere Frothingham, "Martineau."

Col. T. W. Higginson, "Reminiscences of the Transcendentalists."

Professor C. E. Norton, "Religion and the Creeds."

Rev. S. M. Crothers, "Religious Teaching of Wordsworth's Poetry."

Rev. Robert MacDonald, "Training of the Moral Leader."

THE CATHOLIC CLUB.

In the winter of 1892-93 a Committee of Catholic Students from the various departments of the University met and unanimously agreed that some sort of union among the Catholics of Harvard was desirable. Accordingly in May, 1893, the Harvard Catholic Club was organised. The membership is open to all Catholics in Harvard University. The purpose of the Catholic Club is twofold: First, to promote the religious interests of the Catholic students of Harvard, to assist in every way possible Catholic young men who propose coming to Harvard, and to receive them upon their admission. Secondly, to quicken the spirit of Christianity among the students.

The Club occupies a large and well-equipped room in Phillips Brooks House, maintains there a small library of Catholic books and periodicals, and holds both private conferences directed by some representative of

Catholic opinion, and public meetings in the interest of the whole University, addressed by distinguished clergymen and laymen. Among the public meetings held during the year 1899-1900 were the following :—

A lecture on "Dry rot in Literature," an explanation of the influence on modern literature of three philosophical errors, agnosticism, naturalism and pessimism, by Rev. J. T. Smith, of New York. A lecture on Christian Economics by Rev. Francis Ryan, of Toronto.

MEETING OF FRIENDS.

A meeting of the Society of Friends is held every Wednesday evening at 8 o'clock in a private house, 102, Avon Hill Street. Students who are members of the Society or are interested in it are invited to attend.

4. AUXILIARY ORGANISATIONS.

COMMITTEE ON THE RECEPTION OF STUDENTS.

This Committee, appointed by the Faculty of Arts and Sciences, aids new students in the selection of rooms and the choice of places where they may obtain table board, as well as in all other matters connected with the first steps of their life in Cambridge. The members of this Committee will be glad to meet new comers on the days of entrance examinations both in June and in September, at their office in Sever Hall, or at room No. 1, Wadsworth House. The Committee also arranges a general meeting of welcome on the first Monday of the term, at which new students are greeted by the President of the University and by other persons representing both College and civil life. During the winter months, under the direction of this Committee, a series of "Faculty Teas" is given by ladies connected with the Faculty in Phillips Brooks House, at which officers and students are informally received and made known to each other. It is proposed by the Committee, during the year 1900-01, to offer a course of lectures describing the social, physical and historical environment of the University. A large auxiliary committee of students assists in many of these undertakings and endeavours to give cordiality and naturalness to College life.

THE STUDENT VOLUNTEER COMMITTEE.

During the year 1894-95 the charitable work undertaken by students of the University was thoroughly organized. This undertaking was begun by a movement of the united religious societies. On October 19, 1894, a meeting was held in Sanders Theatre, at which President Eliot presided, and the Presidents of the Catholic Club, the St. Paul's Society, the Christian Association, the Oxford Club, and the Religious Union, all pledged the support of their societies to the new enterprise. Catholics and Protestants, Unitarians and Evangelicals stood on a common platform in a common humane enterprise. It was a practical religious union among College men, which, as President Eliot said in his opening words, "is probably without parallel in the history of education." The undertaking is in the hands of a student committee, together with an Advisory Board of professors, graduates, and other persons prominent in charity work. Mr. Charles W. Birtwell, Secretary of the Boston Children's Aid Society, was at the beginning chosen Director, and has ever since served in that capacity. During the year 1899-1900 Mr. Birtwell was prevented by illness from service, and his place was taken by Mr. Robert A. Woods, Head of the South End House in Boston, who has directed the affairs of the Committee with generosity and wisdom.

By vote of the Trustees of the bequest of Miss Belinda L. Randall of Boston, in 1898, \$15,000 was given to the President and Fellows of Harvard College "for the encouragement and maintenance among the students of the University of practical education and training in philanthropic service; \$10,000 of this sum to be applied to the construction of the Phillips Brooks House, to ensure in that building suitable accommodations for the charitable

work of the organization known as the Student Volunteer Committee, so long as said organization shall retain the approval of the President and Fellows, or in case this work should be given up, for kindred work at the discretion of said President and Fellows, and \$5,000 to be held and invested by said President and Fellows of Harvard College as a permanent fund to be known as the John W. and Belinda L. Randall Fund, its income only to be applied to the maintenance or in the interest of said philanthropic activity on the part of the students of the University, or in case this should be given up, to be applied by said President and Fellows to kindred purposes." The Student Volunteer Committee is thus assured of a suitable equipment for its activities, and of a permanent character for its work.

