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CHURCHES IN 1916-1918

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## EDUCATIONAL WORK OF THE CHURCHES.

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### EDUCATION UNDER RELIGIOUS AUSPICES.

By B. WARREN BROWN.

*Survey Secretary, Council of Church Boards of Education.*

In previous reports to the Bureau of Education it has been impossible to give any comprehensive view of Christian education in the United States because, while the religious forces expended have been very great, there has been no unity or system worthy of the name. Only independent and scattered statements from a few religious organizations have been available. It is not claimed that the material included here summarizes the work of a perfected system of religious education, but there are many evidences of a growing group consciousness among the educational activities of various churches. The Council of Church Boards of Education is a conspicuous example.

The lack of proportion in our present aggregate of church institutions points significantly to the fact that their development was genetic rather than logical. Christian colleges existed before State institutions were founded; indeed, some State universities were originally under denominational control. We have inherited, therefore, a curious alternation of church and State control in higher education. Religious schools were strongly entrenched before any system of common or secondary education had been devised, so that the church system is very highly developed at the top, but depends chiefly on the State for primary and secondary training. Again, various denominations, each acting independently, founded and endowed schools, taking into account mainly their local and denominational situations, but without considering the relation of school to school or of one church organization to another. The result has been an oversupply of church institutions in some parts of the country and inadequate facilities elsewhere. Out of these conditions is growing

at the present time a new consciousness of the relationship of one religious-body to another in the educational field, of the higher to the lower grades of religious instruction, and of the combined church activities to the public-school system. This awakening is a most encouraging sign of progress. It is not a disparagement of the past. The traditions of Christian education in this country are the object of intense gratitude and pride. This new consciousness is a part of the growing "time-spirit" in which we are seeing things in larger units and closer relationships.

#### EXTENT OF THE PRESENT SYSTEM.

Out of the total population of 103,000,000 people, there are in the United States 40,515,126 communicants or members of some religious faith. As only 143,000 are members of Jewish bodies, practically all of these are in Christian organizations—some 15,000,000 Catholic and the remainder Protestant. Church population is usually estimated at more than twice the membership, so that this may be regarded as essentially a Christian country, in which the religious forces are powerful.

*Institutions.*—The educational system controlled by these forces is estimated as follows: 195,276 Sunday schools, with 19,951,675 pupils; about 7,500 parochial schools, with 1,626,123 pupils (90 per cent Catholic); 1,586 high schools or academies, with 103,829 students (55 per cent Catholic); 41 junior colleges, 395 four-year colleges and universities, with a total attendance in 1916-17 of approximately 120,000 students; and 164 schools of theology. In addition to these definite grades of instruction there are many miscellaneous institutions conducted in part by boards of education and in part by mission boards. The activities of 10 denominations alone out of the Protestant group include 13 training schools; 11 seminaries (ungraded), for women; 107 orphanages, with grade-school instruction; 228 schools for Negroes; 3 for Indians; and a score of other miscellaneous institutions. To these should be added, also, the "mountain white" schools conducted by the churches and the night schools for immigrants under the Young Men's Christian Association.

However, church interests in education are by no means as coherently related as might be inferred from the above statements. There is comparatively little connection between the higher and lower branches of this system. Up to the present time the Sunday school has had only a slight relation to the church preparatory school, college, or seminary. The Lutherans, for example, have many week-day religious or parochial schools for children, but relatively small interests in the field of higher education. Many Protestant denominations have large holdings in the field of higher education, but prac-



rically no week-day schools of secondary and primary grade. It is apparent, therefore, that our religious education is dependent on the public-school system for any connected or logical sequence of instruction.

*Cooperation with public schools.*—As church institutions by no means cover the educational field, there has been a growing disposition to provide religious instruction for the youth of the church who attend State institutions. It is an acknowledged fact that more students of leading denominations go to the State universities than to their own church colleges. It has been further demonstrated this year that between 70 and 75 per cent of the students now in State universities are members of some church. Obviously, the churches having shut out religious instruction from these institutions by law are under obligation to supply this teaching independently. The situation is being provided for along three definite lines:

(1) Paid secretaries are maintaining the Christian associations in State institutions. The membership thus secured averages about 40 per cent of the student body.

(2) Religious workers are placed in State institutions by the different denominations. In this way \$57,000 was spent last year by four denominations.

(3) Bible chairs or schools of religion are maintained. By means of these credit is allowed for religious instruction properly supervised and nonsectarian.

The Catholics maintain chapels, the Episcopalians church clubs, the Disciples and Methodists Bible chairs, and the Presbyterians religious workers.

Movements are under way, also, to cooperate with the public-school system in the field of secondary education. The development of a graded system with teacher training in the Sabbath schools and particularly the framing by agreement among the denominations of satisfactory courses in the materials of religion have made possible the crediting of this work in the high-school curriculum. This plan in various forms has been tried with considerable success, especially in North Dakota, Colorado, and the State of New York.

A further attempt to correlate church and State education is the promotion of week-day religious instruction. The most interesting efforts of this sort to make church instruction somewhat more systematic than is possible in the Sabbath schools, adjusting the hours and program to the schedule of the public schools, are found in Malden, Mass., and Gary, Ind. A movement similar in effect is the daily vacation Bible school project, which has developed extensively during the past two years. The usual course is a daily session covering five weeks. During 1917 there were 600 schools in 97 centers, with an attendance of 64,000 pupils, in addition to separate schools

conducted by the Presbyterian denomination alone. This organization has been somewhat stronger in 1918 and in some localities the Presbyterian and international associations have joined forces.

*Coordinating agencies.*—For the most part, church interests in education have grown spontaneously rather than through outside control and supervision. During the past few years, however, there has been a steady trend toward centralization. Twenty of the leading denominations now have definite boards of education and others are considering closer organization. Many of these boards are highly systematized and exert a powerful influence for education in their constituency. Their combined budgets for 1918 amounted to \$1,500,000.

Recognizing the fundamental unity of their interests, these boards in 1911 united in a Council of Church Boards of Education. In 1914 the council organized the Association of American Colleges, which now numbers 230 standard institutions. Several denominations also have separate associations of their own colleges. The Council of Church Boards of Education, working in conjunction with the Association of American Colleges, the Christian Associations, the organization of Church Workers in State Institutions, the Religious Education Association, the International Sunday School Association, and the Commission on Christian Education of the Federal Council of Churches, is now in a position to coordinate more fully the large educational interests of Protestant bodies. It is, of course, recognized that the Catholic interests have long since been highly organized.

#### HIGHER EDUCATION.

*Professional training.*—Although some universities under denominational control have many professional departments, the church makes no claim to the field of technical professional education other than for the ministry and missions. In this field it has a virtual monopoly. Replacing the present ministry and providing for reasonable growth calls for the addition of at least 4,500 ministers each year. To train this number of recruits there were, in 1915, 164 theological schools. The Protestant schools offer, as a rule, three-year courses, and the Catholic schools six-year courses. Some 86 Protestant seminaries maintain a reasonable standard of professional education, the remaining Protestant schools offering work of somewhat lower grade for foreign-speaking candidates. Sixty-seven seminaries of eight leading denominations have total assets, including plant and endowment, of \$31,295,000, or about one-half of the total assets of all the seminaries in the field. Correspondence schools and summer institutes, especially in the South, provide a partial substitute for seminary training. There has also been a

marked increase in the loan funds at the disposal of seminaries and boards of education to assist needy students. However, the number of students graduated by all theological schools approximates only 2,500 per year, or about one-half the annual demand. The remainder must be supplied from students who fail to complete the seminary course or enter the ministry directly from college. The problem of securing professional religious workers is consequently a problem of increasing attendance at the seminaries. The war greatly complicated the situation by cutting down seminary attendance 12 per cent during the past year, and in particular reduced the number in the entering classes. Losses during the coming year will be even heavier. With all due allowance for consolidation of churches and a larger average congregation per minister, the reduction of the number of trained leaders at a time when the supply is only 50 per cent adequate constitutes a serious menace to the future strength of the ministry.

The question of the proper content of theological instruction was greatly complicated by the war. During the past few years there was a uniform demand among all churches for a highly trained ministry and the standards of ordination in the various communions was steadily raised. There is no disposition at present to lower standards, but the desire is wide-spread to make theological training respond more directly to the essential needs of the time. Two important conferences on this subject were held during the year, the former including representatives of all Baptist seminaries and the latter a more general conference called in August, 1918, by Harvard University.

*Liberal arts colleges.*—At the present time the field of liberal arts is evenly divided between church and private institutions on the one hand and State institutions on the other. The former have a larger attendance and a greater number of schools, while the latter are growing more rapidly. At present there are affiliated with the various church boards of education 333 colleges and universities, 41 recognized junior colleges, and 28 other colleges for Negroes. The total assets of these schools, together with Catholic institutions, are in excess of half a billion dollars and their combined income more than \$25,000,000 per year. During the past four years their gifts for plant and endowment averaged almost \$30,000,000 per year. By far the largest educational interests are controlled by the Presbyterian Church in the United States of America with 64 colleges, the Methodist Episcopal Church with 44 colleges, the Baptists with 22 in the North and 38 in the South, and the Congregational Churches with 41 colleges and universities, including those historically related to the denomination. The total attendance of these, together with 62 Catholic colleges, was 120,000 students in 1915.



as compared with 83,000 liberal arts students in 93 State institutions for the corresponding year. The effect of the war, however, was to reduce college attendance on the average 18 to 20 per cent below the total for 1916-17. This reduction affected State and private institutions equally. The loss in the beginning classes, however, was somewhat heavier in church than in State institutions. Thus far it has not been necessary to close the doors of any church colleges on account of the war, although some 10 or 12 preparatory schools have been discontinued. By the utmost economy, coupled with unusual exertions in the raising of emergency funds, colleges have been able to live practically within their incomes and to close the year 1917-18 with relatively small deficits. This, however, is an achievement which could hardly be duplicated after another year of the war.

