THE PLACE AND LEGITIMATE FUNCTION OF RELIGION IN EDUCATION.

by

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CHAPTER I

HISTORICAL SURVEY OF THE DOMINANCE OF RELIGION IN THE WORLD OF THOT AND ACTION.

One of the dominating influences in the world, throughout the history of the human race, is religion. In every line of activity, among all early peoples, we meet with religion in one or more of its various manifestations or forms. We find it playing a prominent part in the business life, in the thot life, in the national life, and even in the play life of the ages which have preceded our own.

In ancient Greece, the merchant would first inquire of the oracle at Delphi and then embark on his voyage, assured in his mind of safety and success. Among the Greeks, scarcely any undertaking was entered upon without the will and the sanction of this oracle being first sought.

Among the Hebrews, there was no other standard of thot life than that laid down in their sacred writings. The education and standing of the individual among his fellow-men was determined almost completely by his knowledge of these sacred writings, and his conformity to the national religious ideals.

In old China, we find a similar condition. The standard for education and respect is determined by the knowledge of the individual concerning the contents of the sacred writings of Confucius—the Four Books and the Five Classics.

The political and national life of the Romans was closely inter-
woven with their religion, for almost every official act was connected, in some way, with the rites of the temple or the sacrifices of the altar. The Roman considered himself as having a contract of life with the gods. In turn for sacrifices and worship offered them, he expected rich blessings from them. If he neglected his worship, he knew that he must pay the penalty. Neglect of the gods they thought also brought upon them national calamities, such as dissensions within the state, defeat of their armies, fire, flood, famine, and pestilence. But "when the gods of the community were angry and nobody could be laid hold of as definitely guilty, they might be appeased by one who voluntarily gave himself up; noxious chasms in the ground were closed, and battles half-lost were converted into victories when a brave burgess threw himself as an expiatory offering into the abyss or upon the foe." 

The national trials and joys of Greece are bound up with her religious life. Before making war, the oracle at Delphi was visited. When threatened by the hosts of the Persians, the gods were invoked. If a new colony was to be planted, the oracle at Delphi was first consulted. If the reply was favorable, announcements were made and volunteers were gathered for the expedition. This new settlement was then established with religious rites, and amidst expressions of joy, the sacred fire from the mother city or country was kept alive as a necessary part of the newly formed colony.

The Olympic Games, celebrated each fourth year at Olympia, in Elis, were religious in nature, being in honor of Zeus, the father of

*"Ancient History" Myers p-363
the gods. The victor, in each of the various contests, was honored by having his statue placed near the temple, as a recognition of immortality conferred upon him by the gods. The Romans had many religious games and festivals. Possibly the best known of these are the games of the circus, which included chariot racing, wrestling, boxing, foot-racing, and various other contests. These festivals, like those of the Greeks, had their origin in the belief that the gods took delight in feats of skill and strength.

Thus the glory of ancient Greece is spun around the myths and beliefs of the acts and utterances of the gods of Mt. Olympus. The "grandeur that was Rome" is pivoted around the worship of the nation, the temples, and the statues for the immortal heroes.

It was the priestly class which stimulated the education of the youth in all the early nations. Among almost all primitive peoples we can trace one connecting idea, animism. These early peoples thought that every object, physical or material, possessed a "double." This "double" possessed a consciousness like that of the man himself. To his dog, his rafts, his weapons of warfare and the chase, and to his horse, he also attributed such a "double." Since this was true, the life of the primitive man consisted largely of things, the acquisition of the necessities of the body, and the struggle for the favor of these spirits or "doubles." To teach men how to entreat these spirits successfully, we see a special class arising—the shamans, wizards, exorcists, medicine-men, etc. As the worship becomes more complex, the "school for the priests" is established for the young men who are prospective members of the priestly class. This "school for the
priests" is the first educational institution which we find among men, having appeared among the Egyptians and the Chaldeans, even before the "call of Abraham."

It is thru the efforts of such a "school for priests" that we find the early rise of intellectual development in Egypt. It was the duty of the people at large to know "what to do" and "how to do it" while carrying on their part of the religious worship. Both of these and also "why it should be done" had to be understood by the priestly class. Because they were recognized as the final authority in religious matters, these early religious leaders felt that it was their duty to prove, at least to their own reason, the validity and rationality of their teachings. A taste of general knowledge, thus gained thru their attempt to establish these religious teachings, lured this priestly class on to the pursuit of intellectual study. As a result, much of the time and energy of this class of men now came to be spent in what we might term today, intellectual discovery and interpretation. Due to the research of this class we see the growth of cosmologies, the early philosophies, and the mathematical, physical, and biological sciences.

To preserve these discoveries and to preserve in permanent form the religious rites and ceremonies, this priestly class originated the written language of the times.

Gradually the interest in most of these older religions began to wane. Both the ignorant and the learned seemed to realize that many of the religious rites and observances were fictitious inventions of the priestly class. Accordingly, in Rome we see the gladiatorial
contests; taking place with little if any religious significance at all. The games of ancient Greece became purely contests of strength and skill, also with little reference made to the religious character of such games.

It was at such a time that Christianity began to assert itself as a religion of the world and to offer its principles as the ideals which should guide the thoughts and actions in the lives of men. Christianity, too, saw the need of education and instruction. Christianity even emphasized this need for education more strongly than did those religions which had preceded it. "Jesus" himself "was preeminently a teacher. He had the spirit of a true teacher, the desire to expand, to educate the life of every person, to free it from its limitations and constraints. He taught with peculiar power and authority, because he embodied in his own personality the things he undertook to teach. Indeed, we may say that Jesus anticipated very nearly all that has since been advocated in educational method and illustrated it in his teaching; the importance of personality, the grading of pupils, the appeal to interest, the use of story, the stimulation of observation by the laboratory method. The study and interpretation of facts, the use of questions, the organization of ideas, the development of the power of discrimination toward differing values, the enlistment of self-activity, the encouragement of initiative, and the providing for opportunity of motor expression—all these may be found, together with an earnest admonition not to neglect the child, in the teachings of Jesus."*

*"Religious Education and Democracy" Winchester-p. 32
The teaching of Jesus might well be summed up in the words with which he replied to a query of the lawyer—"Master, which is the great commandment in the Law?" Jesus said unto him "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself" (Matthew 22:36-39).

In place of a religion understood by a few in the priestly class, Christ would have all men to be taught the great truths of his teaching. Accordingly the great effort of Jesus Christ was to teach men high ideals, honesty, truth, sincerity, and love to God and to fellow-men. In short, Jesus taught men all those things necessary for the happiness and well-being of men in this life and in the life to come.

Without wholly neglecting the social nature of Christ's teaching, the early Christian church early imitated the work of Christ and emphasized the duty of strictly religious instruction, in what is commonly known as the Catechumenal school.

That baptism is necessary to salvation, was held by the early church. There were, therefore, two classes of those who were baptized, infants and adults. Almost immediately there arose the conviction that the adult, who was to be baptized, must needs be instructed in the Christian doctrines. Accordingly certain instruction was given to candidates before they were permitted to receive the sacrament of Baptism and to partake of the sacrament of the Lord's Supper. Only in cases of severe and dangerous illness could baptism be given before the catechumen had completed his full course, the "Baptismus Clinicorum".
A little later, when the children were admitted into these Catechumenal schools of the early church, reading and writing were taught, which, when only adults attended such schools, were unnecessary. Accordingly at the close of the second century, in the school of Protogenes in Edessa "reading, writing, texts of Scripture, and singing of Psalms, were taught."* Similar to that in Edessa, in general, "the instruction of the catechumens was carried on in the portico or some special portion of each church and consisted in moral and religious teachings, the reading, writing, and memorizing of the Scriptures, together with some training in early psalmody. The meetings in the church were held several times a week or even every day and were supplemented by the strict religious and moral training in the home."® When the Catechumenal school became well developed, its catechumens included the children of the believers, Jewish converts, and the adult converts of the heathen.

Within a century after the establishment of the Catechumenal schools it was seen that, in order to cope successfully with the situation of the time, courses of instruction must be given which would be along the line of the Greek schools. It was seen that the ministers of the church must be equipped with an education similar to that of the leading Greek educators. Accordingly, in the third and fourth centuries we see the rise of the Catechetical schools, which were essentially a modified form of the Catechumenal schools. The courses

* "History of Education" Seeley—p. 105

of instruction, in these schools, necessarily covered a much broader field and emphasized the need of "general culture" along with the training in the doctrines of the church. For example; in the school at Alexandria, which was without doubt the most important, the curriculum covered the whole range of the sciences as then studied, all branches of rhetoric, and the various systems of philosophy, with the exception of the Epicurean. The study of the Bible was very thorough, and Origen, while at the head of the school, devoted his energy especially to that branch. Similar schools were established also at Rome, Edessa, Caesarea, Antioch, and Nisibis.

For a time, the religious and secular education in these Catechetical schools went peaceably hand in hand, but in a comparatively short time a note of opposition to the secular subjects began to be heard. The literature and secular learning of the time was so closely allied with heathenism that, in the latter part of the third century and in the fourth century, vigorous opposition was manifested toward it. This opposition was due largely to the new point of view of the Christians; whereas the heathen held that man is to be regarded mainly as a citizen of this world, now the Christian held that the individual is only a pilgrim to the unseen world. Therefore of what value to a such a pilgrim, was this vain world with the allurements of its secular and literary graces, especially when such things bore, for the Christian, the fatal stamp of heathen ideas. It was this idea which, unfortunately for the cause of learning in the Middle Ages, gained the mastery.

The schools in Western Europe, of which the Catechetical school
of Alexandria was a prototype, made their appearance under the name of the Episcopal or Cathedral school. In the fifth and sixth centuries, the church Councils legislated that children destined for the priesthood should early be placed in these institutions of learning under the care of the bishop. When the Romans, with their culture, were overthrown by the barbarians, education fell into the hands of the church completely and was carried on mainly in these Cathedral or Episcopal schools and in the Monasteries which now appeared. During the four centuries, from the eighth to the twelfth, these schools were overshadowed by the Monasteries; but with the reinstallation of intellectual tolerance, these Cathedral or Episcopal schools experienced new growth and revived importance under the immediate direction of the bishops.

Alongside the rise and development of the Catechetical and a little later of the Cathedral schools, we see the rise, an institution, already mentioned, which was destined to have a far reaching influence, namely Monasticism. In the third century, many ascetics in the East, on becoming disgusted with worldly pursuits, and following an impulse, characteristic of Oriental life, withdrew into the deserts and solitudes, there to strive as Anchorites (ἐρημιταὶ, ὑπαξίαι, μοναστὲς) for holiness of life, thru prayer and labor, thru privation and self-denial, and by forsaking the accursed world. Upon its arrival into Europe in the fourth and fifth centuries, this movement underwent a transition from a solitary Anchorēt life to a communal coenobite life (κοινὸς ριῶς) where a number fleeing from the world, assembled themselves around some especially famous and saintly hermit in a common dwelling and bound themselves under a common system of ascetic practice; in prayer
and labor. Originally these monks were laymen but by the end of the ninth century, nearly all the monasteries were clerical establishments, and a regular monastic clergy was growing up alongside the parish or secular clergy. Although education, other than spiritual, was not the prime purpose of the monasteries, yet we see an early movement to place much emphasis upon education in secular branches. Already in the latter part of the sixth century, Cassiodorus made his Monastery of Vivarium a center of classical learning, thus giving to European monasticism an intellectual impulse which it never lost.

This intellectual knowledge in the possession of the people of the Middle Ages was that of the Ancients in a disguised and often degenerated form. For a time this knowledge was unorganized but along during the Middle Ages, ecclesiastical and symbolical tendencies crystallized this knowledge into what were called the "Seven Liberal Arts." This collection of the Seven Liberal Arts was divided into the two classes, the "Trivium," including Grammar, rhetoric and dialectic, and the "Quadrivium," including Arithmetic, Geometry, Music, and Astronomy. In spite of the secular sounding titles of these subjects, most of them were either studied pre-eminently as a help to religious belief and practice or were closely interwoven with the religious spirit of the day.

Although the learning given in the monasteries was meagre and often unsatisfactory, yet from the 7th to the 13th century there was practically no education offered outside the Monastic and Cathedral schools, and even as late as the thirteenth century there was little change for practically all of the schools were taught by monks and the dominant
motive in the education was the religious. Since the great aim of these Monastic schools was the preparation of the youth for Monastic life, the Seven Liberal Arts were held to be only seven impregnable pillars upon which the superstructure, theology, was built. Thus we are able to understand why the study of the Bible, the Doctrines and religious rites and ceremonies were given such a prominent place in Monastic Education. The curriculum became fixed and somewhat barren. It consisted mostly in learning to read and write the Scriptures, sing Psalms, work out enough Mathematics and Astronomy to calculate Holy Days, together with a mere taste of the old Graeco-Roman culture, thru the medium of the Seven Liberal Arts. *

A strong impulse was given education in the Monastic and Cathedral schools during the rulership of Emperor Charlemagne. This ruler saw that his hope for the unification of his empire lay in the possibility of establishing a community of ideas, of language, and of the cultural elements of social life. Charlemagne saw that the best way of accomplishing this was the use of schools. Accordingly he made use of the only educational institutions of his day, the Monasteries, and in addition established Parish schools and the Palace school. The Emperor called Alcuin, a famous teacher from the Cathedral school of York, to assist him in his educational project. The Emperor himself patronized the school of Alcuin at the Palace together with others of royal birth. In 789, he issued a command that "every Monastery and every Abbey have its school, where boys may be taught the Psalms, the system of musical notation, singing, Arithmetic, Grammar; and let the

**"A History of Education" Graves, p. 295
books which are given them be free from faults, and let care be taken that the boys do not spoil them, either when reading or writing.

It was Charlemagne's ideal that, throughout his entire dominion, opportunity should be open to all, especially to those of the higher classes, to obtain at least an elementary education, and to carry their studies as much farther as they like. To this end a regular system of schools was planned, beginning with the village school, in charge of the parish priest, for the most elementary studies, and leading up thru the Monastic and Cathedral schools to the Palace school. In the schools for the masses, reading, writing, arithmetic, and singing were taught, especial attention being given to music which was of use in the church services. The Apostles Creed and the Lord's Prayer were also taught. In 801, Charlemagne decreed that women and children should receive instruction in the doctrines of religion, because he believed religion to be the foundation of a civilized nation.

During the early Middle Ages, the attitude of men in general was one of unquestioned obedience to authority; of receptivity to all doctrines, statements or incidents sanctioned by the church. By the eleventh century, however, a new attitude was necessary. Heresies began to creep into Europe from the east and demanded opposition thru argument as well as force. Then, too, the Crusades broke down the isolation and rusticity of the people of Europe, thus opening up to them new experiences and new ideals. In answer to a demand for some new force to cope with this situation, we witness the rise of the


** "History Of Education"—Seeley—p. 128
movement called Scholasticism, which later gave rise to the establishment of the University. It was the purpose of Scholasticism "to bring reason to the support of faith; to strengthen the religious life and the church by the development of intellectual power, and by silencing thru argument, all doubts, all questionings, all heresy."

When Scholasticism was at its height, philosophy and religion seemed to be in complete harmony.

The universities of the Middle Ages, which rose as a result of this newly awakened intellectual life, rose more specifically in response to the general demand for more advanced and specialized instruction than that given in the Cathedral and Monastic schools, and especially for a freer and more secular system of education, one that should prepare a person for entering upon a professional career as a physician, lawyer or statesman. It almost goes without saying that Theology was the most prominent study in these early universities.