The Director holds office hours in Phillips Brooks House on Tuesday and Friday mornings. Here he consults with men—both as individuals and as groups—taking into account the student's tastes, his intended business or profession, and the time at his disposal, and he advises from time to time those who are actually at work. Thus the office is a kind of clearing-house of philanthropy, receiving applications from young men who wish to serve, and receiving on the other hand applications from charitable institutions, and then adjusting the work to the man and the man to the work. Students have served as volunteer visitors in poor families in connection with the Associated Charities of Boston and the Associated Charities of Cambridge. For the Children's Aid Society men have superintended "Home Libraries." Boys' Clubs in Boston and Cambridge have been carried on by students in connection with Emmanuel House, the Epworth League House, St. Stephen's House, and the North End Union. Men have been supplied as teachers in various clubs and societies, and served in groups concerned with Christian missions. Volunteers have visited hospitals. Twice a year conferences are held of men actively engaged in charity work. In the Fall and Spring the Committee has regularly made collections of discarded clothing from the students of the University. Excursions are conducted to institutions where students have had an opportunity to observe methods of charity administration. At the beginning of the year a census, as comprehensive as possible, is taken in the College of those students who desire to undertake some kind of volunteer charity work. The number of men actually working under the direction of the Committee cannot be precisely reckoned. It was estimated, however, in the College year 1897-98 that besides the large number of undergraduates who contribute to the support of the Committee, at least one student in every eight of those resident in Cambridge was actively engaged in some form of religious, educational or philanthropic service.

THE PROSPECT UNION.

The Prospect Union, a workingman's college in Cambridgeport, about one mile from the University, was organized in 1891. Its aim is to bring into friendly and mutually helpful contact the workingmen of Cambridgeport and vicinity, and the students and professors of Harvard University. The work of the Union consists chiefly in evening lectures and classes; the classes being taught by students from the University. The courses of study cover a wide range of subjects, from the most elementary English branches to French and German, History, Political Economy, the natural sciences, and Mathematics. The members of these classes are workingmen of many nationalities and occupations, of all shades of religious belief—Jew and Christian, Catholic and Protestant—and of every variety of political and economic opinion. The lectures are given at the weekly meetings of the Union, often by members of the University faculty. After a lecture there is always an opportunity, which is freely improved by the workingmen, for questions and general discussion. Instructors and students of the University serve as teachers of classes, as lecturers, as officers and committee men.

The Union has a two-fold usefulness. On the one hand any workingman living in or near Cambridge may, by improving the opportunities the Union offers, acquire such knowledge and mental discipline as the circumstances of his lot have before made impossible to him. He may become a

happier and more useful member of society. With natural, friendly, self-respecting contact with young men from the University, workingmen lose the prejudices which ignorance and isolation make inevitable to them. On the other hand, the student-teachers find that by the teaching they themselves are taught. They get almost more than they give. They come to realise the debt of obligation the educated man owes to those less favored than himself. The Prospect Union is an educational, not a charitable institution. Each workingman member pays three dollars a year, or twenty-five cents a month. Bulletins describing its work are issued by the Union from time to time. It occupies the old City Hall in Cambridgeport, and in June, 1895, acquired this excellent and ample building as its own property.

THE SOCIAL UNION.

The Social Union aims to do for Old Cambridge what the Prospect Union does for Cambridgeport. Its advantages moreover are offered to working-women as well as men. The Association building, at 42 Brattle Street, is a centre of growing activity. The Union owns an excellent library and reading room, and has organized boys' clubs, women's clubs, dancing and dressmaking classes, an educational department, and provides social entertainments in Brattle Hall. Of the 500 members of the Union some 200 are registered in the Educational Department, the fifty classes of which are conducted by Harvard students. The courses and the conditions of the work are in general similar to those at the Prospect Union.

PUBLIC LECTURES AND ADDRESSES ON SUBJECTS TOUCHING RELIGION.