#### RECENT PROGRESS.

*Standardization.*—The tendency in recent years to define sharply the different grades of education and to standardize institutions has been shared by the various church authorities. At the present time the three main branches of the Presbyterian Church, the two Methodist bodies, the United Brethren, and some of the smaller denominations have definite requirements for grading their schools. In particular, the Methodist Church, South, has greatly cleared the situation in its territory by sharply defining and classifying junior colleges. The Association of American Colleges has taken the lead in formulating the specifications of an efficient college and is now defining college efficiency on the financial side. The Religious Education Association, with the cooperation of the Council of Church Boards of Education, classified the Bible department in all of the higher institutions with a view to improving the standard, and the council has further promoted conferences for standardizing the Biblical instruction within those departments.

*Financial campaigns.*—It became evident some years ago that to realize the standards defined, larger endowments and incomes were indispensable. The past three years have therefore seen a remarkable group of campaigns among different denominations to promote their educational resources. The denominations of these boards affiliated with the council have been in the field for an aggregate of \$100,000,000. Of this amount the Disciples and Baptists, North, have now raised nineteen and a half million dollars. The most notable campaign has been handled by the Methodist Episcopal Church, completing on July 1, 1918, a jubilee fund of \$27,000,000.

Even greater efforts are now projected for the immediate future. The Southern Baptist denomination has blocked out a campaign for \$15,000,000 during the next five years; the Southern Methodist Church is committed to an educational campaign for \$13,000,000 for



colleges and \$10,000,000 additional for its two universities. The Presbyterian Church in the United States of America is projecting plans for campaigns totaling almost \$75,000,000, in which education will have a large share. A similar movement is under way in the Presbyterian Church in the United States (Southern). It is, therefore, evident that church standards of education, so far as they can be attained through financial strength, are in a fair way to be realized, and we are passing out of the period in which a denominational school because it is small is to be reproached with inadequate facilities for a well-rounded education.

*War service.*—During the past year the colleges with all they possessed were absolutely at the disposal of the Government. Students were encouraged and even urged to enlist. Some 45,000 college students left school almost immediately and more than 1,000 faculty men, including a score of college presidents, entered war service of some sort. College incomes were reduced more than \$2,000,000 through the loss in tuition and institutional costs increased an equal amount through rise in prices. In so far as they could secure military instructors, the Christian colleges introduced military training. The larger institutions were active in scientific research connected with the war, and all rendered valuable service in campaigns for the Red Cross, Young Men's Christian Association, liberty loans, recruiting, and to an even greater extent in interpreting the spiritual meaning of the struggle. On the other hand, all educational leaders recognized fully that the channels of trained leadership for the future should not be completely blocked and efforts were redoubled to maintain the essential lines of education.

*Cooperation.*—The most significant tendency of the year, greatly stimulated by the war, was the increasing cooperation of all the interests in the field of religious education. Within particular denominations there was a definite tightening of the bonds uniting educational institutions. During the year the Episcopal board strengthened its college department; the Presbyterian Church in the United States of America consolidated its various educational interests under a single board; the Methodist Church, South, expanded the work of its board of education and organized its colleges in an association; and the Reformed Church in America projected a survey of its educational interests.

The extent of interdenominational cooperation may be estimated from the activities in which the various churches have joined forces. At the present time colleges of most of the Protestant denominations, together with many Catholic schools, are combining much of their advertising under the leadership of the Council of Church Boards of Education, various State associations of colleges, and State Councils of Defense, and the National Council on Education,

which conducted an emergency campaign from Washington during the summer of 1918. The various church boards of education have combined their educational survey work and investigation in a single department. A new publication, the American College Bulletin, now serves as a medium of contact between interests in this field. A considerable venture in cooperative purchasing has also been developed by the Association of American Colleges. The same organization has secured scholarships for some 220 French girls distributed among American colleges. The American College Bureau, a cooperative agency for securing teachers, is in operation. In short, all the agencies of this field are working together in a way never before deemed possible.

These and other cooperative activities have been furthered by a number of important educational conferences during the year. The Council of Church Boards of Education, the Christian Associations, and the Church Workers in State Universities held a joint meeting at the beginning of the year to consider religious work in State institutions and united in the organization of a Nation-wide campaign to accomplish the Northfield program for Bible study. There have been special gatherings of those interested in college Bible departments, standards of Sunday school work, cooperative purchasing, preparation for the ministry, and the relation of the colleges to the war. Indeed, it is safe to say that there has been more impetus toward close educational cooperation among different religious bodies during the past two years than in the entire previous generation.

#### THE FUNCTION OF CHURCH EDUCATION.

The drawing together of the educational programs of religious bodies formerly independent naturally raises the question of the extent to which they hold a similar conception of their educational responsibilities. The educational activities of the churches seem to agree fundamentally on the following principles:

1. Religious instruction is necessary to a complete education. As such teaching is legally excluded from public schools, Christian institutions of learning and facilities for religious training at State institutions are necessary to supplement the public system.

2. The education necessary to the achievement of the Christian program must provide (a) trained church leaders; (b) denominational centers of influence; (c) educational facilities where the public schools do not reach; and (d) conservative influence on secular education.

It is not probable that any religious denomination would take exception to the general substance of these principles. Indeed, there is a very strong tendency on the part of the leaders in secular edu-

cation to indorse them without qualification. It is generally recognized that church schools have contributed to our total system of education a moral tone which would have been impossible under purely secular control. There is less disposition than ever before to bring about a mere duplication of educational facilities as between church and State and, on the other hand, a far stronger tendency to secure from each type its highest contribution to the Nation. Undoubtedly, means must be found by which greater continuity of religious and moral instruction from the lower to the higher stages of the educational system may be secured. However, the cordial relations among church bodies and between church and public education provide a much easier approach to that problem than has been possible for many years.

#### CHRISTIAN DAY SCHOOLS OF THE LUTHERAN CHURCH.

By W. C. KOHN,

*President, Concordia Teachers College, River Forest, Ill.*

The Christian day school constitutes the foundation of the Lutheran educational system in the United States. The basis of this system is the principle that religion is the most important object of human interest and concern. The children of today are the men of the church and the state in the future. The future of the church and of the state will depend upon the training and the education of the children in the present.

The Christian day school is a voluntary enterprise of a Lutheran congregation whose members, constrained by nothing but their own personal convictions based on scriptural truth, vote to establish and maintain a school in their parish. With the adoption of such resolution they mutually agree to send their children to that school. They select and call the teachers, build and equip the schoolhouses, and assess themselves for the support of the teachers and the maintenance of the schools.

The congregation is the owner of the schools, and has full control over them. This is a very important point. It asserts for the congregation the right of supervision. The pastor is the supervisor of the school, of both teacher and pupils. His supervision extends over religious instruction and over secular branches in so far as they are means of training. As branches of learning and knowledge, secular studies are under the supervision of the congregation, and this supervision is generally exercised by a school board.

In a few instances a so-called "school society" is organized by the members of the congregation, who alone contribute to the erection and maintenance of the school, leaving the institution, however, under full control of the congregation.



Since the Lutheran doctrine concerning the means of grace, that the Word of God is the incorruptible seed through which the soul is born again; and the firm conviction that education does not mean only the acquiring of knowledge of fundamental subjects, but is mainly the building up of an honest Christian character, which can not be done except under the continual influence of the scriptural Christ ideal, this makes it imperative for the members of the congregation to insist upon an early and thorough instruction of the young.

The parents are expected to send their children to the Christian day school in preference to any other, although such attendance is not made compulsory, moral and religious persuasion being the only methods employed in dealing with indifferent parents.

The basis on which the Christian day school is organized is the same as that of the public school in all its details, except that it devotes the first hour of each day to religious instruction and that all secular branches are taught in the spirit of the Holy Writ. The material used in the religious instruction is: Bible reading, Bible stories, Luther's small catechism with proof texts and explanations, Church prayers, and the most important Lutheran hymns. The textbooks on secular subjects are either those used by the public school or such as are published by the educators of the church, written in harmony with the doctrinal truths of the church. The medium of instruction is mostly English. The religious instruction is graded similar to that of secular topics. In the first three grades the children are taught simple Bible stories, the text of the chief parts of Luther's small catechism, and several morning and evening prayers. In the fourth and fifth grades an additional number of Bible stories with application to experiences in the child's life, a supplement of proof texts, and Lutheran hymns are taught. The sixth, seventh, and eighth grades comprise a thorough repetition of the entire catechism, Bible stories with a brief survey of the first three centuries of church history, and an intense study of the Reformation.

The greatest number of the Christian day schools in the larger cities are accredited by the educational authorities.

The spirit prevailing in the schools of the synodical conference is patriotic in the true sense of the word. The education of the teachers vouchsafes a spirit true to its government.

#### THE TEACHER OF THE CHRISTIAN DAY SCHOOL.

It has been customary in the synodical conference and other Lutheran bodies since the past 70 years to draw the teachers from their own rank and file. The teachers of the Christian day schools, as well as the pastor, who is ex-officio superintendent of the school in



his parish, are continually on the lookout for bright boys in their schools. Having found a strong, healthy, and studious lad they try to convince him and his parents of the necessity of good educators. On the decision of both the parents and the boy he is sent to one of the normal schools of the church. The synodical conference has three such schools, one at Seward, Nebr., for the West, another at River Forest, Ill., which is large, modern, and exceedingly well equipped, and the third at New Ulm, Minn. At these institutions tuition is entirely free; all expenses for salaries, equipment, and repairs are defrayed by the synod body. Ways and means are found to support even indigent students.

The institution at Seward has an enrollment of 135, and Concordia Teachers' College, at River Forest, 225 students; New Ulm has 98.

These colleges offer a high-school course of four years, and a normal divinity course of two years. Entrance requirements for the normal courses are 20 credits of high-school work. The courses are as follows: Isagogics, sacred history, church history, expositions in dogmatics, pedagogy, psychology, teacher's course in music, English, German, practical teaching in training school, mathematics, general science, general biology, nature study (including field work), chemistry, geography, physiography, physiology, and music (harmony, organ, and piano). The object of such education is not only to offer the student an opportunity to obtain a general education but also to train him in the practical, technical, and vocational work which the profession of a religious teacher requires. For the achievement of this aim a training school is connected with the colleges, where the members of the senior class are given ample opportunity to observe and to practice the art of teaching religion and the secular branches under the immediate supervision of two competent critic teachers. This training offers the students special advantages, because there they are confronted with actual school conditions, and are led and directed to meet these conditions according to the most approved methods, thus making a practical study of school conditions, school administration, school methods, and school children. At the same time they continue with their regular studies. This correlation between practice teaching and class-room study of great subjects strengthens and broadens each part of a professional course and helps the normal teacher to keep his classwork in close touch with the everyday work of the schools and adapt it more fully to the practical needs of the student.