Some of these universities were expansions of the Cathedral or Monastic schools; others developed from lay schools which had grown up in some of the commercial centers, and therefore we are not able to state exactly the date of origin or special purpose for which some of these early universities were founded. In a general way we may say that the universities date from the eleventh and twelfth centuries. Likewise we may also say in general that, where religion was not the main or sole aim of the institution, yet religious instruction and influence were very closely interwoven with this other main aim. The great difference, however, between the new universit-

*"Text-Book in the History of Education" Monroe, p. 293
ies and the old Monastic and Cathedral or Episcopal schools, consisted in their freedom from clerical control, and especially in their freedom from Monastic restrictions.* Altho many of the teachers were of the clergy, and altho most of the students were members of the church, and some even members of the clergy, yet they exercised their influence in the university, not as clergy or churchmen, but merely as members of the university. Due largely to their mode of living, the teachers and students were very jealous of freedom. "Thus politically, ecclesiastically, and theologically, the universities were the bulwark of freedom during the centuries from the dark ages to the Reformation." Possibly it was due to the influence of this spirit of freedom that the movement called the Renaissance ("New Birth" of the classical Latin, Greek, and Hebrew), manifested its influence on the thought and life of man after its rise in the thirteenth century. The universities themselves were in turn greatly influenced by this movement. In northern Europe, the tendency was to study the Hebrew and Greek in preference to the Latin. The Bible, which the printing press was multiplying rapidly in the original Greek and Hebrew, as well as in the vernacular, became the subject of enthusiastic study and fresh interpretation. Almost immediately the people of the time separated themselves into two classes: the first, those who held the view that one finds the truth completed in the authority of the church; the other, those who held that "religion is a truth, divine in its origin, but completed

* "History of Mediaeval Education" Williams - p. 124
   ° "Text-Book in the History of Education" Monroe - p. 328
only with the growth and thru the development of the spirit of
man.

It was this difference, together with a feeling that there was
injustice and abuse in the management of the church, that immorality
was common among the clergy, that the rule of the pope was too pro-
nounced, that the religious belief and practice was too formal, that
stirred up revolts in various parts of Europe against the Roman
church and her practices.

Because we are interested only in those movements which have a
special bearing on our subject, we will devote no attention to the
Renaissance in Italy and the south. In this discussion, therefore, when
we speak of the Renaissance we shall mean the movement in northern
Europe.

In this part of Europe, the Reformation and the Renaissance went
hand in hand. Altho in general the Reformation came as a branch or
outgrowth of the Renaissance, yet it soon overshadowed this initial
movement. Accordingly we find these two movements so interwoven that
we can distinguish between them only with difficulty, and so we usu-
ally call the two by the one name, Reformation of Protestant Revolt.
In a word, we might say that the union of this two-fold movement in
northern Europe, was due to the fact that civilization, here, was a
direct outgrowth of Christianization and its consequent moral and
religious bent.

At the beginning of the northern Renaissance movement of the
sixteenth century, we see the rise of eminent reformers in different

*"Text-Book in the History of Education," Monroe, p. 402
parts of this territory, Luther, Melancthon, Zwingli, Huss, and Calvin.

The efforts toward reform of these men and their followers soon spread so as to include not only religious belief and practice, but the educational system then existing. The Protestant Revolt undermined the old system of education, and set up various new systems which in time developed along different lines. "These systems were based upon the idea of universal education, but their chief function was to develop the religious practices and beliefs and the ecclesiastical affiliations and interest of the child, for upon these depended his eternal welfare. Since, in theory, the eternal welfare depended upon the application of his own reason to the revelation contained in the Scriptures, it became necessary to give the ability in reading and to train the rational power."

The religious content of education during the Reformation period presents itself more forcibly when we look at the content of instruction more minutely. Thru the use of the catechism, creeds and church services, which were emphasized in both Protestant and Catholic schools of the time, and also thru the use of the Scriptures as tests, and the exposition of the Christian literature and doctrine, the curriculum received a profoundly religious basis.

One of the cardinal principles as stated before brot out in the Reformation and Renaissance was the principle that education must be offered to all. The progressive spirit of educational theory is ably expressed in the words and ideas of Martin Luther in which he says: "Were there neither soul, heaven, nor hell, it would still be necessary

**"Cyclopedia of Education-Reformation" Monroe.**
to have schools for the sake of affairs here below.... The world has need of educated men and women to the end that the men may govern the country properly and that the women may properly bring up their children, care for their domestics, and direct the affairs of the household.* Schooling was to be brought to all the people, noble and common, rich and poor; it was also to include among its pupils both boys and girls; and finally, the state was urged to use compulsion in order to insure attendance. Luther believed that the schools were to make good citizens as well as religious men, and educational institutions on that account should be maintained at public expense for everyone but he desired a more academic course for "the brightest pupils, who gave promise of becoming accomplished teachers, preachers, and workers." In any case Luther naturally believed that the chief studies should be the Bible, and the Catechism, and, in order to understand the Scriptures the better, also Latin, Greek, and Hebrew. Among the other studies which he recommended were rhetoric, dialectic, history, natural science, vocal and instrumental music, and gymnastic exercises.*

The educational plans of Luther were of the Mediaeval sort but were transfused with the modern spirit of humanity and freedom. The type of schools advocated by him were established in many of the German cities and states, such as Hamburg, Minden, Göttingen, Bremen, and Holstein, Pomerania, etc. The pedagogy of Luther constitutes the very foundation of the German system of common schools down to the present time. Religious instruction; especially in the denominational

*"Cyclopedia of Education- Reformation" Monroe

**"A Students History of Education" Graves-127.
schools, trained teachers, compulsory and universal education are the principles advocated by Luther which are felt even today, not only in Germany and many other nations of Europe, but also in the United States. Luther, due to his prime interest in religious reform, could not give his chief attention to education, but he saw with keen insight the great place which should be given education, and laid the foundation of the principles upon which the nations of the world have continued to build, even to the present time.

Altho the dominant purpose of the Reformation education was religious and civic, yet this was not the sole aim. It was also strongly advocated that the youth should learn a trade, as is plainly brot out in the following words of Luther; "My opinion is that we must send the boys to school one or two hours a day, and have them learn a trade at home the rest of the time."

Due largely to the fact that the new idea of education for all was set up, an ideal not yet fully realized, we now see a change in the institutional side of education. Altho some of the schools were completely controlled by the church, yet many of the schools, especially in the Protestant states, came under a joint control of both the church and the state. When the pope was deposed as head of all activity, religious and educational, the civic ruler was usually placed at the head of the educational system. In this case it often happened that the state realized its obligation toward education and exercised its control in a formal way, but usually the teaching and the direct supervision continued to remain in the hands of the clergy.

* "Cyclopedia of Education-Reformation" Monroe
In conclusion we might say that "The Renaissance-Reformation movement gradually divides itself into three main currents. There is first the scientific and philosophical tendency, which does not become prominent until the seventeenth century; next, the humanistic tendency, which, hampered between the scholasticism of both branches of the church and the formalism of Ciceronianism, finds a somewhat precarious home within the pale of the Roman Catholic church, chiefly in France; and finally, the theological tendency of the intervening period, which possesses all north Europe and dominates that life as well as education."

In passing we note that the Reformation, in general, instituted primary education, the education of the masses, compulsory education and parental responsibility therefor; it asserted the right and duty of the state to demand and secure universal education; it elevated and gave dignity to the office of the teacher; it formulated several school systems; "it emphasized the necessity for a living faith and an individual knowledge as necessary for salvation.

Even before the Reformation broke forth in Germany and northern Europe, a spirit of dissatisfaction had already manifested itself in England. In several instances schools were established in which it was precisely stated that no monk should be allowed to teach. Religious and educational changes were quietly going on in the Catholic stronghold of England. These changes were little ripples under the calm and peaceful surface. These changes were the feeder of the Reformation.

*"Text-Book in the History of Education" Monroe p. 404
nation which took place in northern Europe and which soon returned with matured strength to give to England a new view of life and a new outlook for the future. The smouldering fire of the Reformation in England only needed a gust of power to fan it into a mighty flame. This came under the rulership of Henry VIII. When King Henry was hampered by the pope in substituting the young and attractive Anne Boleyn for his wife Catherine of Aragon, he soon changed from a zealous supporter of the papacy into its bitter enemy. Henry VIII had himself proclaimed "the only supreme head in earth of the Church of England" and proceeded to confiscate the buildings and estates of the monastic orders. The monks were driven out and the large estates of the orders used as Henry saw fit. A small portion of the vast wealth which came from the confiscation of the lands, which included probably a fifth of the realm, was later used by Henry VIII in the founding of schools and colleges. He confiscated and suppressed large numbers of Monastic, Cathedral, Hospital and other schools. It was during the reign of his successor, Edward VI, that the acts of suppression were extended to the charity and guild foundations and it is estimated that of the three hundred grammar schools that had come down from the Middle Ages, but few escaped destruction. (English Schools at the Reformation—Leach—p. 6)

To counterbalance in part his wanton destruction, Henry VIII and later also Edward VI established a considerable number of schools. Accordingly about this time, we see the work of education carried on in England in the parish schools (these had existed since before the Reformation); the grammar schools (established mostly thru the efforts
of both Henry and Edward; and the universities and colleges (started or at least put on a firm financial basis thru the wealth obtained from the confiscated monasteries. Such were Oxford and Cambridge).

There was no fixed schedule of study or instruction in the elementary education of the time, which was due largely to the fact that there were no established primary schools, organised into a school system. A study of the content of instruction in the elementary school, established under the tutelage of Queen's College, Oxford July 20, 1528, will give us an idea of the content of instruction in the majority of similar institutions. The study of the content of instruction will also go far to explain why the reformers were disposed rather to destroy such schools as promoters of superstition than to preserve them as advancing education. The priest was indeed to be skilled and well used and sufficiently instructed and learned in Grammar. But he was to teach, in the first place, the alphabet, the Lord's Prayer, the Angel's Salutation, the Apostles Creed, and all other things necessary for serving the priest at Mass; together with the Psalm 'De Profundis'; and Collects and prayers for the dead; also to say grace as well at dinner as at supper; then in English, the Fourteen Articles of Faith, the Ten Commandments of God, the Seven Deadly Sins, the Seven Sacraments, the Seven Gifts of the Holy Spirit, the Seven Works of Mercy, as well corporeal as spiritual, and the Manner of Confession, necessary not only for the boys themselves, but in order that they might instruct others who are ignorant. Also he should teach them good manners, especially not to lie, and to honor their parents, and in church to serve God devoutly. This curriculum
savored to the Protestant more of superstition than of religious education. Provision was made that if any were apt and disposed to learn grammar, the priest should instruct them in grammar in the best and most diligent manner he could and especially teach them what was most useful to them and what was most expedient according to his true estimation and the sound council of learned men. *

England, at this time, left this elementary instruction either to the family, or to the church, or to special institutions and special societies. Thus owing to this disorganized state of elementary education, the secular subjects were not highly developed and only the rudiments and religion find an important place in English elementary education.

In the Grammar schools, we likewise see but little emphasis placed upon the content of the instruction. The common charter given to the various cities merely stated that there should be a Grammar school "to be called The Free Grammar School Of King Edward VI, to endure forever for the education, institution and instruction of boys and youths in grammar and we erect, create and ordain, declare and found by the presents that school to consist forever of one master, or pedagogue, and one under-pedagogue, or usher (hypodidascus-lus).* These schools were not, and have not yet been organized into a system. However, soon after this they passed under the control of the National Church. It was due largely to this latter fact that "the masters and fellows, the teaching and controlling bodies, must:

*"The Schools Of Mediaeval England" Leach, p. 300.

°"Cyclopaedia of Education-Reformation-England" Monroe
be from the clergy of the Established Church! The religious element in secondary education would thus be greatly emphasised.

As a rule these secondary schools were conducted in a manner similar to that founded in 1509 by Colet. This school, called St. Paul's school, was an outgrowth of the northern Humanism and combined religious training with a study of the classics. This school established by Colet was founded by the gift of his own patrimony for the good education of children of any nation. In connection with certain Latin authors and church fathers, the pupils studied the Catechism in English, the "Latin Grammar" of Lily, who was the first head master of the school, and the "De Copia" of Erasmus.

"The children (in this school established by Colet) should be taught good literature, both Latin and Greek, such authors that have with wisdom joined pure chaste eloquence—specially Christian authors who wrote their wisdom in chaste Latin, whether in prose or verse; for said Colet, my intent is by this school especially to increase knowledge, and worshipping God and our Lord Jesus Christ, and good Christian life and manners in children!" Three or four years later, provision was made for a chaplain to conduct divine service in the chapel and to give the children instruction in the Catechism, the Articles of Faith, and the Ten Commandments.

We have been following the Reformation in its relation to the Protestant nations and in its relationship to Protestantism, but we

**"Text-Book in the History of Education" Monroe—p. 419

"A Student's History of Education During the Middle Ages"

Graves—113.

"The Oxford Reformers" Seebohm—p. 205
shall now pause a moment to note the method used by the Roman church to counteract the work and outcome of the Reformation. Many of the prominent men of the Roman faith were aware of the evils of the church even before, as well as during the Protestant Revolt, and considered it their duty to rid the church of the evident evils. Aside from this, however, the Catholics in general felt it their chief duty to crush the Protestant heresy and to recover the ground which they had lost. This idea, where it was carried out, resulted in a number of religious wars, which only tended the more to embitter both sides. Accordingly a more effective and constructive instrument was devised for the advancement of the interests of Catholicism. This instrument took the form of an organization called the "Society of Jesus" and the members of this society were called "Jesuits." The society was organized in 1543 by one Ignatius de Loyola, who, with six fellow-students, in Paris, devoted himself "to the conversion of the heathen and the strengthening of the authority of the pope." This society was fashioned after the plan of a military organization, with implicit obedience to superiors as a cardinal principle.

Aside from their well-known participation in the inquisition and like actions of the Roman church, the Jesuits early engaged in the more uplifting means of evangelization and reform, namely education. "The Jesuits have never engaged in elementary education, but have required that pupils know how to read and write before being admitted to any of their schools. The Jesuit educational organization has therefore, consisted of lower colleges, with a gymnastical course, and upper colleges, which are of university grade.*

Boys were admitted to the lower colleges at from ten to fourteen.

**"A Student's History of Education, During the Middle Ages."**
years of age and usually spent five or six years there. "The first
three courses were at first devoted to a careful study of Latin
Grammar, and a little of Greek; in the fourth year a number of Greek
and Latin poets and historians were read; while the last class, to
which two years were usually given, took up a rhetorical study of
the classical authors."* In 1832 work in Mathematics, Natural Science,
History and Geography was added in these Lower Colleges but the
classics to the present time compose the body of the course.

A glimpse of the emphasis placed on religious instruction in
these schools is given us by Schwickerath in his work entitled
"Jesuit Education" (p. 121). In the Lower Grammar, first High School
class, were taught (1)-Small Catechism of Peter Canisius, Part I-II;
and (2)-The Explanation of the Latin Gospel. In the Lower Grammar,
second High School class; (1)-the Catechism of Canisius, Part I-III;
and (2)-The Explanation of the Latin Gospel. In the Middle Grammar,
third High School class; (1)-Catechism of Canisius; and Latin Gospel.

In the Upper Grammar, fourth High School class, were taught (1)-Catech-
ism of Canisius; and (2)-the Greek Gospel. In the Humanities, Freshmen,
were taught (1)-The Catechism of Canisius and (2)-The Greek Gospel. In
the Rhetoric, Sophomore, year we see a marked advance. Instruction
is given in the Larger Catechism of Canisius. On Saturday the Acts
of the Apostles are read in Greek, or an oration of Chrysostum. (For
a more detailed account of religious instruction of the Jesuits,
see "Jesuit Education" Schwickerath-p. 590ff).

The full course in the 'Upper College' lasts seven or nine years-

"A" Student's History of Education, during Middle Ages* Graves-134
the first three in philosophy (including logic, metaphysics, ethics, algebra, geometry, calculus, chemistry, physics, etc.) followed by four or six years in the study of theology.

These schools were systematic and thorough, yet pleasant and attractive. They were free and open to all who desired to attend them. The teachers were well trained but relied wholly upon the memory and routine method of instruction. For want of anything better, these schools were the most effective during the latter part of the sixteenth, the whole of the seventeenth and the first part of the eighteenth centuries. This society was dissolved by the pope in 1773, but was restored about forty years later.