During the year 1899-1900 there have been given many public lectures and addresses on subjects touching religion. Among these may be named the following:—

The Ingersoll Lecture on the Immortality of Man, by Professor Royce

The Dudleian Lecture on Pope Leo XIII., by Professor Toy.

An address before the Graduate Club, by Rev. S. M. Crothers, D.D.

A University meeting in recognition of the dedication of Phillips Brooks House and in memory of Bishop Brooks; addresses by President Eliot, Bishop Lawrence, Rev. C. C. Hall, D.D., Rev. C. A. Gordon, Rev. Endicott Peabody, Professor Peabody.

A lecture in aid of the Prospect Union, on Liberty and Equality, by Mr W. D. Howells.

An address before the Social Psychology Club, on the College Settlement in Boston, by Robert A. Woods.

A lecture on the Talmud, by Dr. Emil G. Hirsch.

The William Belden Noble Lectures, being six lectures on "Ethics in relation to the neighboring Sciences," by Professor Palmer.

An address before the Harvard Christian Association on City Mission Work: its needs and opportunities, by A. S. Pease.

Four lectures on the Teaching of Jesus in its relation to Social Questions, by Professor Peabody.

Two meetings in the interests of Foreign Missions, by the Harvard Christian Association.

A lecture in aid of the Radcliffe Scholarship Fund, on the Battle with the Slums, by Mr. Jacob A. Riis.

A Memorial Service to commemorate the sons of Harvard who fell in the Civil War.

A Conference of the Divinity School each Wednesday; and a service with preaching in the Divinity Chapel each Friday evening throughout the year.

COURSES OF STUDY CONNECTED WITH RELIGION.

Among the many regular courses of instruction in the University which deal with subjects closely connected with religion may be mentioned the following. Courses of a specialised or professional character are not mentioned. The various Announcements issued by the University give all details of days and hours.

OLD TESTAMENT.

[Consult the Programme of the Semitic Department.]

- Babylonian-Assyrian History.—Contact of the Babylonians and Assyrians with the peoples of the Mediterranean coasts and islands.—Diffusion of the Babylonian-Assyrian culture through the medium of the Phœnicians. Professor Lyon.
- History of Israel, political and social, till the death of Herod the Great. Professor Lyon.
- History of pre-Christian Hebrew Literature. Professor Toy.
- History of the Hebrew Religion, with comparison of other Semitic religions. Professor Toy.
- History of the Bagdad Califate.—Mohammedanism in Egypt and India.—Mohammedan Law.—The Crusades.—Lectures on the Literature.—The Korān. Professor Toy.

NEW TESTAMENT.

[Consult the Programme of the Divinity School.]

- New Testament Times.—The political, social, moral, and religious condition of the world when Christ appeared. Professor Thayer.
- New Testament Introduction.—The origin, contents, and history of the New Testament writings, together with the formation of the Canon. Professor Thayer.
- Outline lectures on theological encyclopædia and literature; the characteristics of the New Testament Greek; the Septuagint; textual criticism; study of the Gospels. Asst. Professor Ropes.
- The Teaching of Jesus as contained in the Synoptic Gospels. Asst. Professor Ropes.
- The Synoptic Gospels, with special reference to the Synoptic Problem. Asst. Professor Ropes.
- The Gospel and Epistles of John. Professor Thayer.
- The Apostolic Age. Study of the Acts of the Apostles. Asst. Professor Ropes.
- Outline lectures on the life of Paul; Study of the four Great Epistles. Professor Thayer.
- The Minor Pauline Epistles. Asst. Professor Ropes.
- The Pastoral Epistles. Asst. Professor Ropes.
- The Epistles to the Hebrews. Professor Thayer.
- The Catholic Epistles. Asst. Professor Ropes.
- The Apocalyptic literature, with special study of the Revelation of John. Asst. Professor Ropes.
- Biblical Interpretation.—Its history, methods, principles, and their application in the study of difficult and debated New Testament passages. Professor Thayer.
- Biblical Theology of the New Testament, centring upon the doctrines of sin and redemption. Professor Thayer.
- History of the English Bible, with detailed study of the Revised New Testament. Professor Thayer.
- Modern Lives of Christ. Professor Thayer.
- Biblical Geography and Archæology. Professor Thayer.
- Selections from the Septuagint, with special reference to the use made of the Old Testament in the New. Professor Thayer.
- Selections from Greek and Latin writers of special interest to students of the New Testament. Professor Thayer.