Before the student enters the last year he is given an opportunity to serve as supply or substitute teacher in different schools. He is required to do consecutive work in some specific grade of a large school, or practice work in all grades in a country school. If his work as substitute is efficient he enters the class of candidates, and

if his work continues to be satisfactory he is recommended as a permanent teacher at the end of the school year.

The institution at River Forest, Ill., has a fine museum, with an abundance of museum material, located centrally in order to be in close connection with the classrooms. The material is not used for the sake of satisfying the visitors' curiosity, but for educative purposes.

In order to acquaint the students with the best talent in art, weekly lectures and recitals (song, organ, and piano) are given them by well-known artists. This tends to spur the students onward, and gives them a wider range and an idea of the achievements which can be reached.

For the teaching of science a complete chemical laboratory is equipped, ready for use at all times.

For the instruction in music and for practicing, 8 pipe organs and 20 pianos are at the disposal of the students at regular periods.

#### COURSES OF STUDY.

The college offers a high-school course of four years and a normal divinity course of two years. Entrance requirements for the normal course are 20 credits of high-school work.

In the high-school department the following courses are given:

English:	Units.
General literature.....	1
American literature.....	1
English literature.....	1
Composition and rhetoric.....	1
<b>German:</b>	
3: Modern prose and poetry. Elementary composition and grammar.....	1
4: Advanced prose and poetry. Advanced grammar.....	1
5: Study of German classics. Essay course.....	1
6: Outline of German literature, from earliest times to Heine. Theory of composition.....	1
7: Study of Schiller, Goethe, Herder, Lessing, etc. The modern essay.....	1
<b>Mathematics:</b>	
Advanced arithmetic.....	1
Algebra (to quadratics).....	1
Algebra (through quadratics).....	1
Plane geometry.....	1
<b>History:</b>	
Ancient.....	1
Medieval and modern.....	1
United States (advanced course).....	1
Biblical.....	1
General science.....	1
General biology.....	1

	Units.
Nature study .....	1
Chemistry .....	1
Geography .....	1
Physiography .....	1
Elementary dogmatics .....	1
Music (harmony, organ, and piano) .....	1

One unit credit is the equivalent of 150 class periods of 60 minutes.  
The Normal Divinity Department offers the following courses:

Pedagogy:

History of education.  
Principles of education.  
Psychology.  
Methods.

Teachers' courses:

Reading.  
Grammar.  
German.  
Arithmetic.  
History.  
Penmanship.  
Drawing.  
Catechetics.

Courses in literature and rhetoric:

American.  
English.  
German.

Isagogics.

Sacred history.  
Church history.  
Expositions in dogmatics.  
Teachers' course in music.  
Practice teaching in the training school.

#### IMPROVEMENT OF TEACHERS.

Since the last four years agencies for the improvement of teachers both during the period of preparation and while in office have been increasing in efficiency and in number. One of the most potent is the "Teachers Conference." The synods have divided their territories into districts, and the teachers within each district form a conference, the attendance of this conference being obligatory. These conferences convene from two to four times annually. In their meetings they follow the plan of intensely discussing one or two topics, assigning one speaker to present an outline of the problem or topic. When this paper has been read, the discussion is opened to those voicing different opinions. It is evident that this will concentrate the attention of all to the topic under discussion and enable every one to render an intelligent decision when at the close of the discussion the proposal for adoption or rejection of the essayist's views is passed upon by vote. Each year these district conferences send one or more representatives to a general conference which convenes annually in one of the larger cities, and in which topics concerning the national welfare of the Christian day schools are ventilated. The Missouri Synod has appointed a committee or an editorial staff which publishes a pedagogical magazine, "Schulblatt," monthly in the interest of the school and the teacher.



Lutheran normal colleges reported at the beginning of the year 1918 are as follows:

Wartburg Teachers' Seminary, Waverly, Iowa (Iowa Synod), 11 teachers, 158 students.

Lutheran Normal School, Madison, Minn. (United Norwegian Church), 9 teachers, 157 students.

Lutheran Normal School, Sioux Falls, S. Dak. (Norwegian Synod), 11 teachers, 210 students.

Immanuel Lutheran Normal, Greensboro, N. C. (colored; Synod Conf.), 4 teachers, 56 students.

Concordia Teachers' College, River Forest, Ill. (Missouri Synod), 13 teachers, 231 students.

Lutheran Teachers' Seminary, Seward, Nebr. (Missouri Synod), 9 teachers, 152 students.

Evangelical Lutheran Normal School, Woodville, Ohio (Ohio Synod), 5 teachers, 62 students.

At various other colleges, seminaries, and academies of the Lutheran Church bodies normal courses are given for the preparation of teachers for the Christian day schools.

#### THE OFFICE OF THE CHRISTIAN DAY SCHOOL-TEACHER.

The teacher of the Lutheran day school is called as an assistant to the pastor, and before he enters upon his duties he is installed in the capacity of a "regular" minister of religion, whereupon he takes the oath of office that he will well and truly conform to the principles of religion as quoted in the official Hand Book, Confessions, and Holy Writ as taught by said synod. And as such it is his regular and customary vocation to teach the principles of religion to the children of the congregation which called him. His duties further consist in teaching and preaching in regular catechetical and Sunday services and in conducting the reading service in the absence of the duly ordained pastor. Thus the teacher not only makes the teaching of the principles of religion his life vocation, but he is primarily engaged in teaching such principles to the children of the congregation. Where the congregation is too small to engage an assistant pastor to look after the spiritual welfare of the children and young people this duty devolves upon the duly ordained minister. For this reason—that he is principally engaged in religious work assisting the pastor in taking care of the spiritual welfare of the children—he is looked upon by the synod, as well as by the individual congregation, as a regular minister of religion.

#### SCHOOL BUILDINGS.

Within the past 15 years the Lutheran Church bodies have made remarkable improvements in school buildings of cities and large



towns, as well as in buildings for country schools. Many of them are approaching the ideal schoolhouse. Every site selected must be a location comparatively level and situated so that it can be kept dry, with enough space for a good playground.

## SUPERVISION.

Besides the supervision exercised by the congregation and its pastor, the Lutheran Church has elected a general board to improve upon its entire school system, and each district has elected a supervisory board for the supervision of the schools in its territory. The district board is in close connection with the general board, and must make semiannual reports. In some localities the following system prevails: Each synodical district, comprising one or two States, has elected boards whose duties are to inspect schools, to hear appeals concerning school matters, to see that the curriculum and the lesson schedule adopted by the church are carried out so that the aim set for the school is achieved, to make a summary of the statistics, to oversee the educational work in their locality, involving about 15 schools, and to make the necessary reports to the district boards.

The second administrative unit is the district board. This board receives the reports of the local boards, and improves upon a uniform curriculum and schedule by comparing the reports from the various localities. In some instances, such as in the northern Illinois district of the Missouri Synod, a superintendent of schools is elected, who is chosen by popular vote at the district convention. It is his duty to visit the schools, examine the teachers, call institutes, hear appeals in school matters, and superintend the educational interests of the districts. In all districts there is a board which cooperates with the superintendent.

## STATISTICS.

According to the reports offered by the representatives of the different synods of the Lutheran Church the status of the Lutheran parochial school is as follows:

The German Iowa Synod reports 416 schools, 52 teachers, 400 pastors teaching in school, 14,130 pupils, 38,847 members, and 128,219 communicant members.

The Lutheran Free Church reports 210 schools, 255 teachers, and 3,500 pupils.

The Joint Synod of Ohio and other States reports 281 schools, 109 teachers, 9,391 pupils, 200 pastors teaching in school, 206,198 members, and 189,015 communicant members.

The United Synod in the South has no Christian day school. It has a membership of 53,510 and a communicant membership of 53,228.

From the General Synod no Christian day school has been reported. Its baptized membership is 473,740, and its communicant membership is 304,072.

The General Council is composed of 13 synods, with 640 schools, 747 teachers, and 24,605 pupils. Its baptized membership is 700,441, and its communicant membership 581,078.

The Elson's Synod reports 6 Christian day schools, 6 pastors teaching in school, 300 pupils, baptized membership 1,567, communicant membership 1,232.

The Danish Lutheran Church reports 84 schools, 84 teachers, 2,230 pupils, 21,491 baptized members, and 14,463 communicant members.

The German Immanuel Synod has reported no change from the last issue, in which she stands with 15 schools, 15 teachers, and 823 pupils.

From the Icelandic Synod and the United Danish Lutheran Church no parochial school work has been reported.

The Finnish Suomi Synod reports 61 schools, 65 teachers, 3,998 pupils, 32,741 baptized members, and 16,511 communicant members.

The Norwegian Lutheran Church of America reports 853 schools, 1,283 teachers, 50,371 pupils, 485,000 baptized members, and 300,000 communicant members.

The Synod of Missouri, Ohio, and other States reports 2,213 schools, 1,173 pastors teaching in school, 1,450 teachers, 96,737 pupils, 1,000,914 baptized members, and 613,798 communicant members.

The Wisconsin Synod reports 250 schools, 173 teachers, 16,412 pupils, baptized membership 190,946, communicant membership 155,261.

The Minnesota Synod has 120 schools, 41 teachers, 11,593 pupils, 37,537 baptized members, 26,319 communicant members.

The Michigan Synod has 76 schools, 27 teachers, 6,837 pupils, 23,124 baptized members, and 12,121 communicant members.

The District of Nebraska has 25 schools, 11 teachers, 1,210 pupils, 7,815 baptized members, and 5,969 communicant members.

The Slovak Synod reports 30 schools, 6 teachers, 1,614 pupils, 12,970 baptized members, 8,570 communicant members.