A second type of Catholic education, which was radically different from that of the Jesuits, was begun by a professor, Cornelius Jansen, in the university of Louvain in 1621. He, with his followers at Port Royal, near Paris, held that character was more important than knowledge, and reason was to be developed in preference to memory. This school of men taught in the vernacular, and "presented the best elements of the education of the past, but did not go beyond it." The great aim of this school was "to check the progress of the Jesuits, to promote greater spirituality in the church, and to revive the pure Catholicism of St. Augustine." We shall note yet another general movement, along educational lines, toward counter-reform which had a far reaching influence throughout Europe and which was felt even in America. This movement be-

*"Students History of Education, During Middle Ages"Graves-p.139
**"History of Education"Seeley-p.139
gan in the city of Rheims in 1679 and leaped into speedy popularity. It was promulgated in behalf of education by the "Schools of the Christian Brothers." The great purpose of the school was to give to primary education the attention and care given to the secondary education by the Jesuits. The educational aim of these Schools of the Christian Brothers was pre-eminently religious and the means of attaining this was through strict vigilance, good example and catechetical instruction. Those educated in these schools were fitted to teach the general branches and were also capable of inspiring and inculcating orthodox Catholic religious principles.

Due largely to the efforts and work of these schools of the Christian Brothers, the course of instruction throughout Europe was greatly systematized, both in Protestant and Catholic schools. "In the elementary schools, besides the rudiments, the Scriptures, the Lord's Prayer, the Ten Commandments, the Catholic, Lutheran, Calvinist or Anglican Creed and Catechism, were taught and with the Protestants also the hymns of the church."*

In a brief survey, we will, at this point, show the place which religion held in the educational systems of the leading countries of Europe. In France and other Catholic countries, the education was almost entirely in the hands of the Roman church, with the elementary education furnished by the Schools of the Christian Brothers, and the higher education furnished by the "Society of Jesus." In Protestant Europe, the state exercised at least nominal control, but the most of the educational work and supervision was exercised by

**"A Student's History of Education, During Middle Ages" Graves-144**
the church. In England, the church and the state cooperated in the work of education, with a large number of schools being, almost if not entirely, under the supervision and control of the church of England. In Scotland, due largely to the work of John Knox, the church likewise greatly influenced the educational endeavor. Here we saw the blending of the church control and the state control. Here a body composed of both religious and civil authorities guided the educational work. Here the church furnished the driving power and the state furnished the authority. Here the instruction, tho intended to a large extent to prepare the youth for higher education, yet, besides the instruction in reading and writing, furnished the youth with good instruction in religion, the Bible being the chief text book. In Holland, we saw the educational control in the hands of both the church and the state similar to that of Scotland. There was a system of elementary schools in each parish under the auspices of the Reformed churches, which served as a model for the earliest schools of the American colonies settled by the Dutch Reformed colonists.
CHAPTER II.

THE PLACE AND FUNCTION OF RELIGION IN AMERICAN EDUCATION.

DURING THE COLONIAL PERIOD.

The original American Colonies were started while the fierce agitations of the Reformation period were still at their height in the old world. The settlers of these thirteen colonies were, for the most part, Protestants, and many of them had emigrated in order to establish institutions—political, ecclesiastical, educational—that would conform to their ideals and, in all cases, education in the new world was given a peculiar importance by the dominant religious interests and conflicts of the old. At this time, in practically all the states of Europe, educational institutions were controlled and supported by religious orders, with the assistance of private benevolence; but by the state and church together, in which the state furnished the authority and the church the inspiration and driving power; but a few schools everywhere and especially in Teutonic countries were maintained by pre-Reformation craft-guilds and so have a close connection with the municipalities. Thus the American schools, at first, naturally adopted the religious conception of education and ecclesiastical dominion, but all had some acquaintance with free school and municipal management.

As we saw before, altho religion was emphasized in education in the various states of Europe, yet there was no fixed uniformity, neither in the policies nor the content of education, but each country developed its education in accordance with the plan of a body of ed—

**"A Student's History of Education In Modern Times" Graves-p. 30
ucators or in accordance with the peculiar social, religious, or political demands of that particular state. Thus, in the countries dominated by the educational views of such men as Luther and Melanchton, it was the common idea that a system of schools should be supported or at least established by the state, and that all children should have an opportunity to secure an education sufficient to make them familiar with the Scriptures. If people were to be guided by the Word of God, they must all be able to read it. It is needless to say that where the Reformation took the form of an ecclesiastical and political revolt, as in England, that no such view of education would likely be held. When England was transformed from a Catholic country to a Protestant nation, over night, so to speak, by Henry VIII, the old educational ideals and control of education by the church still continued to exist. True, many of the existing schools were changed and still others destroyed, yet the fundamental underlying principles governing both educational policies and content of instruction were almost unchanged, and have been developed and changed only with great difficulty up to the present time. Again when we look at those countries, dominated by Calvinism, such as Scotland and Holland, we see still another attitude toward education. This one is, what might be called, a half-way house between the former two already mentioned. In these Calvinistic countries both church and state are to cooperate in the work of education. A sort of a commission, composed of both church and state officers, has full power in educational matters.

**"A Student's History of Education In Modern Times"Graves-p.81.**
Due first to the persecutions in their home land and then to the lure of a new and unexplored world, a representative number of conscientious men and women of each ideal were drawn to the shores of the newly discovered America. Hence it happens that when we look over the educational situation in the early colonial life we are able to see three general divisions, which appear in educational management and content of instruction as well as territorial settlement. Thus the South connotes aristocratic-pauper education, representing the Anglican theory; the Middle colonies connote parochial school education, representing the Lutheran theory in its adaptation to existing conditions; and the North or New England colonies connotes ultimate state or civic control, representing at its beginning the Calvinistic theory. It is thus evident at a glance that "the schools of America are the offspring of European institutions and have their roots deep in the social soil of the lands from which the colonists came."

We shall now study the laws and history of the Northern, Middle, and Southern colonies so that we may ascertain, if possible, what place religion was given in their respective systems of education, which shall thus aid us in determining as to what place we should rightly give to religion in our present day public education.

In the North or New England colonies, we see a school system early established, inspired by the Calvinistic spirit that patterned after the school system of the mother country, England. Society, in

"A Student's History of Education in Modern Times" Graves - p. 137.
these northern colonies "was democratic, concentrated, and homogeneous as compared with the cosmopolitan and sectarian social structure of the Middle colonies, or the class distinctions and scattered population of the South. The settlements were not a mere confederation, but the blending of all elements into a single organism, where the individuality of each was merged into a new social whole. This condition was the result of a radical ingrained religious conviction that everyone was a child of God, capable of becoming a vital and useful member of society, and that the community was obliged to give him training to that end in the home, church, and school." Elementary education seems to have been given in most every town, especially in Massachusetts, almost immediately upon the arrival of these settlers in the colonies. These early colonists were willing to undergo hardships and privations for the sake of their consciences. They were even willing to bear physical hardships without a murmur, but they would not tolerate intellectual and spiritual deprivations. To dispel this blight of ignorance and spiritual blindness, churches and schools were early established, patterned as closely after those of the mother country as conditions in the New World would permit.

For a time the colonists in the North lived together in each settlement within a fortification as a precaution against attacks from the hostile Indians. In these various settlements, the first public building to be erected was, in most instances, the house of worship. It was in these early church buildings that the town meetings, both religious and civil, took place. It was often in these

*A Student's History of Education, In Modern Times"Graves-p.104
early church buildings, we may well suppose, that the first schools were kept. After King Philip's War the attacks by the Indians were no longer feared and immediately the settlers began to scatter to the various fertile agricultural regions which lay at some distance from the original settlement. Here they erected a new church building and established new schools as in the mother community. As these Northern colonies grew in strength, the colonists began building separate town halls and separate school buildings, and carried out the educational program of England more completely.

We are not certain as to the true character of the very first schools established in some of these colonies, yet we do know for certain that in many instances schools were established, some in the same year and some in the next two, three, or four years after the foundation of a new colony or settlement. Basing our authority upon a statement in the Plymouth Records I:p37, it seems that we are safe in assuming that there was at least one school in that colony as early as 1635. Here it is stated in a contract which the widow of one Dr. Fuller made in receiving an apprentice, that she agreed "to keep him at school for at least two years." Such a contract would hardly have been made had there been no school. Also in the "Records of Massachusetts Colony," Vol. III p. 139, there are statements which lead us to conclude that schools were founded even within a year after the settlement of Boston. On April 14, 1635, noting their need of schools and showing their appreciation of education in general, the citizens of Boston requested "Brother Philemon Purment to become schoolmaster for the teaching and the nurturing of children
in that town? Within the same year we also see it here stated "a garden plot was voted to Mr. Danyell Maude, schoolmaster. Even as early as 1636, Harvard College was founded for training young men, especially for the ministry.

With the passage of the Massachusetts Law of 1642, we are able to see the trend which educational matters had taken in these Northern colonies. The Massachusetts Law of 1647 shows a further development of the educational zeal and foresight of these New England colonies.

The Law of 1642 ordered the officials of each town to inspect the education of the youth and to ascertain from time to time if parents and masters were attending to their educational duties and to see whether or not all children were being trained "in learning and labor and other employments profitable to the commonwealth," and these officers "shall have power to take account from time to time of all parents and masters and of their children, especially of their ability to read and understand the principles of religion and the capital laws of the country."*

In brief, the Law of 1647 ordered

1. "That every town having 50 householders should at once appoint a teacher of reading and writing and provide for his wages in such manner as the town might determine; and

2. "That every town having 100 householders must provide a "Latin Grammar School" to fit youths for the

*"Records of the Massachusetts Colony" Vol. II-p. 6
university under a penalty of five pounds for failure to do so?*

These two laws became the guide and inspiration of practically all of the New England educational legislation and their influence reaches down even to the present time.

Since we are especially interested in the religious aspect of education at this time, we will note only that development and those laws which have a bearing upon the religious situation in the colonial period.

In the Massachusetts Law of 1647, the religious feeling in New England is shown. "It being one chief point of that old deluder, Satan, to keep men from the knowledge of the Scriptures; as in former times, by keeping them in an unknown tongue, so in these latter times, by persuading from the use of tongues; so that at last the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers, that learning might be buried in the grave of our fathers in church and commonwealth, the Lord assisting our endeavors. It is therefore ordered that every township in this jurisdiction after the Lord hath increased them to the number of fifty householders, shall forthwith appoint one within their town to teach all such children as shall resort to him to write and read, ....... and it is forthwith ordered where any town shall increase to 100 families or householders, they shall set up a Grammar school. ....... ."

**"Public Education in the United States" Cabberly-p. 13

°"Educational Legislation and Administration of the Colonial Governments" Claws-p. 60
In the same colony, Massachusetts, the feoffes of the Roxbury school petitioned the General court on May 20, 1669, to confirm the agreement which had been made by the first inhabitants of the town for the "foundation of a Grammar school for the glory of God, for the future good, and the service of the country and of the church of Christ." This petition was granted.

Toward the end of Queen Anne's War, efforts were made in the Northern colonies to check the demoralizing influences brought about by this war. Accordingly, Chapter VI of the Massachusetts Laws, passed in the spring session of 1712, was "an Act against intemperance, immorality, and profaneness and for the reformation of manners." Also under Chapter VI in sections XVI and XVII, we read: "and for as much as the well educating and instructing of children and youth in families and schools are a necessary means to propagate religion and good manners; and the conversation and example of heads of families and schools, having a great influence on those under their care and government to an imitation thereof: Be it enacted by the authority aforesaid, that no person or persons shall or may presume to set up or keep a school for teaching and instructing of children or youth in reading, writing, or any other science, but such as are of sober and good conversation. .......

The school laws of Connecticut were, in large part, merely an echo of those given above. Schools were established in this colony by a law similar to the Massachusetts Law of 1647. In the Connecti—

**Educational Legislation and Administration of the Colonial Governments"CLEWS—p. 32

**"Educational Legislation and Administration, etc."CLEWS—p. 66
out law of 1656, we see a more specific religious trend. The colonial officials are to see to it that "all parents and masters do duly endeavor either by their own ability and labor or by providing such schoolmasters or other helps and means as the plantation doth afford, or the family conveniently provide, that all their children and apprentices, as they grow capable, may, through God's blessing attain at least so much as to be able duly to read the Scriptures and other good and profitable printed books in the English tongue, being their native language; and in some competent measure to understand the main grounds and principles of the Christian religion necessary to salvation and to give an answer to such plain and ordinary questions as may, by the said deputies, officers, or others, be propounded concerning the same."*

The great desire of all the early colonists was to bring to Christ the natives of the newly colonized America. They considered the Christianization of the Indian, not only a safeguard for their own protection, but also a sacred obligation which they must endeavor to fulfill.

In 1723 the colony of Connecticut undertook to send a man, named Mason, among the Mohigan Indians of New London township and the court urged him "to set up a school among them and acquaint them with the Christian religion."** To show further how the state as a whole undertook missionary work, we note that on several occasions the court provided board and lodging for the Indians, in whom

* "Educational Legislation and Administration of the Colonial Governments" Clews, p. 95
** "Educational Legislation and Administration of the Colonial Governments" Clews, p. 113
the missionaries and ministers saw "an opportunity to bring them in a way of receiving the Gospel."

We have yet to note the place given religion in that institution which crowned the New England colonial school system—the college. If we are able truthfully to say that one of the main aims of both the elementary and the grammar schools was to teach the principles and truths of Christianity, we are most certainly safe in asserting that the dominating aim in the founding of the northern colonial college was to train men for the ministry and for a positive Christian life.

The two schools, which from the first attract our attention, are Harvard, founded in 1636 by the vote of the general Court of Massachusetts Bay, and Yale, chartered as "the collegiate school of Connecticut" by the general assembly of the colony of Connecticut in October 1701.

The charter of Harvard declared that the aim of the institution was to be "the education of the English and Indian youth in this country in knowledge and godliness." Among the early rules by which the infant Harvard was governed was the following: "Everyone shall consider the main end of his life and studies to know God and Jesus Christ, which is eternal life." Contrary to what we would expect, we find that even in the first charter, Harvard was free from the predominance of any single denomination or sect.

"Educational Legislation and Administration of the Colonial Governments" Gleason, p. 117

"Universal Cyclopaedia and Atlas—Harvard"

"Harvard College By an Oxonian" Geo. B. Hill, p. 8
further note that no person, teacher or pupil, should be discriminated against because of peculiarity of religious views. But still the religious element and spirit was so much in dominance that, during the first hundred years, over half of its graduates entered the Puritan ministry.

A glance at the curriculum, during the early years of Harvard, (which is here taken from Mariwether's "Our Colonial Curriculum" p. 52) will explain still further why it was that so many of the early students entered the ministry and it will also show us the great place given religious instruction in this and in similar early colleges.

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**"Vacat" is here used in the sense of "is reserved" for rhetorical studies.**

In these early days only three years of work was given.
Taking for granted that our reader is familiar, in a general way, with the various schools and organizations used in the early instruction in the New England colonies, we shall not pause to describe them only in so far as it will be necessary in ascertaining in them the place given religious instruction.

In the Dame school, a very elementary school kept in the kitchen or living room by some woman who often had a knowledge of only the rudiments, the children were taught the beginning of reading and spelling, with occasionally a little writing and counting. The Writing school, a school for instruction in "writing, reckoning, and the simplest elements of merchant's accounts," were gradually combined with the Dame school and together the two formed the school of the 3Rs "reading, writing, and arithmetic." In this elementary education the texts used were as follows: The Hornbook, a thin board on which was pasted a sheet of paper covered with a piece of transparent horn, on which were printed the ABC and the Lord's Prayer; the Catechism, and the Bible. Later on, in 1590, the New England Primer appeared and soon superseded the Hornbook. Of this primer it has been said that "it taught millions to read and not one to sin."

A glimpse at the contents of this New England Primer will readily explain why such a statement could be made even with a portion of truth. This primer contains, the alphabet, both large and small, together with the vowels and consonants and the combinations of these; lists of words which were to be used in teaching.

"Public Education in the U.S." Cubberly, p.26
"Public Education in the U.S." Cubberly, p.32
spelling, arranged according to length or number of syllables, one, two, three, four, and ending with words such as "admonition," "justification," etc; a list of moral and religious injunctions, such as "Hate lies; "Pray to God" etc; a list of questions and answers on the Bible; an alphabetically arranged list of quotations from the book of Proverbs; the Lord's Prayer; the Apostles Creed; a group of hymns; a list of proper names of both men and women; Augur's Prayer, "Give me neither poverty nor riches!"; and the Westminster Shorter Catechism.