CHURCH HISTORY.

- The Church of the First Six Centuries. Asst. Professor Platner.
 The Mediæval Church.—Formation of national churches in the Germanic states; establishment of the mediæval papacy and its development to be the controlling force in European affairs; the Holy Roman Empire. Professor Emerton.
 The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent, 1350-1563. Professor Emerton.
 History of Christian thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the eighteenth century. Professor Emerton.
 Symbolics. Asst. Professor Platner.
 History of the Church since the Reformation. Asst. Professor Platner.
 Selected topics from the Canon Law with reference also to the principles of Protestant Church Law. Professor Emerton.

PHILOSOPHY.

- General Introduction to Philosophy: *First half-year: Psychology, Professor Münsterberg.—Second half-year: Logic, Professor Royce.—Jevons, Lessons in Logic; James, Psychology (briefer course). Professors Münsterberg and Royce, assisted by Dr. Rand.*
 Outlines of the History of Philosophy. Ancient and Modern.—Weber, History of European Philosophy. Professor Palmer, assisted by Dr. Rand.
 Ethics.—The Theory of Morals, considered constructively. Professor Palmer.
 The Ethics of the Social Questions.—The problems of Poor-relief, the Family, Temperance, and various phases of the Labour Question, in the light of ethical theory. Professor Peabody, assisted by Dr. Rand.
 The Psychological Elements of Religious Faith. Professor Everett.
 Theism and the Special Contents of Christian Faith. Professor Everett.
 Aesthetics. The Philosophy of Art, with a survey of Aesthetic Theories. Asst. Professor Santayana.
 Metaphysics.—The fundamental problems of Theoretical Philosophy.—Realism and Idealism.—Freedom, Teleology, and Theism.—Deussen, Outlines of Metaphysics.—Bradley, Appearance and Reality. Professor Royce.
 The Comparative Study of Religion.—Studies in the Comparative History of Religions, particularly the Vedic Religion, the Hindu Philosophies, Buddhism, Mazdaism, and the Chinese Religions. Professor Everett.
 The Philosophy of Kant.—Kant's Critique of Pure Reason. Professor Palmer.

SEMINARY COURSES.

- Metaphysical Seminary.—Subject for the year: The Problems of Logic. Studies of various fundamental conceptions of Philosophy and of Science. Professor Royce.
 Ethical Seminary.—Subject for the year: The Ethics of Idealism. The development of German Ethics in Kant, Fichte, and Hegel. Professor Palmer.
 Sociological Seminary.—Subject for the year: The Christian Doctrine of the Social Order. Professor Peabody.
 Studies in Aristotle's Metaphysics. Asst. Professor Santayana.
 Seminary in the Philosophy of Religion.—Subject for the year: Kant and the Ritchliana. Professor Everett.

OTHER COURSES.

(Consult the Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences.)

- Vedic Sanskrit.—Introduction to the language and literature of the Vedas.
—Hymns of the Atharva-Veda. Professor Lanman.
- Pāli.—Jātaka stories.—The Buddha-legend. Professor Lanman.
- Pāli.—The Sacred Books of Buddhism.—Readings from the Majjhima Nikāya and from Buddhaghosa's Way of Purity. Professor Lanman.
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The Mystic Movement.—Meister Eckhart; Suso; Tauler.—First Climax of Religious Sculpture.—The Marienlegenden. Professor Francke.
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APPENDIX D.

PRESIDENT NICHOLAS MURRAY BUTLER, (COLUMBIA UNIVERSITY,
NEW YORK CITY), ON RELIGIOUS INSTRUCTION AND ITS
RELATION TO EDUCATION.*

a) We may approach the analysis of our civilisation, or spiritual environment, from many different points of view, and perhaps more than one classification of the results of that analysis may be helpful. The classification which I suggest * * * is a fivefold one. It separates civilisation into man's science, his literature, his art, his institutional life, and his religious beliefs. Into one or another of these divisions may be put each of the results of human aspiration and of human achievement. Education must include knowledge of each of the five elements named, as well as insight into them all and sympathy with them all. To omit any one of them is to cripple education and to make its results at best but partial. A man may be highly instructed and trained in science alone, or in literature, or in art, or in human institutions—man's ethical and political relationships—or in religion, but such a man is not highly educated. He is not educated, strictly speaking, at all, for one or more of the aspects of civilisation are shut out from his view, or are apprehended imperfectly only and without true insight.