### EDUCATION IN THE METHODIST EPISCOPAL CHURCH.

By HENRY H. MEYER,

*Editor of Sunday School Publications.*

The Methodist Episcopal Church emphasizes the importance of educational work. It holds that the individual to be a useful member of society must have high ideals of life and conduct and must possess the ability to act in accordance with those ideals both for the sustenance of his own life and for the service of mankind.

#### PARISH INSTRUCTION.

At the foundation of the whole plan is the educational work in the local parish. The general conference of the church has made provision for the maintenance of a board of Sunday schools whose duties are "to found Sunday schools in needy neighborhoods; to contribute to the support of Sunday schools requiring assistance; to educate the church in all phases of Sunday-school work, constantly endeavoring to raise ideals and improve methods; to determine the Sunday-school curriculum, including the courses for teacher training and, in general, to give impulse and direction to the study of the

Bible in the church." For the year 1917 the board reported 36,302 Sunday schools with a staff of officers and teachers of 414,480 and a total enrollment of 4,679,943. In each case the figures were the highest in the history of the church.

The textbooks and periodicals furnished by the Methodist Book Concern show improvement both in variety and quality. A complete carefully graded course of study is now provided for pupils of all ages, a three-year course of training for prospective teachers and officers is available, and there is an increased supply of literature dealing with special aspects of religious education. These publications have a circulation of 5,000,000, of which 343,000 are for teachers. Special attention has been given to the interpretation to the pupils of present world conditions. Twelve lesson courses of study have been prepared and widely distributed on the topics of "World Democracy" and "Marshaling the Forces of Patriotism."

An important educational work is carried on by the Epworth League through its study classes and institutes and especially by means of its plan whereby every league member is assigned to some definite task in the service of the church and the community.

## SCHOOLS AND COLLEGES.

The Board of Education of the Methodist Episcopal Church holds an advisory relation to all the Methodist Episcopal schools and colleges, which are, as far as possible, independent and self-supporting.

Institutions.	Number.	Grounds, buildings, and equipment.	Endowment.	Annual income.	Debt.	Faculty.	Students.
Colleges, universities, theological seminaries, etc.....	49	\$27,908,503	\$29,203,000	\$4,804,997	\$1,321,262	2,506	28,661
Secondary schools.....	39	4,268,311	1,759,248	611,893	372,001	431	7,343
Negro institutions.....	20	2,075,450	746,442	401,906	15,000	333	6,006
Total.....	108	34,312,264	31,708,690	5,818,796	1,808,263	3,270	32,010

Much of the endowment of the schools and colleges is secured through the cooperation of the board of education. In some cases direct gifts of money are contributed to the annual income, out of a fund which the board maintains for that purpose. During the year 1917 a total of \$43,030.43 was granted to schools.

Through the university senate the church exercises its power to maintain standards of endowment, equipment, and scholastic work in the colleges and schools. The senate consists of 16 college presidents. Created in 1888, it is believed to be the first organization for standardizing colleges in America.



In order that a Methodist Episcopal institution may be listed as a college it must satisfy five principal requirements:

1. A four-year preparatory course for entrance to the freshman class.
2. Four years of college work leading to the bachelor's degree.
3. A faculty of not less than six teachers giving time exclusively to college, as distinguished from preparatory or professional school work.
4. Not less than 50 students regularly enrolled in the four college classes.
5. A minimum of \$200,000 of productive endowment over and above annuities and debts.

#### SECONDARY SCHOOLS.

During the biennium 1915-1917, 39 secondary schools were affiliated with the board. Institutions of this class do not progress rapidly, since the advance and expansion of public high schools supplies so well the increasing demand for secondary education. There is nevertheless a constant need which the public high school can not fill. Children whose parents are dead, or divorced, or constantly traveling, or who are made sensitive by slight mental and physical defects, must receive personal care in their education. Therefore the board includes in its responsibilities the support and encouragement of secondary schools.

The total faculties include 431 members. Total attendance for the school year ending in June, 1917, was 7,343.

Fifteen schools at widely separated points in the southern mountains are a direct charge and not merely under the board's supervision. Extension of education among the highlanders of the South is a field of activity assigned by the general conference of 1908. These southerners were never slaveholders. Turning to the mountains from a love of hunting and adventure, or driven there to avoid the fate of the poor whites, they fell into poverty and isolation, from which but few have ever emerged.

The board of education furnishes in this section both institutions and the means of attending them.

Funds for the support of schools are taken from the public educational collection, of which one-fifth is paid to the board, while the remainder goes directly to the local Methodist institution.

#### PROGRESS IN TWO YEARS.

Comparing the same 49 colleges, universities, and professional schools, in the reports for June, 1915, and June, 1917, they progressed in every direction:



	Grounds, buildings, and equipment.	Endowment.	Income.	Debt.	Faculty.	Students.
June, 1915.....	\$25,563,330	\$28,075,359	\$4,280,632	\$2,837,356	2,411	33,528
June, 1917.....	27,968,508	29,203,490	4,893,997	1,421,262	2,506	38,561
Difference.....	2,405,178	1,128,131	613,365	1,316,094	95	5,133

In two years the equipment, buildings, and grounds have advanced nearly two millions and a half, the paid-in endowment more than a million, and the annual income more than half a million, while the indebtedness is reduced a million and a quarter. The combined faculties have gained 95 members, and the student enrollment shows an increase of over 5,000.

The increase in endowment during this period can not be judged merely from the above tables, which represent actual sums paid in. In addition the educational jubilee, under leadership of this board, had subscribed up to June, 1917, something over nineteen millions, though exact figures are not available until the close of the campaign in 1918.

#### THE STUDENT LOAN FUND.

An important function of the board is the administration of the student loan fund, by which 2,062 students received financial aid in 1917. With a few exceptions, only persons studying in schools or colleges of the church may receive loans. The fund is derived from the annual Children's Day collection in the churches, which in 1917 totaled \$99,000. The church, therefore, contributes nearly \$100,000 each year to the cause of education in addition to the public educational collection.

The loan fund began operation in 1873; since then in all 24,935 students have received loans.

Of the 2,062 aided last year, the intended callings are:

Ministry.....	828
Missionary.....	133
Ministry and missionary.....	28
Teaching.....	588
Other callings.....	587
Total.....	2,062

The loans bear no interest if paid within five years after graduation. As soon as money is returned it goes into the available fund and is loaned out again.

#### NEGRO EDUCATION.

Special work for colored people in the Southern States is under the care of the Freedmen's Aid Society of the Methodist Episcopal Church. For this purpose the following institutions have been

established: Gammon Theological Seminary, Atlanta, Ga.; Meharry Medical College, Nashville, Tenn.; Flint-Goodridge Hospital and Nurse Training School, New Orleans, La.; Bennett College, Greensboro, N. C.; Claflin College, Orangeburg, S. C.; Clark University, Atlanta, Ga.; Samuel Huston College, Austin, Tex.; New Orleans College, New Orleans, La.; Rust College, Holly Springs, Miss.; George R. Smith College, Sedalia, Mo.; Philander Smith College, Little Rock, Ark.; Walden College, Nashville, Tenn.; Wiley College, Marshall, Tex.; Central Alabama Institute, Birmingham, Ala.; Cookman Institute, Jacksonville, Fla.; Gilbert Industrial Institute, Baldwin, La.; Haven Institute, Meridian, Miss.; La Grange Academy, La Grange, Ga.; Morristown Normal and Industrial College, Morristown, Tenn.; and Morgan College, Baltimore, Md. Princess Anne Academy and Virginia Collegiate and Industrial Institute, Baltimore, Md., are two schools affiliated with the last-named institution.

At Bennett College, Claflin College, Clark University, Samuel Huston College, New Orleans College, Rust College, Philander Smith College, Walden College, Wiley College, and Morgan College, college preparatory, high school, academic, and normal training are carried on extensively, with a small college course for a few of the students who feel that they need the larger preparation either for entrance into professional schools or for the higher grades of teaching.

At Central Alabama Institute, Cookman Institute, Gilbert Industrial Institute, Haven Institute, Morristown Normal and Industrial College, George R. Smith College, Princess Anne Academy and Virginia Collegiate and Industrial Institute until recently at Lynchburg, Va., now at Baltimore, Md., primary and grade work, with high school, academic, college preparatory, and normal training are carried on. At many of the schools primary and grammar classes are kept up, partly for teacher-training purposes and partly to supplement the insufficient facilities for colored children provided in the public schools.

Industrial departments are maintained at Claflin College, Samuel Huston College, Gilbert Industrial Institute, and Morristown Normal and Industrial College. Agriculture including gardening is taught at Bennett, Claflin, Samuel Huston, George R. Smith, Wiley, Central Alabama, Gilbert, and Morristown.

The curriculum for all of these schools is prepared by the Freedmen's Aid Society and approximates the requirements for similar grades in schools generally throughout the country. Of necessity the same standards can not be maintained as in those sections of the country where teachers have been trained for generations, and the

\* The property is used by the public school.

school systems have the advantages of modern libraries. Nevertheless, everywhere there is the purpose to advance the standards of promotion and graduation up to the highest requirements of the best schools anywhere throughout the country. Grade records are kept in all the schools and promotion is entirely on the basis of the work accomplished.

The entire attendance at all of these schools last year was 5,864. The cost of maintenance for the year 1916-17 was \$436,034.30, of which the Freedmen's Aid Society contributed \$130,360.03. The balance was in student fees, board bills, and the contributions of the colored conferences in which the institutions are located.

#### DEACONESS SCHOOLS.

The general deaconess board of the Methodist Episcopal Church, in addition to supervising the deaconess work throughout the church, carries on important educational work. There are now in successful operation 56 deaconess homes, 25 hospitals, 23 mission and settlement houses, 11 training schools, 23 fest and summer homes, 6 homes for the aged, 8 children's homes, 11 girls' homes, 1 boys' school, 2 girls' schools, and 1 boys' and girls' school. These institutions are located in 89 different cities and towns of the United States and represent property and endowment of \$8,270,143.