The natural continuation of the study begun in this little Primer was that obtained from the Psalter, the Testament, and the Bible.

In the Grammar school especially, all the instruction pointed the way to college. Here of course instruction in Latin, less Greek, and occasionally Hebrew were given, for in all New England, the main aim of schools was to educate ministers and to fit Christian men for state service. The Catechism formed the basis for religious instruction and in some cases the pupils were required to make out reports of sermons which they were required to hear on Sundays and on special occasions. In some cases also attendance at morning and evening prayer was required.

The first half century of colonial life in America was marked by a strong and healthy religious life throughout the New England colonies, due to the fact that the men and women settling these colonies had definite and strongly established religious principles. For some time these religious principles were rigidly observed.
and strictness of life was a true characteristic of these northern peoples, but by the beginning of the eighteenth century this spirit began to give way to laxness of morals and religious duties.

When Rev. Abraham Pierson saw that many men and women now began to live dissolute and careless lives, where before Puritan strictness had prevailed, it was not difficult to see why, in 1701, he accepted the rectorship of a proposed college with the words that "he durst not refuse such a service to God and his generation." The purpose of founding Yale was a broad one. It recognized the great need of some institution which would create a Christian laity as well as a Christian ministry and accordingly the charter established an institution which was not only a Theological seminary but also a school for the training in Christian manhood. The first trustees also sensed the religious trend of affairs and affirmed that it was their obligation as it was that of their fathers, to "propagate in this wilderness the blessed Reformed Protestant religion, in the purity of its order and worship, not only to their posterity but also to the barbarous natives."

Rector Pierson grounded each of his pupils in orthodox religion and also had them recite weekly from the Assembly's Shorter Catechism, in Latin. Except on Sundays, the Scriptures were read daily at morning and evening prayer; and at these hours students were often called upon to explain the particular passage under consider-

*"History of Church of Christ in Yale College" Fisher—p. 6
"Annals of Yale College" Baldi—p. 19
After the death of Rector Pierson, the college was moved, in 1716, from his home to New Haven. Here, as before, morning and evening prayer was observed. Attendance upon worship on the Sabbath was also required. Even part of Friday and Saturday were required to be used in preparation for the Sabbath. "All students," one of the laws operative in 1726 states, "shall, after they have done reciting rhetoric and ethics on Friday, recite Molebius' Theology, and on Saturday morning they shall recite Ames' Theology Theses in his Medulla, and on Saturday evening the Assembly's Shorter Catechism in Latin, and on the Sabbath day attend the explication of Ames' Cases Of Conscience."

When we pass over to a study of the life and character of Middle colonies, we note a wide divergence from that found in the New England colonies. Here the population is composed of a large number of nationalities which came over to establish a little Germany, a little Sweden, a little Holland, or whatever it might be. Each settlement appeared to desire to live the old life, as lived in the mother country. "The English and Dutch have mixed in New York; the English, Dutch, Swedes, Scotch-Irish, and Germans have settled in New Jersey; while in Pennsylvania, which Penn had founded on the basis of religious freedom, a large number of English and German Protestant sects had settled. . . . Generally speaking, "all were protestant in faith, tho representing different creeds, and nationalities; all believed in the importance of being able to read the Bible as a means to personal salvation; and all

"Yale Biographies and Annals, First Series" Dexter – p. 349
made efforts looking toward the establishment of schools as a part of their church organization.*

The different sects and denominations were so evenly matched in strength that no particular party was able to dictate the religious and educational policies of these Middle colonies. Accordingly we see each denomination and sect working out its own problem in its own way, and this way, in most cases, proved to be the one formulated by the Lutheran church in which schools, especially elementary schools, were established in connection with every church-the Parochial school. The clergymen were usually the teachers and education was open to both boys and girls. Aside from these parochial schools we occasionally find that private pay schools were established, commonly in the larger cities. Due to the very manner in which education was carried on, we see that it was really up to the individual community to decide whether or not it was willing to submit to the demand for funds with which to maintain educational facilities for those of their particular faith.

Altho the settlers in the Middle colonies would not allow those of another denomination to dictate to them in any way, which thus made general progressive school legislation next to impossible, yet practically all of these colonists early realized their obligation to the poor children of their respective commonwealths. These Middle colonists did not in any way neglect religion in their education, just because of denominational differences, but in-so-far as they could consistently do it, each of these colonies empha-

**"Public Education in the U.S."Cubberly-p.20**
sized the great importance on religion in the instruction of the youth.

A survey of the general provisions for education in some of the Middle colonies will show us the importance attached to the instruction in religion in the education of that day. In the Charter granted in 1640, to the settlers of Delaware, the Queen of Sweden provided four schoolmasters, especially such as had the conversion of the pagan inhabitants to Christianity at heart.

In 1642 the Royal instructions stated that "Before all, the governor must labor and watch that he renders in all things to almighty God, the true worship which is his due, the glory, the praise, and the homage which belong to him, and take good measures that the divine service is performed according to the true Confession of Augsburg, the Council of Upsal, and the ceremonies of the Swedish church, having cared that all men, and especially the youth, be well instructed in all the parts of Christianity, and that a good ecclesiastical discipline be observed and maintained" (Pennsylvania Archives, Third Series, p. 773).

A more specific law, because of its reference to the religious content of education in these Middle colonies is recorded in the "Laws and Ordinances of New Netherlands" p. 461. Here in the records of the Director General and Council of New Netherlands, in 1664, we find the following ordinance: "Ordinance of the Director General and Council of New Netherlands, for the better and more careful instruction of youth in the principles of Christian re-

**"The Secularization of American Education" Brown, p. 15"
Whereas it is highly necessary and most important that the youth from childhood up be instructed, not only in reading, writing, and arithmetic, but especially and chiefly in the principles and fundamentals of the Reformed religion, according to the lesson of that wise king Solomon—'Train up a child in the way in which he shall go and when he is old he will not depart from it; so that in time such men may proceed therefrom, as may be fit to serve their fatherland as well in the church as in the state. This then being taken into particular consideration by the Director-General and Council of New Netherlands, because the number of children is, merciful blessing of the Lord, considerably increasing, they have deemed it necessary, in order that so useful and God-acceptable work may be the more effectually promoted, to command and command the schoolmasters, as we do hereby, that they shall appear in the church, with the children committed to their care and intrusted to them, on Wednesday before the commencement of the sermon, in order, after the conclusion of Divine Service, that each may in the presence of the reverend ministers and elders, who may be present, examine his scholars as to what they have committed to memory, of the Christian Commandments and Catechism, and what progress they have made; after which performance the children shall be dismissed for that day, and allowed a decent recreation.

In 1692, the following bill was drawn up by the Council and passed by the House in Pennsylvania: "And to the end that the poor as well as rich may be instructed in good and commendable

*"The Secularisation of American Education" Brown—p. 19
learning which is to be preferred before wealth, Be it enacted... that all persons in this province and territories thereof, having children, and all the guardians and trustees of orphans, shall cause such to be instructed in reading and writing; so that they may be able to read the Scriptures and to write by that time they attain to twelve years of age...**

Due largely to the fact, already referred to that no one denomination was strong enough to dictate the educational policies, education was left largely in the hands of the various churches. but the colonial government did not use this circumstance as an excuse for neglecting their duty. On the contrary, they encouraged and aided the various church organizations in their praiseworthy labors. Support was given the various organizations in the form of moneys, lands, etc., the former being given by private individuals and the latter often by the governments.

The Act of May 28, 1715, in Pennsylvania, points out plainly to us the fact that the government saw clearly its own helplessness to cope with the situation, and its only hope for the solution of the problem lay in the hands of the church. In this Act it is stated "that it shall and may be lawful to and for all religious societies or assemblies and congregations of Protestants, within this province, to purchase any lands or tenements for burying grounds and for erecting houses of religious worship, SCHOOLS, and hospitals**

**"Educational Legislation and Administration of the Colonial Governments" Claws, p. 281
**"Educational Legislation and Administration of the Colonial Governments" Claws, p. 295
In 1743, the Delaware legislature passed an act similar to that passed by Pennsylvania. This law was passed "enabling religious societies of Protestants...to purchase lands for burying grounds, churches, houses of worship, SCHOOLS,...".

In 1753, the charter was obtained for the establishment of an Academy in the city of Philadelphia to instruct children, "by impressing on their tender minds the principles of morality and religion." Two years later the name of this school was changed to "The College, Academy, and Charitable School".

In the secondary schools and colleges of the Middle colonies, the general religious truths seem to have been taught, in many instances, in place of the denominationalism which prevailed in the elementary school.

A joint letter from the archbishop of Canterbury and Rev. Samuel Chandler to the trustees of "The College, Academy, and Charitable School" of Philadelphia shows the prevailing religious dominance without the customary religious sectarianism. This letter, under date of April 9, 1734, reads in part as follows: "This institution you have professed to have originally founded and hitherto carried on for the general benefit of a mixed body of people. In his Majesty’s Royal Brief it is represented as a seminary that would be of great use for raising up all instructors and teachers, as well as for the service for the Society for Propagating the Gospel in the Foreign Parts, as for other Protestant denominations in the colony. At the time of Granting this Collection, "for funds...".

*"Educational Legislation and Administration of the Colonial Governments" Claws-p. 315
for the school in England, which was solicited by the provost, who is a clergyman of the church of England, it was known that there were united with him a vice-provost who is a Presbyterian; and a principal, Professor of the Baptist persuasion, with sundry inferior professors and tutors; all carrying on the education of the youth with great harmony; and people of various denominations have hereupon contributed liberally and freely.*

In the colleges of these Middle colonies, religion held a prominent place. In some places it was plainly denominationalism and in others it was not. In the college of the Province of New York, King's College, sectarianism predominated. A petition for a professorship in Divinity was granted this college on May 30, 1755. "George II the Second, by the grace of God, of Great Britain, France and Ireland, Defender of the Faith, etc., to all whom these presents may come, greetings; Whereas our loving subjects, the governors of the college of the province of New York in the city of New York in America,... yet the said petition humbly conceived, that it would tend to the prosperity of the college and the increase of the number of students if provision could be made for establishing a professorship of Divinity in the same, for the instruction of such youth as may intend to devote themselves to the sacred ministry, in those churches in this province that are in communion with and conform to the doctrine and worship, established in the United Provinces, by the National Synod of Dort; and any other student that may be desirous to attend his lectures."*

*"Educational Legislation & Administration etc."Clews-p.311
*"Educational Legislation & Administration etc."Clews-p.272
In the colleges of other Middle provinces, sectarianism did not predominate. The charter which was granted to Queen's College, New Jersey, by George III in 1770, states that it is intended, "to provide learning for the benefit of the community and advancement of the Protestant religion of all denominations; and more especially to remove as much as possible the necessity our said loving subjects have hitherto been under, of sending their youth intended for the ministry, to a foreign country for education, and for being subordinate to a foreign ecclesiastical jurisdiction."

(The Charter of Queen's College in New Jersey, with Appendix printed for the trustees at New Brunswick).*

We will now turn our attention to the colonies in the South, and there note the place and character of religious instruction. In these colonies, which includes Virginia, Maryland, North Carolina and South Carolina, we are immediately impressed with the similarity of this education and that promulgated by the church in England. Here the prominent ideas that only the "well-to-do" deserve an education and that education was no business of the state held sway, and only by way of compromise these more wealthy land owners consented to establish and maintain schools for the poorer classes. Whereas the Northern colonists had come to this country largely to obtain religious freedom, the settlers of the South, and Virginians especially remained adherents of the church of England, and came to America for gain.

*The great difference in climatic conditions from that of the Educational Legislation and Administration of the Colonial Governments" Clews—p. 336
other colonies encouraged crops which demanded distinctive life and labor conditions. Here in the South tobacco and cotton demanded much manual labor and a large acreage. The large proportion of the human labor was supplied thru the "indentured white servants" (poor people or men and women thrown into prison in England for debt or for minor offenses) and later negro slaves. Such laborers were naturally despised and looked down upon by the leisure classes, and thus very early in the life of these colonies, class distinctions arose, which hardly have been broken down even at the present time, and which then necessarily made common schools impossible. Because of the great distance between plantations, it was almost next to impossible and at least impracticable to establish common schools for the children of the well-to-do. Accordingly the prevailing means of education open to the sons of the wealthy were: the tutor in the home, boarding school life in small private and pay schools, or the advantages of the educational system of the mother country, England.

In fulfillment of the ideal that education was meant only for the well-to-do the education of the poorer classes caused but little worry to the more wealthy. The only education open to them was therefore the traditional education given to such in England, namely that gained in apprenticeship training and in the few pauper schools of the time. When this scanty provision for the education of the poor is compared with the opportunities of the well-to-do, in the semi-monastic type of universities, the Latin Grammar school, the private pay school, the school in the home under
a private tutor, and the catechetical instruction of the clergy, we are better able to realize the great lack of such educational facilities for the masses.

"In all southern colonies and in Maryland and South Carolina, especially, from the first there was a decided and growing cultivated class, educated abroad, by family tutors, by the clergy of the churches in all ways by which devoted parents, thru labors and sacrifices that honor our human nature, train up their children in the way they should go, and wherever there was a church there was a fountain of education in the humblest administration of the Christian religion. Of whatever sect or nativity, unless absolutely unworthy of his high vocation, the priest, minister, rector, or rabbi was forced to be the perpetual schoolmaster of his flock. The reading of the Bible in the protestant churches and homes of the early colonies was in itself a great education, and out of the deep fountains of spiritual and mental life, in the Book of Books, came a growing ambition for a larger requirement and for the power that comes from general culture.*

While the educational institutions of the southern colonies, did not gain such strength and renown as did those of the North, yet the seal for education was not lacking among the upper classes. Often provision was made for the education of the child in a will. Such was true of John Waltham of Accomac county Virginia who died about 1640. "Waltham left direction that as soon as his

*"Report of Commissioner of Education" 1893-4, p. 694
son should reach the age of six, his instruction of good learning should begin; and with a view of affording the son the best education, he ordered his executors to confide him to some good and godly schoolmaster."* In some cases money was left to cover the expense of this education and again cattle, or land, or the income from the labor of a slave, or a certain number of hides, or so many pounds of tobacco.

The obligation of the colony, regarding the pious instruction of its orphans even manifested itself in the legislation of the various colonies. Thus a law of the Virginia legislature in 1643 provided that all guardians and overseers of orphans should "educate and instruct them according to their best endeavors in Christian religion and in rudiments of learning."°

Altho the early colonists saw plainly the advantages to be gained in the liberal training in the mother country, and altho they knew that their children would be well cared for in the homes of those relatives who remained in England, yet many seemed very unwilling to part with their children. Such unwillingness on the part of the parents was due to a great fear of the dangers of an ocean voyage. But some consented to risk the perils of the great ocean and thus their children were afforded the education of the mother country, the form and content of which we have already briefly reviewed.

A large number of the aristocratic children of the Southern

*"Institutional History of Virginia in the 17th century” Bruce—p. 298
°"Educational Legislation and Administration of the Colonial Governments” Clay—p. 354
colonies were trained by private tutors. Sometimes the tutor spent his time in instructing the children of one family, but more often, it was customary for the "neighbor's sons and daughters to join the boys and girls whose father had engaged such an instructor's services and all together to receive their lessons from him. These children from the adjoining plantations generally walked or rode over daily to attend school; but sometimes, especially when they were kinsmen of the family employing the tutor, they remained for the session under the same roof as boarders.*

Perhaps the largest proportion of the children of this time were educated in what came to be known as the Old Field School. A schoolhouse was usually built in some field, long abandoned to pine and broom straw. Most of the teachers in these schools, before the Revolution, were clergymen who thus endeavored to increase their incomes. These schools were undoubtedly of the highest standard for the ministers had been educated in the English schools and it was men of their calling and class who usually prepared the youths for entrance into the universities of the mother country. Religion in such a school received, without doubt, great emphasis.