If this analysis is correct, and I think it is, then religious training is a necessary factor in education and must be given the time, the attention, and the serious, continued treatment which it deserves. That religious training is not at the present time given a place by the side of the study of science, literature, art, or of human institutions, is well recognized. How has this come about? How are the integrity and completeness of education to be restored?

The separation of religious training from education as a whole is the outgrowth of Protestantism and of democracy. A people united in professing a religion which is ethnic or racial, or a nation giving adhesion to a single creed or to one ecclesiastical organisation, always unite religious training with the other elements of education and meet no embarrassment or difficulty in so doing. During the undisputed dominance of the Roman Catholic Church in Europe, education not only included religious training as a matter of course, but it was almost wholly confined to religious training. Theology was the main interest of the Middle Ages, and the theological interest caused religious training to permeate and subordinate whatever instruction was given in other subjects. Music was taught that the church services might be well rendered. Arithmetic and astronomy were most useful in fixing the church festivals and the calendar. With the advent of the Protestant Reformation all this was changed. Religion was still strenuously insisted upon as a subject of study, but the other subjects of instruction became increasingly independent of it and were gradually accorded a larger share of time and attention for themselves alone.

Protestantism, however, would not by itself have brought about the secularisation of the school as it exists to-day in France and in the United States. Democracy and the conviction that the support and control of education by the state is a duty in order that the state and its citizens may be safeguarded, have necessarily forced the secularisation of the school. Under the influence of the Protestant Reformation and that of the modern

* Extracted :—(a) from the *Educational Review* (New York), Dec., 1899, and (b) from the *Educational Review* (New York), June, 1901.

scientific spirit, men broke away from adherence to a single creed or to a single ecclesiastical organisation, and formed diverse sects, groups, parties, or churches, differing in many details from each other—the differences, I regret to add, being far more weightily emphasised than the more numerous and more important points of agreement. When the state-supported school came into existence, this state of religious diversity found expression in dissatisfaction with the teaching, under state auspices, of any one form of religious belief. The first step toward the removal of this dissatisfaction was to reduce religious teaching to the lowest possible terms; and these were found in the reading of the Bible, the recitation of the Lord's Prayer, and the singing of a devotional hymn at the opening of the daily school exercise. But even this gave rise to complaint. Discussions arose as to whether a single version of the Bible must be used in these readings, or whether any version, chosen by the reader, might be read. A still more extreme view insisted that the Bible itself was a sectarian book, and that the non-Christian portion of the community, no matter how small numerically, were subjected to violation of their liberties and their rights, when any portion of the public funds was used to present Christian doctrine to school children, even in this merely incidental way. The view that the state-supported schools must refrain absolutely from exerting any religious influence, however small, is one which has found wide favour among the American people. It has led to more or less sweeping provisions in State constitutions and in statutes against sectarian instruction of any kind at public expense. A judicial decision on this subject of great interest and of far-reaching importance is that rendered in 1890 by the Supreme Court of Wisconsin, in the case of the State *ex rel.* Weiss and others *vs.* the District Board of School District No. 6 of the city of Edgerton.* In this case the essential question at bar was whether or not the reading of the Bible, in King James' version, in the public schools was sectarian instruction, and as such fell within the scope of the constitutional and statutory prohibitions of such instruction. In an elaborate and careful opinion the court held that reading from the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is "instruction"; that since the Bible contains numerous doctrinal passages, upon some of which the peculiar creed of almost every religious sect is based, and since such passages may reasonably be understood to inculcate the doctrines predicated upon them, the reading of the Bible is also "sectarian instruction"; that, therefore, the use of the Bible as a text-book in the public schools and the stated reading thereof in such schools, without restriction, "has a tendency to inculcate sectarian ideas and falls within the prohibition of the constitution and the statutes of Wisconsin.

In this decision there are some very interesting observations on the general question of religious training and the place of the Bible in education. The court says, for example: "The priceless truths of the Bible are best taught to our youth in the church, the Sabbath and parochial schools, the social religious meetings, and above all, in the home circle. There those truths may be explained and enforced, the spiritual welfare of the child guarded and protected, and his spiritual nature directed and cultivated, in accordance with the dictates of the parental conscience." Judge Orton, in a supplementary opinion, adds: "[The schools] are called by those who wish to have not only religion, but their own religion, taught therein 'Godless schools.' They are Godless, and the educational department of the government is Godless, in the same sense that the executive, legislative, and administrative departments are Godless. So long as our Constitution remains as it is, no one's religion can be taught in our common schools."