### EDUCATIONAL WORK OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By W. E. HOGAN,

*Assistant Secretary, Board of Education.*

Exclusive of a score or more schools which the Home Department of the Board of Missions maintains for dependent and delinquent girls, and for children of foreign-speaking people, the educational institutions of this church, within the United States, are as follows: Universities, 2; colleges of liberal arts, 29; junior colleges, 24; academies, or secondary schools, 26; mission and missionary training schools 4; total, 85. The value of the grounds, buildings, and equipment of these 85 institutions is \$15,641,244. The amount of their combined endowment is \$8,985,874. Their gross assets are therefore \$24,627,118. The annual income of these institutions was last year \$2,140,714. The total enrollment was 10,736.

#### CLASSIFICATION AND STANDARDIZATION.

Although the Methodist Episcopal Church, South, has been one of the pioneers among the denominations in providing the necessary



boards and commissions for standardizing and classifying its educational institutions, it was not until within the last two years that this work has been done with anything like completeness or satisfaction. As early as 1898 the church, through its General Conference, created what is known as the commission on education. This commission is composed of 10 practical educators appointed quadrennially, whose duty it is "to protect the educational standards of the church." At least once in four years this commission meets and issues a carefully prepared report in which it prescribes the minimum requirements as to admission and graduation standards, teaching force, income, and endowment to be demanded of the several classes of institutions. To the board of education of the church is then committed the task of ascertaining the financial condition and the equipment, as well as the amount and quality of the work done in all the educational institutions, and to classify each according to the relation of its equipment and the quality of its work to the standard established by the commission. Like all other agencies which have undertaken the work of classifying a number of colleges differing so widely in material equipment and academic standards, the board has found this to be a very difficult task. The commission would fix quadrennially definite and specific requirements to be demanded of the different classes of institutions of the church, but because of the large number of institutions organized as four-year colleges but unable to meet the college standards, provision was made for carrying temporarily a list of "unclassified institutions." Although this work of correlating and organizing its schools into one harmonious system was carried on by the church through its board of education and its commission on education with more or less success for a number of years, and this list of "unclassified institutions" gradually grew smaller, it was not until the General Conference of 1914 that legislation was enacted which made possible the classification of all the schools of the church.

It is interesting to note that the junior college movement assisted materially in making possible the complete elimination of the list of "unclassified institutions." Although the commission had made no provision for the junior colleges up to 1914, a dozen or more of the colleges of the church were attempting only two years of college work, the freshman and the sophomore, and were calling themselves junior colleges. The sixth report of the commission, issued in August, 1914, prescribed definite standards for academies, junior colleges, colleges, theological seminaries, and universities, and gave explicit directions that every institution of the church should be placed in one of the classes and that this classification, based on the new requirements and standards, should be made not later than the sum-

mer of 1916. Accordingly in September, 1916, the board of education, with great care, made a thorough classification of all the institutions of the church. The elimination of the list of meaningless "unclassified institutions" has been therefore one of the important educational achievements of this church during the last two years.

#### THE CORRESPONDENCE SCHOOL.

A unique feature of the educational work of the Methodist Episcopal Church, South, is the correspondence school which the board of education has maintained for 16 years. The purpose of this school is to give instruction through correspondence to the young preachers pursuing the four-year courses of study required of them for admission into annual conferences. During the 16 years of its operation this correspondence school has proven to be a most valuable agency for the training of preachers. It gives instruction annually to about 1,000 young preachers. Heretofore these men have not been required to take their conference courses of study through the correspondence school, although they were strongly urged to do so. But, beginning with the conference year 1918-19 all of the young preachers must take their annual conference courses of study through this school. This will increase the enrollment about 50 per cent. At present (July, 1916) the instruction is given by the members of the faculty of the Candler School of Theology of Emory University. But the General Conference this year authorized the board of education to divide the work of the school between the two universities of the church, so that the territory east of the Mississippi River will be served by the Candler School of Theology at Atlanta, Ga., and that west of the Mississippi by the School of Theology of Southern Methodist University at Dallas, Tex. The work will continue to be done under the general supervision of the board of education, but instruction is to be done by members of the faculty of the two schools of theology.

#### RELIGIOUS EDUCATION.

Along with other denominations, this church recognizes the increasing importance of distinctively religious education. During the last two years the board of education has made surveys of the religious instruction provided in the institution of the church, and the need for religious education of students in State institutions. As never before, the church's obligation to provide for the religious education of all its children and youth is being recognized by both educators and churchmen. The increased emphasis which is being placed upon this important work by the Methodist Episcopal Church, South, is

shown by the recent establishment of the following new agencies for promoting religious education as distinct from secular education:

1. *A joint committee on religious education.*—This committee consists of 10 members, 5 appointed from the Sunday school board and 5 from the board of education, and to it has been committed the duty of promoting specific religious instruction in the educational institutions of the church.

2. *Annual conference commission on religious education in State institutions.*—Provision has this year been made for the creation in each of the 40 annual conferences of a commission for the purpose of providing for the religious education of students in State institutions. Upon the approval of the annual conference, this commission is empowered to employ a director of religious education at those charges in which are located State institutions. The five annual conferences in Texas and the three in Missouri had already begun this work at the seats of the universities of these States even before this commission was provided for, and the authorities of the church and of the universities have been working in perfect harmony and genuine cooperation.

3. *Secretary of department of ministerial supply and training and of religious education.*—For some years the board of education has maintained a department of ministerial supply and training to which a secretary has given all his time. But the proposed division of the work of the correspondence school and the election of a director at each of the two schools of theology will relieve this secretary of much of his work, so far as it relates to ministerial training. The board has, therefore, elected him to the office of "secretary of ministerial supply and training and of religious education," with the understanding that he is to give practically all of his time to questions pertaining to ministerial supply and religious education. Beginning with the college year 1918-19, therefore, the board is to have a secretary to whom is committed the specific task of promoting distinctive religious education in colleges of the church, in State institutions, and wherever else he deems it practicable.

#### ADD. TO NEGRO EDUCATION.

This church does not own and control outright any Negro school, but jointly with the Colored Methodist Episcopal Church it owns Paine College, Augusta, Ga. In addition to its contributions to this school the church has also been making small annual donations to five or six of the schools belonging entirely to the Colored Methodist Episcopal Church. In recent years approximately \$20,000 have been given annually through the board of education and the home department of the board of missions to Negro schools. Much more



than this amount was given in response to appeals at annual conferences and elsewhere, but that has been the amount officially and definitely set aside for certain specific work in Negro schools.

But the General Conference of 1913 was much more responsive to the educational needs of the Negro than any previous General Conference has been. The program which the General Conference of this year has laid out includes: (1) An annual assessment upon the entire church of \$35,250 for colored work, one half of which is to be administered by the board of education and the other half by the board of missions. (2) The missionary centenary movement, which proposes to raise \$35,000,000 in the church within the next five years, carries with it a program of about \$1,000,000 for the religious welfare of the Negro, about \$100,000 of which is to go to Paine College and \$250,000 is to be distributed equally among five other educational institutions of the Colored Methodist Episcopal Church.

#### CAMPAIGN FOR ENDOWMENTS AND PLANT IMPROVEMENTS.

In his annual report to the Board of Education in 1917 the corresponding secretary called attention to the financial needs of the whole educational field of the church and made certain specific recommendations for meeting these needs. After making a detailed analysis of the present educational situation, he declared it to be "of the greatest importance that the debts of our schools be paid; that endowment sufficient to insure to them at least a moderate annual income be secured, and that their buildings be made reasonably adequate." He recommended that the board endeavor to secure from the General Conference of 1918 the following action: (1) Fix a definite minimum sum as required to meet the educational needs for the next four years, request the church to contribute said sum, and authorize the educational forces to collect it. (2) Provide for an agency to apportion to each institution the amount which it should receive. (3) Provide for an agency whose duty it shall be to eliminate or combine superfluous schools in case it appears that such action is necessary. (4) Provide for an organization under whose general superintendency an educational forward movement shall be conducted.

The board thereupon directed that its corresponding secretary obtain detailed information from the institutions themselves as to the amounts necessary for them to secure "to enable them to carry on their work successfully." This direction was carried out with much care, and the secretary's quadriennial report to the General Conference in May, 1918, gave an itemized statement of the need of the several institutions. Not including the two universities the aggregate amount which the institutions need, according to their reports to the board of education, is \$13,208,655. The two uni-

versities reported that they should have within the next four years additional resources amounting to \$5,000,000 each. Recognizing the fact that to carry out successfully any movement to secure the \$23,000,000 needed to strengthen the institutions of the church would require the cooperative effort of all available agencies and that such cooperation would be impossible without the proper organization, the General Conference of 1918 enacted the following legislation looking to a great educational forward movement.

1. A church-wide campaign to raise \$13,000,000 for the schools and colleges of the church was approved and ordered. This campaign is to be "conducted under the general supervision of the General Conference board of education in cooperation with annual conference boards of education and college trustees."

2. A campaign for \$10,000,000 for the church's two universities—\$5,000,000 for Emory University, at Atlanta, Ga., and \$5,000,000 for Southern Methodist University, at Dallas, Tex.—was indorsed and ordered. The immediate conduct of this campaign was lodged in the boards of trustees of the two universities.

3. The organization of an educational association among the schools, colleges, and universities of the church. This association has already been organized. Its purpose is to foster the cause of Christian education, and it is expected that it will render invaluable aid in the conduct of the financial campaigns which have been ordered.

4. The board of education was authorized, if it deems wise, to make provision for a commission on consolidation to which shall be given "authority to investigate and advise with reference to the correlation, elimination, or consolidation of any educational institution or institutions of our church wherever one or more annual conferences request the board of education for such assistance."

There has been no more important achievement in the educational history of the last two years of this church than the securing of this legislation which makes possible the necessary organization and machinery for a unified, cooperative church-wide financial campaign for the endowment and plant improvement of all those institutions of learning which the best educational thought of the church believes should be maintained and strengthened.