Aside from these privately supported pay schools, there were also some free schools in these Southern colonies. Some of the far sighted citizens in the more thickly populated districts saw great need for established and endowed grammar schools. Money was often collected by such persons for these free schools—such a school thus established and endowed, was the East India School.

***Institutional History of Virginia, in the 17th Cent***
In 1710 the legislature of South Carolina passed "An Act for the founding and erecting a free school for the use of the inhabitants of South Carolina," which emphasizes the religious side of education as follows: "Whereas it is necessary that a free school be erected for the instruction of the youth of this province in grammar and other arts and sciences and useful learning and also in the principles of the Christian religion...." (Statutes at Large of South Carolina, T. Cooper, 1337, Vol. II, p. 346)*

In 1766, the legislature of North Carolina, showed the religious purpose of the schools, in the preamble of an act which incorporated a society for the promotion of education and the establishment of a public school at Newbern; "Whereas a number of well disposed persons, taking into consideration the great necessity of having a proper school or public seminary of learning established, whereby the rising generation may be brought up and instructed in the principles of the Christian religion, and fitted for the offices and several purposes of life; have at a great expense erected and built, in the town of Newbern a convenient house for the purposes aforesaid; and being desirous that the same may be established by law on a permanent footing, so as to answer the good purposes by the said persons intended...."*

There were also Grammar schools founded and maintained by private gifts—such being those of Symmes and Eaton.

Besides projected colleges, such as Henrico and that college

*"The Secularization of American Education" Brown, p. 22

*"The Secularization of American Education" Brown, p. 20
proposed in 1660-61, we see the establishment of William and Mary college. Refusing to be discouraged by the failure of the first two projects, the colonists again determined to attempt the foundation of a college in which they declared "that they were deeply moved by the pressing necessity imposed on the colony to supply its youth with an opportunity of obtaining the most advanced and liberal education; and also to afford its vacant parishes the means of securing promptly pious and learned clergyman to fill their pulpits in order to assure 'comfort and instruction' to their congregations."

In the provisions for these two proposed colleges, the religious purpose was highly stressed. The proposed college at Henrico was to be established "for the training up of the children of those infidels (Indians) in true religion, moral virtue and civility, and for other godliness." The second proposal for a college was urged especially because of the lack of adequate training facilities for the ministry. In the resolution of the Grand Assembly, held at James City, 1660-61, the following is found: "Be it enacted that, for the advance of learning, education of the youth, supply of the ministry and promotion of piety, there be land taken upon purchases for a college and free school, and that there be with as much speed as may be convenient, housing erected thereon, for the entertainment of students and scholars?"

When Reverend James Blair left for England in the interest of the proposed college, which was to be called 'The College of King

"Educational Legislation and Administration, etc" Clews—p. 357—
William and Queen Mary, he was instructed to "procure a charter for a free school and college in which Latin, Greek, Philosophy, Mathematics and Divinity should be taught." In the charter which was finally obtained, it was designated that there should be five chairs established; one was to be dedicated to Latin and Greek, one to Mathematics, one to Moral Philosophy, and two to Divinity. The charter of William and Mary College shows very well the religious trend of education in this school. In part it is as follows: "For as much as our well-beloved subjects, constituting the General Assembly of our Colony of Virginia, have had it in their minds and have proposed to themselves, to the end that the church of Virginia may be furnished with a seminary of ministers of the Gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the western Indians, to the glory of Almighty God; to make, found, and establish a certain place of universal study, or perpetual college of Divinity, Philosophy, Languages, and other good arts and sciences;... We, taking the premises seriously into consideration and earnestly desiring, that as far as in us lies, true philosophy and other good and liberal arts and sciences may be promoted, and that the orthodox Christian faith may be propagated;... (History of the College of William and Mary from its Foundation, 1630 to 1874)"

A further fact which shows the dominance of religion over education in the Southern colonies, is the custom which arose early, in

**Institutional History of Virginia in 17th Cent"Bruce-p.335
**Institutional History of Virginia in 17th.Cent"Bruce-p.397
***The Secularization Of American Education"Brown-p.22
which the schoolmaster, who was not a clergyman himself, would be required to hold a certificate from a member of the clergy which testified both as to his ability to teach and character. This fact is illustrated in the Act passed in Virginia, in 1758, providing for a free school in each of the parishes of Abingdon and Ware, and providing for the appointment of schoolmasters: "which masters, before they be admitted to keep school, shall undergo an examination before the minister of the parish in which the school which he shall be appointed master of shall be situated, and produce a certificate of his capacity, and also a license from the governor or commander-in-chief of the dominion, for the time being.......

(Hening VII, p. 41-43)"* A further illustration of this fact is given in another Act, also in Virginia, in 1759, which was made in order to better regulate Eaton's Charity School. This Act empowered the trustees and governors of the school, "to nominate and appoint when, and as often as they shall think good, such person as they shall approve of to be master of the said Charity School, such master having first been examined by the minister of the said parish, for the time being, and producing from him a certificate of his capacity, and a license from the governor or commander-in-chief of this dominion for the time being....

(Hening VII, p. 317-320)"*

North Carolina even went so far, in her Act of the legislature in 1768, in incorporating a society for promoting and establishing a public school at Newbern, as to provide that "no person shall be admitted to be master of the said school, but who is of the established church of

*"The Secularization of American Education" Brown, p. 36

°"The Secularization of American Education" Brown, p. 36
England. (Revisal of the Laws of North Carolina, 1773-p.359-361) Again in the act of the legislature in 1771, incorporating Queen's College, in Charlotte, Mecklenberg County, the following stipulation in regard to the president appears: "And provided further that no person shall be admitted to be president of the said college but who is of the established Church and who upon being nominated and appointed by the fellows and trustees aforesaid or the majority of them shall be duly licensed by the governor or the commander-in-chief for the time being. (Colonial Records VII, p.496-490).

In turning to South Carolina we see similar stimulations regarding the religious beliefs of the schoolmasters, for instance; the Act of the Legislature in 1710, which provided for the erection and founding of a free school, states: "And be it further enacted by the authority aforesaid, that the person to be master of the said school shall be of the religion of the Church of England, and conform to the same, and shall be capable to teach the learned languages, that is to say, the Latin and Greek tongues, and also the useful parts of Mathematics" (Statutes at Large of South Carolina, Vol. II, p.342-346).

The Georgia legislature in 1735 enacted the following resolution governing the state university: "All officers appointed to the institution and government of the university shall be of the Christian religion; and within three months after they enter upon the execution of their trust shall publicly take the oath of allegiance and fidelity.

"Secularization of American Education" Brown, p.37
"Secularization of American Education" Brown, p.38
"Secularization of American Education" Brown, p.39
and the oaths of office prescribed in the statutes of the university; the president, before the governor or president of the council and all other officers before the president of the university (Act of Jan. 27, 1785, Section IX).**

*We have yet to note one educational work of a religious nature which was carried on in practically all of the American colonies. This work was that carried on by Society for the Propagation Of the Gospel in Foreign Parts and the Society for the Promoting of Christian Knowledge. Hereafter we shall refer to these by using the initials S.P.G and S.P.C.K. A brief survey of the rise of these societies will give us a better insight into their character and work. In the early part of the seventeenth century the Old World was torn by strife and discord both religious and political. Upon the wake of these followed the disintegration of character and morals. Along towards the middle of the century, however, a reaction began to set in. The thinking men of the day began to see the great corruptions in manners and morals and began looking about for a weapon with which to combat these apparent evils. A reform soon set in, taking on a different form in the various countries. In Germany, and Europe in general, the reform took the shape of a pietistic movement under the leadership and direction of Spener and Francke. In England the reform began with a flood of pamphlets, dealing with one phase or another of the growth of vice and debauchery and the ignorance of the true principles of Christianity. Following upon the wake of this flood of pamphlets, there came a

**"Secularization of American Education" Brown-p.40

"Support Of Schools in Colonial N.Y. by the S.P.G Kemp-p.3
zeal for the forming of religious societies for the promotion of piety and religion and the overthrow of impiety, profanity, lewdness, drunkenness, gambling, etc.

Upon the foundations laid by these societies, were built the two societies which we have already mentioned as being highly influential in the religious phase of education in the early colonies. It was one of the very first of these societies, formed in England, which had as its objective the American colonies. It was the revival of piety in the Old World which made it possible for John Eliot, who, for more than forty years, devoted his best efforts to the evangelization of the Indians about New England, to interest Parliament in his cause which he presented by means of tracts and correspondence. Thru his efforts and self-sacrificing work, Parliament was induced, as early as 1649, to pass an ordinance establishing "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England". The corporation consisted of a president, treasurer, and fourteen assistants and was first called "the President and Society for the propagation of the Gospel in New England". After the Restoration, this society necessarily needed a new charter, and this was granted, giving to it the name of the "Company for the Propagation of the Gospel in New England, and Parts Adjacent in America". This Society was composed of both churchmen and dissenters and by means of the funds raised, by the society, evangelistic work was carried on in New England and parts of New York until after the Revolution, at which time the work was transferred to the remaining British possessions in America.
Organized efforts at reform, wholly under the auspices of the Church of England, were begun with the founding of the S.P.C.K. This was a movement that undertook to incorporate in one association all the underlying purposes of the religious society movements, which had preceded. It had for its aim the countering of schisms, the opposing of profaneness and immorality by coercive force, the care of the welfare of the transmaritime possessions, the spread of religious education there and at home, among the poorer classes especially, and the effecting of the above by means of missionaries, schoolmasters, the disseminating of literature, and the establishing of libraries. The originating spirit of the S.P.C.K. was a man who was very active in the founding of similar religious organizations in the mother country, namely Rev. Thomas Bray, D.D. Dr. Bray began his noble work in the New World in Maryland in the spring of 1700. After one year of service in the colonies, Bray returned to England, hoping to secure a charter which would quell the prejudices which had arisen in Maryland against the establishment of the Church of England there. When he arrived in England he saw the need of a division of the work of the society, because of its rapid growth, and, accordingly, led a movement to organize by charter a separate society for the Propagation of the Gospel in Foreign Parts, and thus leave the older society the S.P.C.K. to carry on its work begun in the home field. On March 15, 1701 he petitioned the King for letters Patent for such a charter. The petition being favorably received, a charter was drawn up by Bray and the S.P.C.K. and received the royal sanction, June 13, 1701. At his death...
February 15, 1730, he bequeathed his estate to the promotion of his designs in the different parts of the world.

This new society, the S.P.G., became very popular in the minds of both the laity and the clergy of the church of England. The funds for the carrying on of the work were secured thru private subscriptions, donations of members of the society, public house to house collections for which Royal Letters were issued on six different occasions in the eighteenth century, and the interest on the funds themselves.

The primary object of this society was the spread of the Church of England and its doctrines—to make the church the dominating influence religiously. This it did chiefly by providing missionaries for the colonies, and by inculcating and keeping alive the doctrines of the Church, the latter by distributing literature and founding and supporting schools. The missionaries began coming to this country in 1792 and in 1735 there were 309 in service in the colonies, of which number 84 were in New England, 107 were at work in the Southern colonies, and nearly one half labored in the Middle colonies. Thus with such a force of religious workers, together with schoolmasters, libraries, and a continual supply of funds for their work, we can well understand how great the influence of this society really was. Only two years after the first missionaries of the S.P.G. came to the colonies, a catechist was appointed for New York. There was however one thing especially which acted as a check upon the work of this society. The Dissenters, Quakers, and most non-conforming denominations and sects showed an open hostility to the work for they feared that these efforts were only an attempt of the Church of England to establish in the New World
a reign of religious intolerance as she had established at home. Pamphlet Wars were waged and bigotry and sectarianism prevailed on both sides, especially in New England. Such a state of affairs continued in more or less prominence in the various colonies, thus pointing unmistakably to state control of education and religious tolerance.

There were but a very few schoolmasters who were sent over from England to take up the work of the S.P.G. The most of them were recruited in the colonies and in some cases those who were already established as schoolmasters in the various communities were taken over by the church and given a salary. The new teachers and those retained were given "some small salary to encourage instruction of youth in the principles of Christian Religion according to the Church of England."

At its very beginning the S.P.G. established stringent rules and regulations to govern its missionaries and schoolmasters. With respect to their parishes, missionaries were told that, among other things, they were to "encourage the setting up of schools for the teaching of Children," and that they must give proper religious instruction to those under their care, by encouraging the catechising of such, "whether children or other ignorant persons."

A glance at the rules governing the schoolmasters, employed by the S.P.G. (given by Kemp—"Support of Schools in Colonial N.Y. by the S.P.G." Kemp—p. 53), shows us the religious import of their schools. These instructions, drawn up in 1706, are as follows:

1-That they will well consider the End for which they are employed
2-In order to this end, that they teach them to read truly and distinctly, that they may be capable of reading the Holy Scriptures, and other pious and useful Books, for forming their understanding and regulating their manners.

3-That they instruct them thoroughly in the Church Catechism; teach them first to read it distinctly and accurately, then to learn it perfectly by heart; endeavoring to make them understand the sense and meaning of it, by the help of such Expositions as the Society shall send over.

6-That they shall daily use, morning and evening, the Prayers composed for their use in this Collection, with their Scholars in the School, and teach them the Prayers and Graces composed for their use at home.

7-That they oblige their Scholars to be constant at Church on the Lord's Day, morning and afternoon, and at all other times of public worship; that they cause them to carry their Bibles and Prayer Books with them, instructing them how to use them there, and how to demean themselves in the several Parts of Worship; that they be there present taking care of their reverend and decent behavior and examine them afterward as to what they have heard and learned.

8-That when any of their Scholars are fit for it, they recommend them to the minister of the parish, to be publicly catechized in the Church.

9-That they take special care of their manners both in their schools.
and out of them; warning them seriously of those vices to which children are most liable; teaching them to abhor lying, falsehood, and to avoid all sorts of evil speaking; to love truth and honesty; to be modest, gentle, well behaved, just and affable, and courteous to all their companions; respectful to their superiors, particularly that minister in holy things, and especially to the minister of the parish; and all this from a sense of fear of Almighty God; endeavoring to bring them in their tender years to that sense of religion, which may render it the constant principle of lives and actions.

We have omitted Articles 4, 5, 10, 11, 12, 13, and 14, because they have no direct bearing on our study.

The schools of the S.P.G. usually continued in session throughout the year with only short holidays taken on some of the Holy Days of the Church Calendar. The school day was from five to eight hours in length. The early curriculum of these schools in the North, Middle, and Southern colonies included for all the children, reading and Church Catechism, with the explanation thereof... after which they were advanced to the Psalter, Prayer Book, Testament, and Bible. In most cases there was no distinction between the subjects taught the girls and those taught the boys.

A typical S.P.G. program for the week is given us in the report in 1715, of Rowland Ellis, the Society's Schoolmaster at Burlington New Jersey: "After morning prayers each class reads a chapter or two in the Old or New Testament, then cipher, write, or read, and the small children spell; at eleven o'clock all but the Quakers go to church."

"Support of Schools in Colonial N.Y. by the S.P.G." Kemp, p. 263
read and write till four, then spell and go to prayers. On Tuesdays, Thursdays and Saturdays every week, and in the Church, every Sunday, he catechizes these children that are of the Church.

A last movement might be mentioned which had a strong influence on the educational endeavors of the colonies. This movement began in Europe and from there spread throughout the colonies of the New World, and is known as the Great Awakening. It was begun by the Pietists in Germany under the leadership of Spener and Francke. The Moravians were brought into close touch with this Pietism through the influence of Count Zinzendorf. And the English fell into line through the religious revival of Whitefield and the Wesleys.

Just how long it was before the movement reached England, about 1740, that it manifested itself in the American colonies, it is hard to tell. But, already in 1734, Massachusetts was stirred by the religious revival conducted by Jonathan Edwards. In some of the other colonies were men such as Domine Frelinghuysen, Jonathan Dickinson, Samuel Blair, and the Tenents, father and son. Besides these there is also another who deserves special mention, the previously mentioned. In 1733, George Whitefield, one of the greatest English pulpit orators, came to the colonies and began his series of evangelistic tours of the colonies. He traveled from one end of the colonies to the other, leaving in his wake excitement, disturbance, new food for thought, division—anything but spiritual stagnation and dead orthodoxy. As he departed other divines took up his cry for a new life and a living faith.