The Supreme Court of Wisconsin has in this decision given forcible, definite expression to the view held by the large majority of American citizens, and has clothed that view with the authority of law. It is in this sense and for substantially the reasons adduced in the decision which I have quoted, that the American public school is secular and that it can

* *Wisconsin Supreme Court Reports*, 76 : 177-221.

give and does give attention to four of the five elements of civilisation which I have named—science, literature, art and institutional life—but none to the fifth element—religion. * * *

My argument thus far has aimed to make it clear that religious training is an integral part of education, that in this country the State school does not and cannot include religious training in its program, that it must therefore be provided by other agencies and on as high a plane of efficiency as is reached by instruction in other subjects, and that moral and civic training is no possible substitute for religious teaching. The agencies at hand for religious teaching are the family and the church, and, in particular, the special school, the Sunday-school, maintained by the church for the purposes of religious training.

The Sunday-school is in this way brought into a position of great responsibility and importance, for it is, in fact, a necessary part of the whole educational machinery of our time. It must, therefore, be made fully conscious of the principles on which its work rests and of the methods best suited to the attainment of its ends.

The Sunday-school must, first of all, understand fully the organization, aims, and methods of the public schools; for it is their ally. It must take into consideration the progress of the instruction there given in secular subjects, and must correlate its own religious instruction with this. It must study the facts of child life and development, and it must base its methods upon the actual needs and capacities of childhood. It must organize its work economically and scientifically, and it must demand of its teachers special and continuous preparation for their work. It must realize that it is first and above all an educational institution and not a proselytizing one, and that the inherent force of the truth which it teaches far greater than any attempted bending of that truth to special ends. It must cease to be merely a part of the missionary work of the parish, and become a vital factor in the educational work of the community. It must give more time to its work, and the traditional division of time on Sunday will have to be gradually readjusted in order to make a serious Sunday-school session possible. A Saturday session may also be planned for. It must recognize that ordinarily no single parish or congregation can make proper provision for the religious training of all the young people under its care. The very largest parishes and congregations may be able to maintain a fully-equipped Sunday-school for children from five to eighteen, but the smaller parishes and congregations in towns and cities must learn to combine for their common good. Each parish or congregation may readily and ought always to maintain a Sunday-school of elementary grade, but several adjoining parishes or congregations must combine in order to organize and support a proper course of religious instruction for children of secondary school age and beyond, say from thirteen to eighteen years. In a whole city, unless it be New York or Chicago or Philadelphia, one, or at most two, training classes for Sunday-school teachers should be sufficient. Furthermore, Sunday-school teachers, like all other teachers, should be paid. They should be selected because of competence and special training; they should be led to look upon their work not as philanthropy, not even as missionary work, but as something which is larger than either because it includes both, namely, education. The several Christian bodies, as long as they remain distinct, will naturally maintain their own separate Sunday school systems; but within any given branch of the Christian church, be it Protestant Episcopal, Presbyterian, Methodist, or other, all of the principles just stated can be applied. Sunday schools so organized could be given the same systematic professional supervision that is provided for the secular schools. Each body of Christians in a given community could have its own Sunday-school board and its own Sunday-school superintendent and staff of assistants. Between some Christian bodies actual co-operation in Sunday-school instruction ought to be possible. For the proper organization and conduct of this religious instruction there must be a parish or congregational appropriation, or better far, an endowment fund, to bear the legitimate cost of religious teaching and its systematic professional supervision.

The Sunday-school course of study must be looked after. It is at

present—I say it with all respect—too exclusively pious. Religion is much more important in civilization and in life than the Sunday-school now teaches. It is more real. It touches other interests at more points. The course of study of the future must reveal these facts and illustrate them. It must be carefully graded and adjusted to the capacity of the child. It must reach out beyond the Bible and the catechism. It must make use of biography, of history, of geography, of literature and of art, to give both breadth and depth and vitality to the truths it teaches and enforces. It must comprehend and reveal the fact that the spiritual life is not apart from the natural life and in antagonism to it, but that the spirit inter-penetrates all life and that all life is of the spirit. The problem, then, is not religion *and* education, but religion *in* education.