#### EDUCATIONAL WORK OF THE BAPTIST CHURCH, NORTH.

By FRANK W. PADEFORD,  
*Executive Secretary Board of Education.*

The educational interests of the Northern Baptists are fostered by two denominational agencies, the board of education and the American Baptist Home Mission Society. The latter owns and directs

the schools for Negroes and Indians. All other educational interests are directed by the board of education. The denomination, as such, however, does not own or control its schools for the American whites. They are all under the direction of boards of trustees, most of which are self-perpetuating. While the denomination supports and fosters many schools, it wishes them to be free from denominational control.

The Baptists of the North have 8 theological seminaries, 9 training schools mostly for preparing ministers for non-English-speaking churches, 22 colleges, 10 junior colleges, and 20 academies. These institutions enroll 28,286 students, have property worth \$31,525,203 and endowments of \$49,084,299.

The Baptist Church, North, owns and controls through its Home Mission Society 23 schools for the Negroes of the South, 13 being of college grade and 10 of secondary grade. It owns one school for the higher education of the Indians and several for elementary education. It also conducts one school in Cuba and one in Porto Rico. The total attendance at the missionary schools is 8,073, of whom 2,396 are receiving some form of industrial training and 444 are preparing for the ministry. These school properties are valued at \$1,454,000.

In 1915 the denomination adopted a program of advance for a five-year period. The educational items in that program are as follows: "Student pastors in 25 universities, 15,000 Baptist students in colleges and universities, 1,000 Baptists students in theological seminaries, and \$6,000,000 additional equipment and endowment for our schools at home and abroad." Until our entrance into the war the church was making rapid progress in the attainment of each of these goals, but the war has caused a serious setback. We had student pastors or assistants in 19 universities. The exact number of Baptist students in colleges was unknown, but we had 17,841 students in our Baptist colleges. The number of students in our theological institutions was 997. There has been a serious decrease in all these directions as a result of the war.

The financial program of the Church for its schools has not been seriously affected as yet. During the three years 1915-1918 there have been added to the funds of our institutions \$10,568,094. Thus in three years we have surpassed the goal set for five years. During the year 1917-18 the additions have amounted to more than \$3,500,000.

The most important development of the past two years has been the decision of the board of trustees of the University of Chicago to found a graduate medical school of the highest grade. The original foundation for this school will be \$15,000,000, a half of which had been subscribed when war was declared. The project is only temporarily delayed by the war. It is the intention of the trustees to found the school at the earliest possible moment. The Middle



States will then have a graduate medical school of the grade of Johns Hopkins.

During the past year another consolidation has taken place in Iowa. Union College, located at Des Moines, which is a result of the consolidation two years ago of Central University and Des Moines College, has now absorbed Highland Park College and purchased its property in Des Moines. This has assured one strong institution in the place of three weaker ones.

The board of education has just embarked upon a project to raise a large fund, the interest of which shall be devoted for a period of five years following the close of the war, or so long as may be necessary, to assisting Baptist boys who have been in the Army and Navy in completing their education. Large numbers of boys left for the war with their education only partially completed. Many of them will wish to return and the church intends to assist them in finishing their education.

The Baptist Church, North, has maintained an increasingly extensive work among the Negroes of the South since the days of their liberation. The most important of its institutions are Spelman Seminary for girls at Atlanta, Ga., with an enrollment of 780; Benedict College at Columbia, S. C., with an enrollment of 694; Shaw University, Raleigh, N. C., an institution with full collegiate department and several graduate schools, with an enrollment of 402. The one school for the higher education of the Indians is Bacone College at Bacone, Okla., with an enrollment of 266.

The church maintains schools for training ministers for the new populations in America among the Danes, Hungarians, Norwegians, Russians, Slovaks, Swedes, and Germans.

#### SOUTHERN BAPTISTS AND EDUCATION.

By J. W. CAMMACK,

*Secretary, Education Commission of the Southern Baptist Convention.*

In the 17 States which cover the territory of the Southern Baptist Convention are more than two and three quarter million white Baptists who are enrolled in the churches. A number of their colleges were founded around the year 1825. In their organized educational work Southern Baptists were preceded by the Northern Baptists, who founded Brown University in 1764 and who gave to Harvard University its first president. For many years Southern Baptists shared the poverty which was general in the South. Many of their members are in the rural districts and very much of whatever progress has been made in rural free schools in the South has been due to the initiative of Baptist country pastors and to the voluntary gifts, in addition to the school levy, from Baptist men and women.

## THEOLOGICAL SCHOOLS.

For the training of ministers and mission workers Southern Baptists have the Southern Theological Seminary at Louisville, Ky., the Southwestern Theological Seminary at Fort Worth, Tex.; and the Baptist Bible Institute at New Orleans, La. The first of these has more male students than any other theological seminary in this country, the number, in 1917, being 322. The institute at New Orleans opened its first session in September, 1918. In the other two institutions, in 1917, were 474 men and 217 women; the latter were taking training for mission and social settlement work. Their property was valued at \$1,100,000 and the endowment amounted to \$1,645,000.

## COLLEGES AND UNIVERSITIES.

Southern Baptists have 38 schools of college and university grade. Not all of these have reached the standard college grade, according to the Southern Association of Schools and Colleges, but are giving four years of college work beyond the standard high school. In these, in 1917, were 399 male and 370 female teachers, and 5,433 male and 6,851 female students. The property was valued at \$8,563,493 and the productive endowment at \$5,570,000. Their income amounted to \$1,420,289.

## JUNIOR COLLEGES.

A system of junior colleges, giving two years of standard college work, in addition to high-school courses, is being developed by Southern Baptists. There are 15 of these, and in 1917 there were in them 671 young men and 2,272 young women. Their property is valued at \$2,000,000. Most of these schools are unendowed. Several of them are supported in part by annual gifts from the churches.

## ACADEMIES.

Of the high-school grade, Southern Baptists have 77 institutions. These give from 14 to 17 units credit for work done, and prepare students for universities and colleges. In them, in 1917, were 5,851 boys and 5,029 girls. Their property is valued at \$2,335,250.

## ORPHANAGES.

School work is done in 13 orphanages which are under control of Southern Baptists. In some of these the work is carried on up to the eighth grade, and some give four years of high-school work. In the schools of these institutions in 1917 were 877 boys and 935 girls. Their property is valued at \$2,000,000. Thus the total number of

schools fostered and controlled by white Southern Baptists is 145. The total number of students is 28,640. The property value is \$15,993,000, and the endowment amounts to \$7,343,000.

PRESENT PROGRAM.

At the last meeting of the Southern Baptist Convention, in May, 1918, a program was unanimously adopted which definitely calls for the securing of \$15,000,000 for new equipment and endowment for denominational schools within five years, and an enrollment in the schools of 35,000 students. A part of this program is to bring 25 of these schools up to the requirements of standard colleges according to the standards of the Southern Association of Schools and Colleges.

EDUCATIONAL WORK OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

By M. C. ALLABEN,

*Superintendent of Schools, Woman's Board of Home Missions.*

The educational activities of the Presbyterian Church in the United States of America are for the most part covered by the reports of (a) the Woman's Board of Home Missions, (b) the Board of Missions for Freedmen, and (c) the College Board. The church is making contributions to the cause of education throughout the United States as well as in Alaska and Cuba and Porto Rico. Mention should be made of the fact that one boarding school, namely, the Polytechnic Institute of Porto Rico, is under the Board of Home Missions of the Presbyterian Church in the United States of America.

The task of the Woman's Board of Home Missions is primarily to establish and maintain grammar and secondary schools at strategic points throughout the United States, among communities deprived by location, race prejudice, environment, or for some other reason of the advantages of public-school education or Christian influence and training. Through the mission schools established in such centers appeal is made to the moral and spiritual sides of life, and the resulting tendency is almost invariably a general mental awakening and improved standard of living. The course of study followed in the mission schools is similar to that of the State public schools, with particular stress on industrial training, so that when boys and girls leave these schools they may be well equipped for the successful undertaking of life in a rural environment, both as useful citizens and as home makers.

There are also Presbyterian schools in immigrant communities. These are controlled on a different basis from the others, the work



being administered locally, although the fund pass through the hands of the board.

The officers of the Woman's Board and the College Board are located at 156 Fifth Avenue, New York City; the headquarters of the Board of Missions for Freedmen are 513 Bessemer Building, Sixth Street, Pittsburgh, Pa.

The following is a résumé of statistics of boarding and day schools of the Woman's Board of Home Missions: Boarding schools—commissioned workers, 185; enrollment, 2,159; average attendance, 1,663; Sunday-school scholars, 1,636; young people's society members, 866; number united with church, 159; schools, 21. Day schools—commissioned workers, 33; enrollment, 1,445; average attendance, 748; Sunday-school scholars, 508; young people's society members, 146; number united with church, 7; schools, 17. The figures for enrollment and average attendance are obtained from the annual reports covering the school year 1916-17. All other statistics are for the calendar year 1917.

The Board of Missions for Freedmen has for its task the greatest possible contributions toward the educational development of the Negro race in the South. This is a problem which has confronted the church ever since the emancipation of the Negro 50 years ago, until now it is concerned with more than 8,000,000 colored people, largely in rural communities, scattered throughout 13 States. When the fact is considered that 30 per cent of these 8,000,000 people are illiterate, it can readily be seen that the church is committed here to a most important work.

The schools maintained by this board have a property value of approximately \$1,100,000.

Number of day schools.....	140
Number of teachers in day schools.....	426
Number of boarding schools.....	27
Total number of schools.....	167
Enrollment.....	18,198

The College Board was organized by the General Assembly of the Presbyterian Church in 1883. It represents the church in its work and relations with educational institutions, including those of college and university rank, as well as academics and special schools. Its function is to aid in the establishing and strengthening of such institutions. In this it differs from the board of education of the Presbyterian Church, the function of which is to aid students and to carry on religious work among Presbyterian students in tax-supported institutions.

Presbyterian colleges are so called for various reasons. Some are connected with the church by means of a charter provision requiring their trustees to be elected by an ecclesiastical body, such as a pres-

bytery or synod, or that all or a part of the trustees be members of the Presbyterian Church. Sometimes both of these charter requirements exist.

The relation thus established between the church and the institution is commonly called the "organic" relation. Other colleges called "Presbyterian" are so by reason of historical associations and the fact that a majority of their students and friends have been members of this church. Among such institutions are Washington and Jefferson College, Hamilton College, Coe College, and others.