"Support of Schools in Colonial N.Y. by the S.P.E.Kemp—p.263"
"The most contradictory views of these things were held at the time of their occurrence. Jonathan Edwards declared that: 'Multitudes in all parts have had their consciences awakened, and . . . . there is a great alteration among old and young, as to drinking, tavern haunting, profane speaking, and extravagance in apparel. . . . In very many places the main of the conversation in all companies turn on religion, and things of a spiritual nature: . . . Satan, the old inhabitant, seems to exert himself like a serpent, disturbed and enraged! Benjamin Franklin remarked in his autobiography: 'It is wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless and indifferent about religion, it seemed as if all the world was growing religious!"* In other cases the comments took the form of adverse criticisms. The manner in which the services were held, the language of the speakers, and the actions of the converted, were said by many to be without precedent in the Word of God and a shame to Christ's name.

If we but recall the close connection between religion and education in these early colonial schools, we can readily see that education would without doubt be greatly influenced by the Great Awakening. New schools were established, many being known by the general name of the "log college." The colleges already established, such as Yale and Harvard each received its share of the new spiritual seal. From the interaction of the two elements, which later cooperated and which appeared as the result of this Great Awakening, the Puritan-Anglican (Old lights) and the New Lights, the first really American type

*"The Making of Our Middle Schools"Brown-p.88
of educational institution, the Academy, later developed. Thus the Great Awakening only tended to shift the old religious zeal from its condition of stagnation to a new and living basis, thus strengthening its hold upon the hearts and lives of the people.
CHAPTER III

THE SECULARIZATION AND SECTARIANIZATION OF AMERICAN EDUCATION DURING THE NATIONAL PERIOD

In Chapter II we saw that the education of the Colonial period was thoroly permeated with religious aim and content. Education and religion, the church and the state were closely allied. Religious fervor was a pre-requisite, not alone for standing in the community, but also it was often a requirement for both political and educational officials. As we look about us today at the various state systems of public education, we see that the civic and industrial aims are emphasized almost to the exclusion of religious education which is either entirely eliminated or else reduced to the barest and most formal elements.

In this chapter it is our purpose to show some of the causes and the progress made by such forces which slowly yet inevitably led education in this country from its character and position, as we found it in the Colonial period, to its character and position as we find it today.

During the Revolutionary Period in which we, as far as our purpose is concerned, shall include both the Revolutionary War Period and that of the War of 1812, the educational situation remained in its religious import largely as it had before this nation broke away from the mother country. Education in general suffered everywhere during these years. Most of the rural and parochial schools either closed altogether or else succeeded in maintaining an intermittent existence. Through lack of funds and scarcity of students, large num-


bers of the private pay schools were forced to give up their work. The charity schools as a rule were forced to close even before these private pay schools. The Latin Grammar schools and Academies of the time were likewise compelled to close because of the great odds against which education struggled. The colleges scarcely succeeded in surviving the severe tests of these early wars.

We can readily imagine the rapidity of the fall of education from its ever increasing pinnacle of attention to its final place of disuse and neglect during this period. The advances of many of the colonies along the lines of educational endeavor and legislation were brought to an abrupt standstill and the people soon began to feel that a beneficent schooling was of little if any value. The war had impoverished the colonies; commerce was dead; discontent manifested itself in petty insurrections and quarrels among the loosely joined states. Those few who did realize the trend of affairs, did lift up their voices in protest but almost to no avail. Those schools which had survived the awful years of the Revolution continued to struggle along throughout this period as best they could. To them, in large part, is due the credit for keeping the spark of educational zeal alive in the new states. The national Constitution, representing the feeling of poverty and unconcern, made no mention of education. Thus education was left largely to fight its own battles as it had been doing in the past.

In New England the local town or township was required to establish and maintain schools, both elementary and, in the more thickly populated districts, grammar schools. The colleges continued to com-
plete the educational training of the Grammar School graduate. Religion continued to hold its prominent place in the curriculum for the time being. In the Middle colonies, the parochial schools together with a few private schools which remained, carried on their work along the lines which they had followed during the Colonial Period. In the Southern colonies, the old class distinctions still existed. The old educational system of private instruction, pay schools, Old Field schools, etc., for the 'well-to-do' and the pauper and trade schools for the poor continued to exist. Religion remained the important factor in the educational work of this period. In all of the new states the educational systems remained largely the same in administration, aim, and content of instruction as before the war, but were weakened both as to number of schools and pupils in attendance.

The successful conclusion of both the Revolutionary War and the War of 1812, now gave the United States her independence both politically and commercially. Conditions now promised to become more normal again. The minds of the people were no longer forcibly directed toward war and the protection of outside interests. They were now free to turn their attention to industrial and economic questions at home. Every phase of life and each situation was scrutinized by eminent men in order to ascertain what reforms were best to be advocated and what lines of development it were best to follow.

Education received its share of this scrutinizing attention. It is true that this attention of eminent men was directed toward education before the close of the War of 1812, yet the greater earnestness
and more intelligible utterances of public men did not come before the notice of the public until after this nation had gained the aforesaid political and commercial freedom.

Already in 1737, Jefferson, writing to James Madison from Paris, said; "Above all things, I hope the education of the common people will be attended to; convinced that on this good sense we may rely with the most security for the preservation of a due degree of security."

In his farewell address to the American people, written in 1793, Washington said: "Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of the government gives force to the public opinion, it is essential that public opinion should be enlightened."

James Madison, the fourth president of the United States, wrote: "A satisfactory plan for primary education is certainly a vital desideratum in our republics.

"A popular government without popular information or means of acquiring it, is but a prologue to a farce or a tragedy, or, perhaps, both. Knowledge will forever govern ignorance; and a people who mean to be their own governors must arm themselves with the power which knowledge gives."

John Adams, with true New England thoroughness, expressed the new motive for education more forcibly when he wrote: "The instruction of the people in every kind of knowledge that can be of use to them in the practice of their moral duties as men, citizens, and Christians, and of their political and civil duties, as members of societies and freemen,
ought to be the care of the public, and of all who have any share in the conduct of its affairs in a manner that never yet has been practiced in any age or nation. The education here intended is not merely that of the children of the rich and noble, but of every rank and class of people, down to the lowest and poorest. It is not too much to say that schools for the education of all should be placed at convenient distances and maintained at public expense. The revenues of the state would be applied infinitely better, more charitably, wisely, usefully, and therefore politically in this way than in even maintaining the poor. This would be the best way of preventing the existence of the poor....

"Laws of the liberal education of the youth, especially of the lower classes of the people, are so extremely wise and useful that, to a humane and generous mind, no expense for this purpose would be that too extravagant."

The above statements are quoted from "Public Education in the United States" Cubberly—p. 57.

Looking at these statements we are able to perceive that patriotism and a sense of citizenship in a democracy is taking the place of religion as the compelling motive for education.

This is also well illustrated and noticeable in both the style and contents of the new text books which appeared soon after the close of this Revolutionary period. The New England Primer, the "old standby" in the early elementary education to which we have already called attention, was now crowded out by the new and more up-to-date texts of the time.
Among those new books which appeared as texts in the elementary schools, we might mention: the "blue backed" American Spelling Book (1733) a combination speller and reader, containing besides spelling lessons, a collection of fables and morals, by Noah Webster; The Little Reader's Assistant (1793) by Noah Webster; The Columbian Primer (1802); a modernized and greatly secularized imitation of the old New England Primer; The Franklin Primer (1802), containing as it itself stated; "a new and useful selection of Moral Lessons adorned with a great variety of elegant cuts calculated to strike a lasting impression on the tender minds of the Children"; the American Preceptor (1794) by Caleb Bingham, a graded reader which early took precedence over the Bible as a text in reading; the Columbian Orator (1806) containing selections from prose and poetry which were suitable for reading and declamation. All of these books offered subject matter for teaching the rudiments of reading, more in line with the democratic and non-religious educational spirit of the times. Thus reading could now be taught and learned from books other than the Bible. In some of these texts also, we find selections from the famous orations, breathing forth a zealous spirit of patriotism in place of the former religious fervor. The content of these new books was no longer predominantly religious, which thus manifested the first apparent movement toward the secularization of American education.

The ever increasing number of school subjects also shows a marked tendency toward the secularization of American education. No longer did men consider that the old education which had been given during the Colonial times was sufficient. No longer did they believe
that the Bible, Catechism and the Lord's Prayer were suitable instru-
ments for the teaching of the alphabet, reading, spelling, of fully educat-
ing the child and of instilling in the young a high and well-developed
type of citizenship and patriotism. They now began searching about for
new books which were well adapted to the new instruction in the various
branches which were now to enter into the democratic education of the
youth. In so far as these new branches were added, the place given the
Bible and religious instruction in general became smaller and smaller.
In proportion as the time given to other subjects increased, so the
time allotted to the religious instruction decreased more and more.
Instead of the spiritual nature of the child, it was now considered
all-important that other sides of the child's nature, especially the
intellectual nature of the child must be developed. The new emphasis
placed upon arithmetic, grammar, spelling, reading, and the intro-
duction of new subjects such as geography, history, sewing, knitting,
gradually diverted the attention from the religious to the secular
subjects.

Next came a marked transition from the religious to the purely
secular CONTROL of elementary education. Gifts to the various school
systems and also the establishment of permanent school funds by the
state tended toward the establishment of some sort of state super-
vision and control of the local schools and school systems. Under the
first laws these school districts could refuse the state aid and
would thus be under no obligation to allow state supervision, but
in most cases the temptation was too great and, in order to get the
state aid, they were willing, though often really against their de-
sires, to submit to the control demanded by the state.

From this early beginning soon came the rapid strides taken in the direction of state control under the direction and thru the labors of such men as James G. Carter, Horace Mann, Henry Barnard, and others. thru the efforts of these men there came into existence our American systems of free public schools. Liberal taxation for the support of these public schools, the public schools themselves, boards of education—local as well as state, state superintendents, and other administrative reforms and advances may be attributed directly to the efforts of these men. The establishment in “the minds of the American people that education should be universal, non-sectarian, and free, and that its aims should be social efficiency, civic virtue, and character,”* rather than routine learning in a few subjects and the development of religious character, is also to be attributed to the efforts of those early educators already mentioned.

About the middle of the eighteenth century, the Latin Grammar schools began to decline in popularity. Its old ideas of exclusive devotion to classical learning for the sole purpose of entrance into college, together with its aristocratic and exclusive spirit began to wane. No longer did it answer the ever increasing demands of the nation for a secondary school with a broader scope and a more democratic spirit. No longer could its limited course of study fit the youth both for college and for life. Due to its rigorous and fixed character, the Latin Grammar schools were never well adapted to the American needs, and this was especially true now that the American colonies had broken away from the mother country, from which place

*“Public Education in the United States”—Cubberly—p. 187
the Latin Grammar schools were first introduced into the colonies.

It was about the middle of the eighteenth century that there appeared in the colonies a new type of schools which were destined to exert a wide influence on the educational life of the new nation. These schools were the so-called Academies. While they were essentially private institutions, being established by a church, or local subscription or endowment, yet they became, in the main, semi-public institutions thru the assistance given them by the various towns and, even in some cases, by the counties and states. During our early life as a nation, some of the states even founded and endowed a system of such academies. Thus Georgia, as early as 1733, created such a system of academies for that state. In other states, such as Massachusetts, (1797) and New York, (1313) land endowments and state aid were granted to approved academies. Nor was the spread of the academies confined to the states which had formerly comprised the thirteen original colonies, for county systems of academies, were provided even in some of the Western states, such as Ohio, Kentucky, and Indiana.

In the "Constitution" for the proposed Andover Academy, which was embodied in the deed of gift by the founders, Samuel and Dr. John John Phillips, we are given a program which will enable us to see how the emphasis and the time given to religious instruction in the secondary schools, was lessened.

According to this constitution, the donors proposed "to lay the foundation of a public free School or Academy for the purpose of instructing the Youth, not only in English and Latin Grammar, Writing, Arithmetic, and those sciences wherein they are commonly taught; but
more especially to learn them the GREAT END AND REAL BUSINESS OF LIVING."* Then it later stated that "it is again declared that the first and principal object of this institution is the promotion of true PIETY, and VIRTUE; the second, instruction in the English, Latin and Greek Languages, together with Writing, Arithmetic, Music, and the Art of Speaking; the third, practical Geometry, Logic, and Geography; and the fourth, such other of the Liberal Arts and Sciences or Languages, as opportunity and ability may hereafter admit, and as the trustees shall direct."*

The trustees and instructors must be Protestants, and the principal instructor in the school must be "a professor of the CHRISTIAN RELIGION, of exemplary manners, of good natural abilities and literary acquirements, of a good acquaintance with human nature, of a natural aptitude for instruction and government."*

In these schools we see that it was almost "nip-and-tuck" between religion which had held first place, and the purely secular subjects which were destined soon to assume first importance, almost if not altogether to the exclusion of religion. In these schools it was still recognized that the Christian religion was very desirable in instilling in the youth those very commendable qualities of piety and virtue. On the other hand, in many instances, much more time was spent in the study of the secular subjects than in the study of the religious subjects. In place of the denominationalistic religion taught in the colonial schools, the Christianity here taught began to assume its non-sectarian aspect, a very commendable adaptation when we...

**"The Making of Our Middle Schools" Brown-p.195**
remember that these schools were open to all and controlled by boards of trustees composed of men chosen from many religious denominations, and in part at least supported by the people at large, whether a city, county, or state.

When we turn to the college of this period we also see that it too has undergone a marked change. No longer is it a school which has as its main aim the training of men for the pulpit. No longer are all those who attend such colleges given the same thorough rigorous religious instruction. In some cases the religious aim has begun to wane very noticeably, and in others it remained dominant, and is present, even in our present day denominational college.

The overseers of Harvard, for instance, as early as 1320 proposed that ministers of all denominations be admitted to the "clerical seats," but at this time a popular vote rejected the proposition. However, in 1343, this proposal was adopted. Other colleges also had thrown their places of authority and influence open to the leaders of no matter what denomination. Altho in most cases the colleges did not permit such intermingling of the various denominations in their administration, yet we are not to think for a moment that this caused a neglect of their religious purpose. It only tended to show that religious education had begun to assume a non-sectarian aspect and was beginning to adjust itself to the new conditions.

However as the colleges developed and assumed a place of greater prominence, many students enrolled who did not desire to become ministers. Accordingly in order to make provision for such, the curricula were gradually enriched and broadened. Purely secular sub-
jects were now introduced and a little later special departments arose.

Now, in order to still maintain the purely religious education in these colleges, it was found necessary to establish either special divinity schools or at least special chairs of divinity. Thus a divinity school was established at Harvard in 1916. In the constitution of this divinity school at Harvard, "the following article was a fundamental one: It being understood that every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians be required, either of the students or professors, or instructors."

In their most liberal aspect, however, it was plainly seen from the efforts of such colleges as Harvard, Yale, William and Mary, and King's College, that they were unable to meet the demands of higher education which were now being made upon them in the fast developing new democracy of America. In spite of their vast changes to meet emergencies, these colleges still fell short of the popular requirement for a state school which would give higher education. In fact, these colleges were aristocratic in tendency because they failed to provide educational facilities for all. Again, they were narrow in the sense that they could not meet the needs of state education because they were denominationalistic in their origin and it was still a common requirement "that each president and each member of the board of trustees must be a member of some religious denomination. Thus it was felt that these colleges were representing the interests of particular denominations rather than the interests of the state.

*"Harvard College by an Oxonian"—Hill p. 42.
After the opening of the nineteenth century, this dissatisfaction of the people at large was shown. A new National educational impulse now manifested itself in various ways. In New York, King's College was re-organized and rechristened Columbia, and was now placed under at least the nominal control of a governing educational body known as the "Board of Regents of the University of the State of New York." An attempt was made to bring the university in Pennsylvania in closer connection with the state, but was only partially successful. Another impulse, possibly the most noted, was to take over, the then existing denominational schools and make of them state institutions, as in the cases of Yale and Dartmouth Colleges. The Legislature of New Hampshire, in 1816, tried to transform Dartmouth into a state institution. This Act was contested and was even carried to the supreme court of the United States, where in 1819, it was settled for all time that "the charter of a college was a legal contract which even the state legislature could not impair."*

This decision in regard to the Dartmouth College case was important for two facts: first, it made sure the perpetuity of endowments, and thus gave impetus to the founding of many new private and sectarian colleges; second, it gave an impetus to the creation of many new state universities.