This, it may be said, is a radical program, a counsel of perfection. Perhaps so. If so, it will provide something to work toward. It will at least bring religious teaching under the influence of those principles and methods which have of late years so vitalized all secular teaching. It will give to it modern instruments, text-books, and illustrative material.

Before dismissing these suggestions as impracticable, because in part unfamiliar, it is well to face the alternative. It is that religious knowledge, and with religious knowledge a good deal else which is worth saving, will go out of the life of the next generation. What appears important enough to the elder generation to be systematically organized, conscientiously studied, and paid for in a terrestrial circulating medium, will deeply impress itself upon the younger. What is put off with a hurried and unsystematic hour on Sunday will not long seem very much worth while.

Already the effects of the present policy are being seen. To the average college student the first book of Milton's *Paradise Lost* is an enigma. The epithets, the allusions, even many of the proper names, are unfamiliar. This is due to ignorance of the Bible. It is necessary nowadays to know something about Christianity as well as to be a Christian. The study of history and of geography in connection with the spread and development of Christianity is fascinating. The study of biography in connection with the people of Israel and Old Testament history generally, may be made to put plenty of life into much that is now dead facts to be memorized. For older pupils the study of church history, and of the part played by religious beliefs and religious differences in the history of European dynasties, politics, and literature will make it plain how moving a force religion is and has been in the development of civilisation. Such pupils, too, are able to appreciate the Bible as literature if it be put before them from that point of view. It is too often treated as a treasury of texts only, and not as living literature which stands, as literature, by the side of the world's greatest achievements in poetry and in prose.

The heart is the ultimate aim of all religious appeals. But the heart is most easily reached by informing the intellect and by fashioning the will. Knowledge and conduct react on the feelings, and the feelings, the heart (so to speak), are educated and refined through them. This fact will never be lost sight of by any competent religious teacher, and his purpose will never be to amass in his pupils knowledge about religion alone, but to use such knowledge to direct, elevate, and refine the religious feelings and to guide and form conduct into character.

It is along such lines as these that the development of the Sunday school from a phase of parish mission work into an educational institution of co-ordinate rank with the secularized school, must take place. There are numerous local problems to be solved, no doubt, and not a few practical difficulties to be overcome, but if the ideal be once firmly grasped and the purpose to reach it be formed, the result cannot be doubtful.

(b.) In the United States * * * * public education is unrestricted and universal, and wholly secular. It can never be made otherwise. Here, therefore, the problem * * * * may be stated thus, Shall the state aid with its funds schools other than the present public schools—schools, that is, maintained primarily for the purpose of including a specific type of religious teaching in the curriculum? A single line giving power to the board of education to appropriate public money to private

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and its Relation to Education.*

schools recently found its way, though plainly unconstitutional, into the revised charter of New York City, and such a storm of protest was raised that it was taken out again in a hurry. There is little reason to doubt that a similar proposal in any other State would have a similar reception. But—and this is the point which is so often overlooked—the question of religious instruction in education remains unsolved.

Nor is the situation helped by reducing religion to a type of ethics, as some propose. Religion is not only faith, but dogma; not only conduct, but worship; and to identify it with ethics is not to simplify the matter any, but rather to complicate it by adding a new variety of religion which must be provided for.

From our point of view, only two lines of action are at all possible: (1) to take the view held by many Roman Catholics and Lutherans, that the school itself must be religious, not secular, and that religious schools should be state-aided; and (2) to take the view that education transcends the school, and so while the school may remain secular, its work must be supplemented, if education is to be complete, by religious instruction to be given by other educational agencies, notably the family and the Church. The alternative is to destroy the completeness of education by omitting religion altogether.

Of the two possible lines of action named the latter is, in our view, the preferable one. It recognises the function and also the limitations of the school, and provides for the active interest and co-operation of two other supremely important educational factors, the family and the Church. Education is, of course, a unitary process, but it is no less unity because several agencies co-operate in it. The former view runs counter to some of the deepest-seated convictions of the American people, and also mistakes, it seems to us, the proper educational function of the school. It is for these reasons that we do not believe that this view can prevail or that it ought to prevail. It must be said, however, that it gains sympathy in some quarters from the fact that Protestant churches are as a rule shockingly lacking in any appreciation of their educational responsibility, and also, apparently, in any capacity to rise to it.

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