The relation of the College Board to a Presbyterian college is an administrative or financial relation, not an ecclesiastical relation. This board gives out of its treasury from time to time whatever funds may be available toward the endowment or current support of certain Presbyterian colleges needing such help. The number of such institutions thus aided varies from year to year. With other colleges not receiving such financial aid the board sustains an advisory relation, counseling from time to time with boards of trustees or with presidents on matters of policy or administration.

During the college year closing June, 1917, there were in the list of institutions sustaining the above relations with the College Board 1 university, 44 colleges, 7 special and technical schools, 3 junior colleges, and 6 secondary schools. These institutions reported a net total enrollment of 27,180 students; a total income for current expenses during the year of \$4,46,936; a total value of grounds, buildings, and equipment of \$21,370,088; and productive endowment funds totaling \$17,060,056.

#### EDUCATIONAL WORK OF THE PROTESTANT EPISCOPAL CHURCH.

By WILLIAM E. GARDNER,

*General Secretary, General Board of Religious Education.*

The educational field of the Episcopal Church contains 12 theological seminaries, 3 church colleges, 112 church preparatory schools, and 7,000 Sunday schools. There are no separate boards of education or independent controlling organizations in charge of these agencies. With the exception of the General Theological Seminary, located in New York, which is under the control of the General Convention of the Church, all the institutions are directed by boards of trustees that are self-perpetuating or elected by diocesan conventions.

To unify all the educational work, the General Convention, which meets once in three years, has authorized a general board of religious education and committed to it the "unification and development" of all the educational agencies of the church. As the board

has been at work since 1913, a description of its organization and administration will represent the educational movements within the Episcopal Church.

The board is organized into four departments:

(1) The Department of Parochial Education studies and develops all the educational agencies within the parish, i. e., in Sunday schools (now called church schools), in the various efforts to stimulate Christian ideals in the home, and in the educational opportunities in clubs, guilds, and societies maintained by the parish.

(2) The Department of Secondary Education surveys the standards of religious education within the preparatory schools, organizes cooperation and conferences among the teachers and principals, and discovers the best methods of administration.

(3) The Department of Collegiate Education aims to strengthen the student in loyalty to the church, to further his religious education by the study of Christianity and church life, and to train him for Christian leadership. This department accomplishes much work through a national student council organized and conducted by the professors, college pastors, and students.

(4) The Department of Theological Education strives to raise the standards of the educational requirements for the ministry and to keep them in harmony with changing social conditions; it devises and promotes plans for recruiting the ministry and encourages the establishment of financial aid in the form of scholarships and fellowships.

- All these departments call councilors to their aid. These are chosen because they are expert or practical workers in some particular educational field. At all times there are at least 50 persons giving volunteer and expert service as councilors.

Auxiliary to the general board and also organized by vote of the General Convention are eight provincial boards of religious education, one in each of the eight provinces of the church. These boards exist for the purpose of putting into operation the plans of the general board in so far as they are possible within the province, and to report to the general board educational conditions within the province.

Within each of the hundred dioceses there is a diocesan board of education, or a commission or an educational committee. These deal with local problems and apply principles and methods recommended by the general board.

With this view of the educational organization of the Episcopal Church, the following paragraphs will deal briefly with some of the activities which have commanded the attention and administration of these various boards.



## CHRISTIAN NURTURE.

A general unity of organization and purpose has been introduced into the course of studies in the church schools of the various parishes. A system of Christian education from the home through adolescence has been defined, published, and in a large measure accepted. It is called the Christian Nurture Series, because it is committed to two fundamental principles: First, it believes in putting the child in the center; in other words, it recognizes the law of growth as the highest consideration. The plan of teaching is determined more by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied. Secondly, the Christian Nurture Series recognizes a training in religion which is more than mere teaching. This training includes, but does not end with, instruction in truth. There must be a development of loyalty to the church, a fostering of the inner spiritual life, and a constant practice in Christian helpfulness.

Care has been taken to secure an orderly advance from course to course, each one being built upon previous instruction, and leading up to that which follows. Each lesson has a specific aim stated, and these aims in succession make a clearly defined pathway up which the child is led to the goal appropriate to each period of his development.

On account of the great diversity in grading in various schools and dioceses, no attempt is made to assign certain courses to definite departments; as, for instance, primary, junior, and senior. Each school is left to make the adjustment for itself as to where one department ends and another begins. Approximate ages at which the instruction is appropriate are suggested.

The course is not Bible-centric. While all the valuable material in the Bible is ultimately placed before the pupil, there is a five-fold aim throughout the entire series; the study of the Scripture, training the memory, training in church loyalty, training in devotional life, and training in community service; all find place in each course, to the end that the young Christian is helped to give expression to his Christianity as he studies it.

During 1917, 108,000 teachers and pupils studied this course.

## A BETTER EQUIPPED MINISTRY.

The board has also given much attention to the new studies which should enter into the training of the minister in order that he might fulfill the new demands made upon the church. The General Convention of the Episcopal Church in 1916 instructed the board to make a study of the training of the minister and formulate such

new canons as the study would reveal to be necessary. The board committed the task to a council composed of men, some of whom were expert in theological education and others ministers in various types of communities, and therefore familiar with the new demands made upon the church by modern life. They proposed five principles upon which should be based any requirements for the education of the ministry. The first principle is that there should be a full normal standard, formulated by the canons of the church, mandatory in character, put to the fore as descriptive of the church's mind, and expressed in simple and general terms intended to indicate subjects only.

The second principle is that of electives. To the above normal standard should be added the requirement that each candidate for the ministry must offer some electives in order that some degree of specialization may take place in his preparation.

The third principle has to do with a minimum standard, which shall be sufficiently low and elastic to meet all proper needs and conditions, but this standard must be reached by the process of obvious subtraction and departure from the full normal standard, and shall be strictly limited to well-defined special cases.

The fourth principle defines these special cases to be (a) men of 30 years or over, (b) men of other race or speech, (c) men who desire to minister in a localized field.

The fifth principle concerns the interpretation and definition of the subjects of examination and places the responsibility upon bishops and examining chaplains, with the advice and counsel of the general board of religious education.

Around these five principles is gathered the discussion regarding the education of the minister and the method of his admission into office. The new canon will be presented to the general convention, which meets in Detroit in October, 1919.

#### THE APPROACH TO STUDENTS.

The Episcopal Church has approximately 500 professors and 17,000 students in colleges and State universities. In order to reach these and make them feel that their period of academic study is not a period of separation from the church, the general board has organized the national student council, which is the medium by which the church approaches the student with requests for study, worship, missionary giving, and enlistment, and community service. In all the colleges and State universities are local organizations of Episcopal students, in some cases affiliated with the Christian association. These are called "units." A unit becomes a member of the national student council when it agrees to fulfil the following minimum program:

(1) *Worship:* The unit shall make provision for attendance at a church service once a week, which if possible shall be the holy communion, and shall also make provision for a monthly corporate communion.

(2) *Religious education:* The unit shall make provision for religious education under church auspices at least during Advent and Lent.

(3) *Church extension:* The unit shall undertake to extend the church both in the college and throughout the world by personal prayer, work, and contributions.

(4) *Service:* The unit shall provide opportunities for personal service in the church and in the community.

(5) *Meetings:* At least four meetings of the unit shall be held each year.

The advantages of this council are many: First, it unifies the approach of the church to the student. The appeals made by the various organizations of the church for the attention, interest, and investment of the student are rapidly increasing. By this national student council they come in an orderly process and receive at all times the best attention of the student. Secondly, the national student council is a democratic organization; its control rests with the students and with the members of the faculty, who are Episcopalians. These two groups always constitute a majority. And in the third place, the council makes no attempt to define the type of local organization. Any society within the college or any group of Episcopalians who are willing to fulfill the minimum program may be recognized as a unit. The emphasis is not on the organization, but on the plan of work.

#### WEEK-DAY RELIGIOUS INSTRUCTION.

The board is active in promoting week-day instruction in religion. For many years it has maintained a day school for religious instruction in connection with the public schools of Gary, Ind. This is an experimental station. Here are tried out those methods of cooperation with the public school which will render religious instruction a part of the child's total education. This school has demonstrated that it is practicable to maintain a week-day religious school and that the children will attend such a school regularly and study as hard as in the public school.

This experimental station has had a good deal to do with developing public sentiment, which is more and more coming to sustain religious day schools cooperating with public schools.

Closely related to the Gary experiment is the encouragement given to religious instruction by the credits offered in certain high schools throughout the land for work done in the Bible outside of school time. The action of the State board of Virginia is typical. By arrangements with the University of Virginia, an official syllabus



of Bible study for high-school credits has been published and has become operative. All Saints, Lakewood, N. J., and Grace Church, Grand Rapids, Mich., are types of parishes where arrangements have been made with public-school authorities so that the church conducts Bible study, for which credit is given in the public schools.

#### SUMMER SCHOOLS.

The general board through its provincial and diocesan boards has facilitated the movement of summer schools. In the summer of 1918, 21 summer schools were held in various parts of the United States. A few were exclusively for clergy; the others were for church workers. In many cases in these summer schools courses are now given so that the work done may count for credits toward a diploma of the general board. Under this plan a portion of the work is done in summer schools and another portion through correspondence or home reading, with examination.

#### TEACHER TRAINING.

The war has revealed more clearly than ever before the need of spiritual leadership in the life of the Nation. In a thousand ways it has shown that spiritual ideals control mankind, that the conscience of a nation can be at its best only when the citizens of that nation recognize and obey the laws of God. These convictions have become the basis of a vast movement for the training of all the religious teachers of the youth of the land in homes and schools. In the autumn of 1918 the general board did its share in a large interdenominational campaign by which thousands of teachers were encouraged to begin the study of a standard course of teacher training, containing 120 units, the completion of which would take three years. The unique feature of this standard course is its turning from the content of the Bible to the method of teaching Christianity. Such subjects as "How to teach the life of Christ," "How to teach the mission of the church," "How to train the devotional life," show conclusively that the church is seeking for definite methods in the accomplishment of its spiritual work with the young.