Immediately state universities began to make their appearance. Virginia created its university in 1819, the same year in which the Dartmouth case was finally decided. Then came the university of Indiana (1820), the university of North Carolina (1821), the university...

*"Public Education in the United States" Cubberly, p. 206
of Vermont (1839), etc. Thus largely as the result of the decision of the Dartmouth College case, the state university began to ascend to its place of undisputed importance among the higher educational institutions of the United States. The dominant aim of these universities was civil, industrial and professional, rather than ecclesiastical or religious. No longer did they aim to prepare leaders for the church, to supply the ministry, or to instill in the youth the principles of the Christian religion. On the other hand they now emphasized morality, character, patriotism, knowledge and skill almost, if not altogether to the exclusion of religion. The state laws and university rules in their desire to exclude sectarianism often went so far as to make no provision for religious instruction. Alabama for instance in its code of 1852, states the following in regard to its university: "No sectarian tenets or principles must be taught or inculcated at the university by any officer or instructor therein." Indiana in 1853, stated that, "No sectarian tenets shall be inculcated by any professor at such (state) university." However in some higher schools, other than state universities, religious instruction was banished from the curriculum at large and placed in a special department—the department of Theology, or school of Theology, of which we have a number of instances today.

Thus we see that the culmination of the public education, the state university, and the beginning of public education, the elementary school, are both in the hands of the state and now the call comes for

**"The Secularization of American Education" Brown—p. 57**

°**"The Secularization of American Education" Brown—p. 59**
a connecting link between the two. Thus we also see that both the university and the elementary school, since they are state controlled, are non-sectarian and even non-religious, and now the demand presents itself for a similar non-sectarian institution which shall serve as a connecting link between the two. This intermediate school shapes itself in what is at present known as the American "Public High School." Like the Academy, its purpose is to fit the youth for LIFE as well as for the university. It too is to teach a broad curriculum. Its teachers however are to be non-sectarian in their instructions as are those in the primary schools and the university. Also in keeping with the spirit of the modern times; religion is to find almost no place at all, lest perchance, by some "hook or crook" the sectarian toes of some one may be trampled upon. It might be well, now that we have before us the three types of public educational organizations, to see in a general way, the development of the state legislation referring to religion in the public schools.

We will first note a few laws forbidding the use of sectarian text books.

Massachusetts—"The school committee shall never direct to be purchased or used, in any of the town schools, any school books which are calculated to favor the tenants of any particular sect of Christians." (Session Laws 1827, Ch. 148, Sec VII. Act Apr. 1, 1827)

Maryland—"School books shall contain nothing of a sectarian or partisan character." (Session Laws 1832, Ch. 10. Sec. I. Act March 10, 1832).

Montana—"No books, tracts, papers, catechisms or other publications of a partisan, sectarian, or denominational character shall be used or
distributed in any school; and any school district, the officers of which shall knowingly allow any school to be taught in violation of these provisions shall forfeit all right to any county apportionment of school money, and upon satisfactory evidence of such violation, the county superintendent shall withhold its county apportionment (Session Laws 1872, Ch. LXXXVIII, Sec. 35, Act Jan 12, 1872).

Kansas—"Provided, that no text books be adopted that contain anything of a partisan or sectarian nature" (General Statutes 1905, Sec. 7908, Act March 19, 1897, Ch. 179, Sec. 4).

Mississippi—"In its code of 1892, details it to be the duty of the trustees of the separate school districts, "to exclude from schools and school libraries all books, publications, or papers of a sectarian, partisan, denominational, or immoral character" (Annotated Code 1892, Sec. 4008).

From the above laws we see that the same abhorrence of sectarian influence in the public education manifests itself in all parts of the United States and thus all religious education of a sectarian nature is banished from the free, universal, democratic public schools.

In like manner we are able to distinguish in the laws of most of the states, direct provisions against sectarian instruction.

California—The state legislature, in 1835, in an Act to establish, Support and Regulate Common Schools, provided among other things: "nor shall sectarian or denominational doctrines be taught therein; nor shall any school whatever receive any of the public school funds, which has not been taught in accordance with this Act" (Sessions Laws 1835, Ch. CLXXXV, Sec. 33, Act May 3, 1835).
Kentucky—In its Act of 1893 provides: "nor shall any sectarian, infidel, or immoral doctrine be taught therein" (Statutes 1903, Sec. 5368, Act July 6, 1993).

Louisiana—The legislature in 1855 forbade "Any course of religious instruction to be taught or allowed of a sectarian character or tendency" in the state university. (Revised Statutes 1970, Sec. 1353, Act 1355, No. 329, Sec. 3).

Missouri—An act of the legislature in 1835 reads, in part, as follows: "In all schools, established according to the provisions of this Act, there shall be taught, reading, writing, arithmetic, geography, English Grammar, and such other branches of education (theology excepted) as the funds may justify." (Act March 19, 1835, Sec. 35)

Wisconsin—In the laws of 1833, we read: "But no instruction, either sectarian in religion or partisan in politics shall ever be allowed in any department of the university." (Wisconsin Statutes 1893, Sec. 331).

Washington—In 1833 the following was enacted with regard to common schools: "Neither shall any political, sectarian, denominational, or infidel doctrine be taught therein; and any teacher who shall violate these provisions shall forfeit his permit or certificate for the period of one year." (Act number 23, 1833, Title IX, Sec. 53).

Maine—In her revised statutes of 1903, regarding state Normal schools, Maine retained some regard for the fundamental truths of Christianity: "Such schools, while teaching the fundamental truths of Christianity, and the great principles of morality, recognized by law, shall be free from all denominational teachings." (Revised Statutes 1903, Ch. 15, Sec. 109, Par. 4).
Kentucky—In 1893, the legislature enacted a rather liberal law with regard to the Colored Normal School: "No religious tenets shall be taught in said Normal School, but a high standard of Christian morality shall be observed in its management, and so far as practicable, shall be inculcated in the minds of the pupils" (Statutes 1903, Sec. 4532, Act May 22, 1893).

Generally speaking we may truthfully say that sectarian religious instruction was discouraged by state laws in most of the states and that little provision is made for instruction in wholesome religious truths.

Largely through the influence of such state laws as the above, religious instruction was gradually crowded from the curriculum of the American Public School System. Where once, in American education, wholesome religious influences inspired the schools and the Bible was used as the norm for learning and living, at present there is almost a complete swing of the pendulum to the opposite extreme of disregard for religious instruction in the public schools.

It would, without doubt, be wise, at this time, to give a brief resume of the more important reasons why the Public School education in the United States has become so secularized.

To ascertain some of these reasons we must go back to the period immediately following the Revolutionary Period, or even shortly before. Here we see that, as the cities grew, the more wealthy citizens realized that they must educate the children of the poor if they could expect to keep down crime. The inhabitants of these cities also realized that there must be some institution which would keep the
children off the streets, and away from the evil influences there found. As suffrage was extended, it was also seen to be very essential that all must be better educated if they were to become competent voters in a new democracy.

As education became popular, it was seen that all must be educated and the idea that it was really the duty of the state to educate its children now took hold of the minds of the leaders. Thru campaigns, pamphlets, magazines, personal addresses and visits among the tax-payers, those educational leaders already referred to finally succeeded in educating the American people up to the point where they felt the need of tax supported public schools. And now as the state began to support educational institutions, it also began to assume the supervision of education.

We can readily see that as soon as the supervision of an entire state was vested in the hands of a central power, that, in all likelihood in this territory under such supervision there would be representatives of various religious beliefs, especially, as soon as people began to move about and as immigration increased. Thus, as far as the state is concerned, a non-sectarian attitude must be assumed in order that justice might be done to all. Any legislation, therefore, on the part of the states in regard to education, must give all sects and denominations equal rights. In most cases it seemed that the best, easiest, and most satisfactory method of doing this, would be thru the elimination, first of sectarianism, and finally of religious instruction of any sort in the public schools. Thru these actions of the states, we are not to understand that there is a
violation of the rights of the church but merely a means taken in order to avoid the violation of the rights of any particular denomination of sect. It was a recognition of the principle that each denomination, sect, or individual must have a right to practice his religion in his own way in-so-far as it does not conflict with the best interests of a democracy.

Alongside the secularization of American education in the public schools of the United States, there developed what might be called a sectarianization in certain forms of American education.

As state control gained in popularity, and as the control of elementary education in general began to pass over into the hands of the state, some of the more conscientiously devout and pious citizens, either set up new schools, in which religion was to be given a prominent place, or else continued to maintain the parochial schools, which were then already in existence. Here a strict religious training was carried on. In these schools were taught the rudiments of learning, and also a number of the subjects found in the public schools, such as geography, history, penmanship, etc., and from the very nature of the schools instruction in religion was highly emphasized. This instruction was usually given by the minister or someone especially trained and fitted for that work. There is one common handicap in the work of certain types of the parochial schools, namely that in many cases instruction is given in a language foreign to the United States. Without doubt, many of the deficiencies of these schools in the past could have been easily overcome had not the foreign language, whatever it might happen to be,
dominated the schools. However, many children have been trained in this type of school into a sense of deep religious piety and a sense of patriotic duty, thus giving to our democracy a class of people especially impelled in every action by a spirit of religious obligation.

When the High School came into prominence with but little if any provision for religious instruction, private and denominational academies continued to educate the children of many in religion, in the eastern and southern states and new academic institutions began to spring into existence, especially in the western states. No longer did these schools hold to a narrow curriculum, but readily patterned their own after the more liberal curricula of the high school. However, in addition there was given a thorough course in the fundamental religious doctrines under the supervision of some particular denomination.

As a crown in the educational system, which aims to instill ethical and religious principles in its students, parallel to the university in the public school system, stands the denominational college. Here the young men and women of the church and all others, who so desire, may gain their education under wholesome religious influences. The liberal college course is offered in these colleges and usually the work of such schools is fully accredited by the state institutions. Besides this liberal college course, there are courses offered in religious instruction such as the following: Studies in the Life of Christ, Old Testament Doctrines, New Testament Doctrines, Church History, Bible History, etc. In most cases the president of the institution and some of the instructors are of the clergy, thus
naturally the religious influence is predominant. However, whereas in the parochial school and the academy the instructors are usually members of the denomination to which the school belongs, the faculty and corps of instructors in the denominational college are often made up of members of various denominations. Thus sectarianism predominates, not so much in the ordinary classroom as in the special religious courses, and even there the extremes of sectarian interpretation are often avoided. The colleges of the Roman Catholic Church, however, form an exception to the above conditions. Here all the instructors and most students are members of the Roman Church.

Thus the secularization of American education has culminated in the establishment of free, universal, non-religious, elementary, secondary and higher schools. On the other hand the sectarianization of American education has resulted in the establishment of thorough, liberal, democratic, religious, elementary or parochial, secondary or academic, and collegiate schools.
CHAPTER IV.

THE NEXT STEP.

Now that we have traced the development of education, as such, in its relation to religion, from the earliest times down to the present, let us turn for a moment and briefly survey the path over which we have come. As the first sight of any form of education appears on the historical horizon, there stands religion as its creator. In the early centuries of its existence, there stands religion as the chief cause for its encouragement and development. For a time, immediately preceding the Christian era, the two, religion and education run parallel, but remain more or less closely related, showing no signs of hostile rivalry. Then comes the period during the early Christian centuries and the Dark Ages, in which the relation between the two varies from equality on the one hand, to a dominance of religion over education on the other. Next, we see a period beginning with the Renaissance, in which we might say that religion has given up its place of prime importance and has now assumed its position as the guiding and inspiring spirit in education. But, beginning already in the early part of the nineteenth century and culminating in the first of the twentieth century, we see that education, especially in the public schools of the United States, has emancipated itself from religion and that religious instruction, in these public schools, now is almost altogether unheard of. In other words, public education has refused any longer to pay allegiance to religion, either as its creator or as its guiding and inspiring spirit. How-
ever, as we have already noted, religion, in the denominational schools scattered throughout the land, continues to hold its place of importance as the guiding and inspiring spirit in education, thus refusing to follow the extreme swing of the pendulum which public education has taken in our state schools.

The present place of religious and moral instruction in our public education in the United States is paradoxical. Everyone knows that the moral health of society and the training of the child, in matters that pertain to character, receive but little specific attention in our public schools today. The growth of a popular government has greatly increased the need of a high moral standard in the people, yet no substitute has been found, one has scarcely been sought, to take the place of the old time sectarian dogmatic religious instruction, which demanded that all must receive instruction under the supervision and in the doctrines of the prevailing denomination, and which has, for this reason, properly been excluded from the people's schools.

Along with the development of this nation has come a massing together of large numbers in our cities. Here, as never before, the children are exposed to the most disgusting and hideous forces of evil. The home is fast losing its authority. The church is falling into disrepute and disuse, not alone thru its own fault. The good and noble things in life are being disregarded more and more. Bad habits, corrupt thoughts and foul language, together with other evil inclinations, are gaining a stronger and stronger grip on our young people in spite of the high state of perfection of our present system of public schools.
If the allegation is only partly true that the increase of criminals, during a forty year period at the close of the nineteenth century, from one in every three thousand up to one in every seven hundred is due to the deliberate omission of direct religious instruction from the public schools for the same period, then surely education has gone to an undesirable extreme. It is then our duty to help to give it again its place of influence and honor.

Something more than is given at present is needed in our educational system. The child must be made to realize that he is created "in the image of God" and that his mind and body together is the temple of his soul. A positive force, in the shape of an irresistible conviction that man has a divine destiny, must counteract the evil influences and tendencies so astonishingly prevalent in America today. The child must be brought to a realization, in his education, that he is a member of "a race chosen of God to fit into a divine environment." Only in so far as the child succeeds in realizing this fact will he become a fit member of society. Thus seeking to harmonize himself and his fellow-men with the highest and best in the universe, is to be set before him as his great aim in life.

Without doubt, much of the evil of the world would never appear, if we but had some way in which to fortify the minds of the growing generations with the fundamental principles of Christian morality and virtue, using the aid derived from scientific investigation and research. The world is in need of good, strong, religious business men, educators, politicians and citizens. Morality, which might be termed socialized conduct, is good, but religion is far better for it main-
fests itself in the devotion of the individual to a spiritual ideal, which includes both God and man in one whole, the Kingdom of God.

It is generally recognized that, since religious education is a matter of unquestioned importance, it should be emphasized and furthered in every legitimate way. The main problem is: How are we to successfully and satisfactorily give such religious instruction?

Many, including some leading educators, hold and have held that the place for religious instruction is in the church, or more specifically in its agent—the Sunday School. Such persons fail to see how utterly unsatisfactory and almost impossible it is to expect that the Sunday School instil in the minds of the young the truths of Christianity, when the children attend such instruction but once each week for a period of forty-five minutes or even less time. The situation in the Sunday School is also such that the attendance, not to say anything about the attention, of the child cannot be made compulsory. Besides, comparatively few are touched by the work of the Sunday School. Here, also, in this school, the child is furnished with a relief from the compulsory attendance and attention which hold sway over him throughout the week. It is also very doubtful whether credits given for such work in the Sunday School would be of any avail, for there are some who advocate that public school credit be given for the work of the child in the Sunday School. Thus it is little wonder that it is unwise to expect adequate religious instruction to be gained thru the work of the Sunday Schools.

Most of the plans advocated, realize that the church is the proper agency to promote this religious instruction. But those who propos-
ed such plans, have failed to formulate one which would eliminate sectarian difficulties and still give a positive system of religious instruction instead of a mere system of morals.

Moral instruction is intended primarily to bring a good response of the individual to a social order. This type of instruction is intended to insure a highly moral personal response to manners, customs, fashions, standards of conduct and behavior. On the other hand, religious instruction educates the will of the individual to respond to an ideal order, and the soul of the individual to respond to God. The individual, when inspired thru his education, to live a spiritual and religious life, strives to realize those ideals which have been set up as goals, and attempts to find and found his life on eternal and universal personal principles, principles which have come into consciousness thru the deep spiritual experience and development of the human race. Thus we readily see that religious instruction is better, by far, than is moral instruction alone, for the former "hits center". However where the religious instruction is impossible, the moral instruction is assuredly next best.

If this democracy of ours is to hold its place of honor, respect and power among the nations of the world, the present day corruption of the forces of humanity must cease. If this democracy is to stand the test of time its people must be permeated with idealism, faith and religion. They must have a faith, not only in democracy but a faith in God which is free to grow, to express, and to propagate itself in democratic fashion.

Because low morality, lawlessness, dishonesty, and disloyalty are
so prevalent even tho a high degree of efficiency is found in the public schools because the present situation cannot be met successfully by the Sunday School and because the child is under the control of the public school for the major part of his waking hours, it seems to follow that it is the solemn obligation of the public school to inaugurate in its educational scheme some adequate religious influence which will check these evil tendencies and undesirable acts which are so prevalent today.

The following plan which is here outlined is one which we believe would most satisfactorily solve most of the more noticeable social and moral difficulties which we as a nation continually face and would also cause the pendulum of education to swing back to a desirable position with reference to religion.

In the following plan it is proposed that an opportunity be furnished in every elementary and secondary public school for each child, who is able to read well—say above the fourth grade, to receive a reasonable amount of religious instruction. Likewise an opportunity for a thorough course in ethics and morals should be offered those who do not desire courses in religious instruction. According to the plan courses in such—religion or morals and ethics—would be "required" and credit in such courses would be necessary for obtaining certificates of graduation. However in the public educational system above the high school, such courses could not well be required, but should be offered either by the institution itself or by some agency indirectly connected with it.
No one, who fails to meet the scholastic requirements demanded by the state of elementary and secondary public school teachers, shall be permitted to give this religious instruction. And in case any pastor fails to meet such requirements, a teacher already in the system who does meet such requirements, when approved by both the pastor and the superintendent, may give such religious instruction, under conditions hereinafter stated.
THE PLAN PROPOSED

On the first day of the school year, every child, above the fourth grade, and in the elementary and secondary schools, must fill out a blank similar to the following:

<table>
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<th>RELIGIOUS AND MORAL INSTRUCTION BLANK</th>
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<tr>
<td>(For child, and parent or guardian)</td>
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</tbody>
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**PUPIL:**

1. Are your parents (or guardian) members of any church?  
   If so, state which.

2. Do you attend any Sunday School?  
   If so, state which.

3. Do you have a preference for a particular denomination?  
   If so, state which.

4. If your preferred church cannot provide this religious instruction, are you willing to receive instruction provided by another church?  
   If so, state which.

5. Are you opposed to attending religious instruction provided by a religious denomination?  
   Answer by Yes or No.

**PARENT; (or guardian):**

Are you willing that your child be given religious instruction as a part of the school course under the auspices of the preferred church?  
Signature of parent or guardian.

Signature child.

Teacher.

Grade.

Date.

*(NOTE: The child answering "Yes" to Question 5 must take moral instruction in place of religious instruction)*
Proper instruction as to how these blanks should be filled out correctly, should be placed in the hands of each teacher. The proper information and the immediate return of these blanks must be demanded.

The plan which is herewith outlined and explained is practicable in the schools of cities and villages and also in those of the rural districts. This plan is formulated as it should work out in the average city of Kansas, a city of about two thousand inhabitants, but with some variations which we shall note as we proceed, will be applicable to the larger cities and the rural districts.

In this average city of Kansas there would in all likelihood be not more than three elementary schools and one high school. Those inhabitants of the city also who were at all religiously inclined, would, without doubt, be members of some local church. In this city we would find a typical group of inhabitants representing the various religious denominations and cared for by local pastors.

When the blanks such as the one given above which the children and parents have filled out are returned the next day, thus showing the approval of the parent or guardian, they are to be sorted according to the preferences thereon and handed to the respective pastors. On the afternoon following the delivery of the cards, the pastors of the community are to meet with the Superintendent. During this meeting the pastors are assigned their respective rooms in the various buildings and informed of the schedule according to which they are to give their instruction in the schools of the public school system. This instruction should be given twice each week, preferably on Tuesday and Thursday, or Friday. On these days the pastors of the city are to meet...
their classes in the various buildings according to the schedule. Allowance for sufficient time in which the pastor can go from one building to another should be made in the schedule of instruction. Thus, if the pastors must go from one side of the city to another, some time, say one period or the noon hour, must supply the time required for the trip.

In order that the pastors may be able to give instruction to all the children included in the program in a single day, the pupils from several classes must be brought together for this instruction. Thus, in a grade school, all the children in the fifth, sixth, seventh, and eighth grades must be assembled and receive instruction in the same class, under the auspices of that denomination for which they have indicated a preference. However, where at all possible, this number of grades grouped together should be reduced. To hold classes for the children of each grade would require a separate corps of teachers for their religious instruction, which would, of course, be out of the question.

Where there is a separate school for the negro children, there will, in all probability, be at least one and usually two or three colored churches. In this case, the religious instruction will be given by the negro pastors. However, if both the colored and white children attend the same school, and there is no negro church in the city, the negro children are to receive the religious instruction as they receive instruction in other subjects along with the white children under the tutelage of the white pastors.
The content of the instruction must be left to the desoration of the various pastors. It would seem, however, that a series of four courses such as Bible History, Bible Stories, The Life of Christ, etc., would be a very desirable course for the lower class. But the upper class, that composed of the ninth, tenth, eleventh, and twelfth grades, should be given more thorough instruction in courses such as The Teachings of Jesus, Religions of the World, Church History, etc.

In each of these courses the pastor would not present a series of dry dogmas, or facts, but, because it is to his interest to train up sincere, earnest and devoted men and women, he will see to it that the highest type of sound and wholesome character is developed in these children. However, by this method, we will not be helping the church primarily, but we will be giving to this democracy of ours a class of people who are guided inevitably by a strong, steady religious conviction. This type of religious instruction will give to the coming generations those qualities of obedience, sincerity, industry, and common sense which are essential to the safety and progress of a democracy. Nor will we be compelled to wait for results until the child has become an adult. For this religious instruction, we know from experience, gives to the growing child a sense of moral and spiritual obligation to noble action and honest effort both in school and in the home.

In the larger cities where there are more than three or four schools, located at some distance apart, we can readily see that it will be a physical impossibility for the pastors to 'make the rounds' in a single day. When this is the case, there are two possibilities
which will overcome the apparent difficulty of the plan. In many of
these larger cities the churches support besides the pastor, a deacon-
ness or an assistant pastor, each of whom is well trained to teach the
religious truths. Where it is impossible for the pastor to visit all
of the schools and meet the various classes, the deaconess or the as-
sistant pastor could be relied upon for giving the religious instruc-
tion at least in the lower classes in two or three of the elementary
schools. In these larger cities where it is impossible for the var-
ious pastors to "make the rounds!" and where it happens that there is no
deaconess or assistant pastor maintained by the church, it is very
probable that some teacher already in the school system, is a member
of that particular denomination when approved by the local pastor and
superintendent, could be utilized as an instructor in religion. It
would seem unwise however that such a teacher should give religious
instruction to the same pupils to whom she teaches the secular sub-
jects. Therefore, this teacher must be assigned to a different class
of pupils; or else to the pupils in another school. The schedule of
this teacher must be arranged in such a manner that she could, if
necessary, meet the class for religious instruction in a separate
building of the school system. Any such instruction given by a teach-
er in the system must not exceed four periods a week, thus avoiding
any charge that public money was being spent for denominational ends.

Where there are less than five pupils enrolled in any one of these
classes for religious instruction, it seems that it would be unwise
to expect the pastors to make arrangements to instruct them accord-
ing to the schedule. In such a case it would seem best that an ap-
pointment meeting be held at the convenience of both pastors and pupils, such work when reported by the pastor to count the same as a like amount of religious instruction in the school.

The pupils should be marked and credited for attendance and quality of work in religious instruction just as is customary in the secular subjects. According to this plan no child would be permitted to receive a certificate of graduation from either the elementary or secondary school unless he has receive a passing grade in seventy-five percent of the work offered in religious and moral courses while he has been enrolled as a student in any school of the system.

Up to this point nothing has been said of any provision in this plan for those children who stated their unwillingness to receive, or whose parents objected to their receiving such religious instruction. But now such provision shall be briefly indicated.

Where more than five pupils in a certain grade in any school are thus unwilling to receive this religious instruction, the teacher of that particular grade must give them a thorough course in ethics and morals. If there are less than five pupils in a single grade who prefer instruction in morals, these should be combined with those in the class next higher for a course of moral instruction to be given by the teacher of the higher grade. Credit equal to that granted religious instruction must also be required for a certificate of graduation of those taking moral instruction.

And now as to the content of this moral instruction. In the lower class, that made up of the grades, five, six, seven, and eight, the courses should contain a study which would instill patriotism, obedience in
the home, respect for the rights of others, and the basic principles of morality and ethics. A definite course should be followed in each of the grades so that there would be a small chance for duplication of courses and subject matter when taught by a different teacher in each grade. In the higher class, that made up of the grades nine, ten, eleven, and twelve, the course should include a study of the resources and achievements, together with the fundamental ideals of America, thus to instill patriotism, a course in fundamental sociology, to give the pupil an idea of his rightful place in society, a course more elaborate than that given in the lower class in ethics and morals, to make him well aware of the good and true in the life and in the thoughts and actions of men. These courses in morals, although they will be less effective than the courses in religion, for they will lack the necessary inspiration and life which come only through religious instruction, will nevertheless furnish the child with some of the fundamentals necessary to a useful life in an intricate democracy like our own, and which are now in large part missing.

In applying this plan to the rural school, some adaptations to conditions are necessary. In taking a typical country school as a background for this plan, it would seem best to place the period for religious and moral instruction at the last hour of the day, on Tuesday, and Thursday, or Friday. At this hour those who do not desire to receive religious instruction would remain in the school room and receive moral instruction similar to that given in the corresponding class in the city school. Those who are in this class, namely those in the grades below the fifth, and those who receive re-
religious instruction would be excused at this hour of the day.

The manner and time of receiving religious instruction in the rural school would of course vary with conditions both of weather and arrangement of the community churches far distant, population scattered, etc. Where there is a community church, the problem is greatly simplified. In the average rural district, however, it seems that one of two plans would work out satisfactorily in providing for this religious instruction. Either the pupils would, upon being dismissed, go immediately to the church or parsonage of the denomination for which they have indicated a preference and there receive religious instruction equivalent to that received by those taking moral instruction; or, they would be totally excused from such course of instruction during the winter months and inclement weather, upon condition that they fulfill the requirements in time and work during the remainder of the school year and the summer months. Their credit in such a course will be accepted only when a record of their attendance and the character of their work is presented to the teacher of the school by the pastor in charge. In the rural school, the same as in the city school, at least seventy-five percent of the religious or moral instruction offered during the period in which the child is in attendance in that school must be required as partial fulfillment for a certificate of graduation.

Altho the plan outlined would in large part supply the need of parochial and secondary schools, yet there is no institution which is at present to supplant the denominational college. With the present equipment and resources of the state institutions for higher learning,
it would be impossible to expect them to adequately care for all those who would flock to such schools. Should we declare it wise to discontinue our denominational colleges throughout the land. We also recognize the fact that many of the young men and women of the various states would never be able to get a higher education if there was no denominational school in their immediate locality much nearer than the nearest state university or state school for higher education. Thus, without doubt, the denominational college will continue to retain a place of prominence in American education for some time to come.

It goes without saying that religion receives a sufficient emphasis in most of the denominational schools of the land. Therefore, the plan formulated need apply especially to the state institutions of higher learning.

As has already been stated, it would be unwise, if not impossible, to demand that credit in courses in religion or morals should be required as part fulfillment for the various degrees granted in such institutions. However, courses in religious instruction should be offered under the auspices of the state university, normal school, agricultural college and other higher schools. These courses should be offered by men of the various denominations, who in most cases would be the resident ministers of the city.

In order to maintain a standard of intellectual achievement, the executive officers of these state institutions should demand that all ministers giving such religious instruction should have as a minimum formal requirements: a bachelor's degree from some accredited institu-
tion and at least three years work in some Theological seminary. In
order that a course worthy of credit shall be given, the minister must
be required to submit, to the executive officers, an outline of the
work which he intends to offer. The time at which this outline is to
be submitted to the officers of the school can well be decided upon
by such officers. However, unless it can be shown that an outlined
course of religious instruction is inferior to those usually sub-
mitted and altogether unworthy of credit, he who is offering such a
course must be permitted to give it, providing of course that he meets
the formal requirements of personal training. Thus no minister of the
city or any denominational representative who meets the above require-
ments shall be barred from giving religious instruction, to those
students who desire it, because of denominational peculiarities.

The same scholastic requirements are to affect the attendance and
work done in this department as in any other department of the school.
Because of its great importance in the life of the school, and because
of the need of those qualities which it inculcates in the life of the
individual, it would, without doubt, not be unwise to allow one twelfth
of the work pursued toward a degree to consist of work carried on in
such religious courses.

ADVANTAGES OF THE PLAN PROPOSED.

Such a plan of religious instruction gives the opportunity to get
religious instruction, to all. Many who would otherwise be deprived of
such an opportunity, because of carelessness of parents, poor clothing,
etc., which often furnish excuses and reasons for the neglect of re-
ligious instruction, would here be given that religious instruction.
The religious instruction which the children would receive would without doubt give to the children that wholesome education necessary to the welfare and happiness and contentment of the present day American citizen.

This plan of religious and moral instruction is bound to make for the development of a nation of conscientious, industrious, and honorable men, women and children.

By such a plan, adequate time and favorable conditions will be furnished for the instruction of the youth in those things necessary to human welfare and which are at present noticeably lacking.

A system of such instruction in religion will not disintegrate into dead orthodoxy or lifeless morals, for each pastor and teacher will seek to train the child in both the knowledge and spirit of religion.

The child, thru this system of religious instruction will cultivate a living Christianity. A course in general religious instruction, without interpretation, lacks life and objective. Only as these truths are explained and applied to the individual will the child really profit most from such training. Thus the needed human touch is found in the plan for religious instruction which has been outlined.

Moral instruction is provided for those who object to religious instruction. Thus no particular hardship is placed upon anyone.

The religious instruction is placed in the hands of the ministers who are fully competent and well prepared to give this instruction. The minister will willingly devote his time and energy to such a noble work which has as its objective, the training of the young into a
type of morality and civic virtue.

The objectionable rivalry, so prominent in the other plans, as proposed, is lacking in the plan which has here proposed. Each denomination is given equal rights and opportunities.

The state will receive free, the services of a high class of men, who are amply qualified for this work.

Even those teachers, already employed in the system, who may be called upon to give such religious instruction, cannot be said to be hired by the State for sectarian or denominational gain. For the qualities inculcated thru such instruction amply repay the state for any moneys thus expended. Besides the time limit of four hours per week will make void any charge which might be made that the state is furthering instruction for sectarian ends.

Neither will such a plan as has been outlined serve as a tool to promote intolerance and sectarianism of the narrow minded sort. No particular denomination has a corner on divine truth and for this reason, as long as private opinion and interpretation exist, we can well expect denominationalism which need not at all to be narrow or bigoted.

Education, according to this plan, will utilize the forces which are already present and in some degree organized for instilling in the minds and lives of the young the principles needful for happiness and stability of character. Education, here, accepts the conditions and organizations as they exist today and utilizes them for the good of our American commonwealth and for the good of society. Thus we need not fear that this plan will further religious monopoly and elevate sectarianism to the detriment of democracy and society.
This plan is entirely in harmony with the American democratic ideals and practices of the past and present and gives promise that it will continue to be in harmony with democratic ideals and principles of the future.

Such a plan would be a restoration of the religious and moral elements in the training of the child and youth of the past, without the undesirable bigotry, intolerance and lack of balance which usually characterized such training.
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