#### EDUCATION AND THE WAR.

Throughout the years of the war the board endeavored to stimulate widespread patriotic effort. The buying of Liberty bonds, of war-saving stamps, gifts to the Red Cross, the Young Men's Christian Association, and the Armenians and Syrian relief occupied the attention of the various institutions of the church.

Feeling the depression that would ultimately come over the country as the casualty lists came in, the board published and issued a pamphlet entitled, "Studies in Religion for War Times." This was circulated among the clergy and teachers of the church with the intention of providing material to maintain spiritual morale in the midst of personal loss.

### LATTER-DAY SAINTS' SCHOOLS.

BY HORACE H. CUMMINGS,  
*General Superintendent L. D. S. schools,*

#### I. HISTORY AND FUNCTION OF LATTER-DAY SAINTS' SCHOOLS.

In Utah, as in New England, parochial schools preceded the public schools. True, our State university was founded, so far as the legislative act was concerned, in 1850, less than three years after the Utah pioneers arrived, but it did not perform its functions as a university until nearly a quarter of a century later. The common schools were supported by tuition entirely until the later seventies, and from 1875 until little more than a decade ago most of the high-school work outside of the two largest cities was done by our church schools.

The reason for the maintenance of an expensive system of church schools, when the State schools are free and so efficient, is a widespread feeling that religious education, to be of force and value, must be given with the same care and efficiency and at the same stage of the child's development as secular education.

#### II. STATISTICAL.

The following brief table of statistics will show the number of schools in session during the last biennium; their location, number of teachers, highest enrollment, and average attendance. All of them give four years of regular high-school work, and the first six give, in addition, two years of college work in education to prepare teachers for the public schools, where there is always a great demand. The Brigham Young University offers full college courses and confers degrees.

## Statistics of Latter-Day Saints' schools.

Name.	Location.	Number of teachers.	Enrollment.	Average attendance.
1. Brigham Young University	Provo, Utah	85	1,410	1,307
2. Brigham Young College	Logan, Utah	34	924	866
3. Dixie Normal College	St. George, Utah	25	403	372
4. Snow Normal College	Ephraim, Utah	13	332	238
5. Ricks Normal College	Rexberg, Idaho	25	473	401
6. Weber Normal College	Ogden, Utah	22	518	422
7. Big Horn Academy	Cowley, Wyo.	7	118	140
8. Cassia Academy	Oakley, Idaho	7	165	152
9. Emery Academy	Castle Dale, Utah	7	109	90
10. Fielding Academy	Paris, Idaho	10	250	214
11. Gila Academy	Thatcher, Ariz.	9	228	167
12. Knight Academy	Raymond, Alberta, Canada	8	202	154
13. Latter-Day Saints' University High School	Salt Lake City, Utah	43	2,141	1,296
14. Mirdock Academy	Beaver, Utah	8	201	160
15. Millard Academy	Hinckley, Utah	10	174	150
16. Oneida Academy	Preston, Idaho	12	227	213
17. Snowflake Academy	Snowflake, Ariz.	7	138	119
18. St. Johns Academy	St. Johns, Ariz.	6	86	77
19. San Luis Academy	Manassa, Colo.	5	83	55
20. Uintah Academy	Vernal, Utah	7	225	166
21. Juarez Academy	Colonia Juarez, Chihuahua, Mexico			

\*Not reported.

The total disbursements for these schools for the biennium amounted to \$1,208,784.78.

The church also maintains eight theological seminaries and has authorized the establishment of seven more next year. These are classes held in small buildings owned by the church and located as near as possible to large State high schools, where a great many Latter-Day Saint children attend. The church furnishes a competent teacher who teaches the Bible to the high-school students at such periods during the day as will not interfere with their other lessons. The students get credit toward graduation for this work; otherwise there is no connection between the two.

In our missions on the islands of the Pacific about 40 small schools are maintained by missionaries and others. Most of these schools are small, but the Maori Agricultural College, in New Zealand, is an institution having a large enrollment of native young men.

Many other institutions of an educational character, such as Sunday schools, Young Men's Mutual Improvement Associations, primary associations, religion classes, etc., which are taught by volunteer teachers without pay, are maintained by the church, and most of its members belong to two or more of them. This organization calls into action nearly every member, as a host of teachers and officers are required to do this vast amount of work with its study and planning and responsibility to secure success in each individual case. This is a comprehensive system of practical education in social activities and public duties. Special courses are prepared for each organization, and each has a field of its own, while all together form a well-balanced whole.



## III. TEXTBOOKS USED AND COURSES OFFERED.

Contemporaneous with the State, the church schools adopt uniform textbooks, which it does every five years, and follow closely the books adopted by the State. This is done in the interest of economy and efficiency, as we get a reduced price and adopt the latest and best texts. It also makes the work more uniform throughout this widely scattered system of schools.

The courses offered are similar to those given in State high schools, and include work in English, history, mathematics, languages, art, music, etc., and a liberal amount of industrial work. In fact, we claim to be pioneers in vocational school work, for as far back as 1877 President Brigham Young provided in a deed of trust, giving a large tract of land to the college at Logan which bears his name, that agriculture and mechanic arts as well as sewing and cooking should be taught to the students of the institution, and he hoped that the funds of the school would grow until it could give to each man graduating from it \$500 with his diploma to buy a team, wagon, and plow to enable him to go at once to work in the soil, so close were theory and practice connected in his mind. This impress has followed all our church schools until the present time.

## IV. HOME PROJECT WORK.

The most important development in our school system during the biennium is what we call our home project work. It came about to meet a need of rural high schools, which are nearly all situated in farming districts. From the beginning, a great many young men and young women have been prevented, by the press of home work, from entering school when it began in the fall, or remaining until it closed in the spring, and, therefore, many of them would not enroll at all, and those who did were under a handicap. Winter courses were provided to meet this condition, but they overloaded the teachers with school work, as extra teachers could not be hired for a short winter term. Holding school on Saturdays and thus shortening the school year, was tried for a number of years, but this proved too strenuous for both teachers and students.

At length it was decided to shorten the school year two months, allowing the students a month longer at home in the harvest field in the fall, and another in the spring for plowing and planting. During the winter, book work is emphasized and classes are arranged so that the students can earn three units of credits, mostly in the intellectual or cultural subjects. In the industrial subjects the students are assisted in projecting the work they will have to do at home during the summer, besides learning the fundamental principles of each subject taken. These home projects are properly prepared and

passed on by the teacher; then, after school closes for summer vacation, the teachers of industrial subjects visit the homes of the students once a week to see how the work is progressing. About one hour a day of study or reading is required during the summer, and for this work and study, one unit of credit is allowed, making it easy for each student to earn his regular four units of credit each year, and to graduate in four years, prepared to enter college, or the world of work.

The visiting teachers check up carefully on the home work, evaluating it as they do work done in school. They give the best expert advice concerning the care and treatment of crops, or stock, or gardening, or sewing, etc. Students give weekly reports to their teachers, who forward to the superintendent monthly reports of all the achievements of students.

Besides this work, the teachers check up on the social and church activities of students and keep a record of the number and kind of amusements attended, the religious services, church work, charities, those who attend regularly to their prayers, abstain from using tobacco, liquor, etc. This maintains the school standards throughout the whole year, and the boy who quits smoking to enter school does not resume the habit as soon as school closes. Not 1 per cent of our boys smoke after being in our schools a few weeks. When they live for four years in this way the force of the habit tends to keep them in line continually.

Some of the good results of this work, which was first tried out two years in one of our schools and is now required in all our rural schools, may be summed up as follows:

A much greater number of young people go to school.

All are able to earn full school credits and graduate in four years, as in the old way.

Labor is dignified and made more scientific and efficient.

Study is made more practicable and productive.

The school and home are brought closer together to the vast improvement of both.

The moral and social instincts are guarded and guided, and the high standards of the school maintained throughout the whole year.

Parents get the help of their sons and daughters for two more months in the year, and when it is most needed, which obviates the employment of transient labor, which is often unsatisfactory and even dangerous.

Better and more crops are raised, and all home work is improved.

It educates toward the farm instead of the city and prepares the children to take their parents' places on the farms, so that our best farms do not fall into the hands of foreigners, because parents from

the farms have sent their children to schools in cities for so many years that the children lose their love for the farm and refuse to live there.

While the experiment is still in its infancy, we have great hopes of it as solving some important problems of the home and school.

### ROMAN CATHOLIC SCHOOLS.

By PATRICK J. MCCORMICK.

*Professor of Education, Catholic University of America.*

The Catholic school system in the United States at present embraces elementary or parish schools, high schools, academies, colleges, ecclesiastical seminaries, universities, and a great variety of schools of a special or vocational type, such as novitiates, normal schools, industrial schools, schools for Indians, Negroes, orphans, etc. The elementary schools represent by far the largest division of the system. They are now established over the entire country, and are most numerous naturally in those dioceses where the Catholic population is greatest. A substantial growth is noticeable every year in their number and enrollment. Secondary and higher education has also consistently expanded in recent years, the biennium of 1916-18, in spite of war conditions, having been no exception. As there are important points of difference to be noted in the administrative arrangements for the various departments of the system each of them is reviewed separately in this report.

#### PARISH SCHOOLS.

The Catholic Church in the United States consists of 14 arch-dioceses and 87 dioceses. Each of these administrative divisions of the church in this country has its elementary schools. The total of these schools for 1917-18 was 5,748, a gain of 151 over the preceding year, 1916-17. The total of pupils was 1,593,407, an increase of 95,060 pupils in one year. The statistics in detail for each diocese may be found in the Official Catholic Directory (Kenedy, N. Y.).

The ordinary unit of administration for the elementary schools is the diocese. All parish schools consequently come under the immediate jurisdiction of the bishop, the head of the diocese. This is similar to the public school system in which the administrative unit is the State. The diocesan systems are usually presided over by school boards and superintendents, or other officers appointed by the bishop of the diocese, another point of resemblance to the State system in the United States, whose ordinary governing authorities in school



matters are State education boards and superintendents. The following table shows the personnel of the diocesan school boards and officials for 1917-18:

DIOCESAN SCHOOL BOARDS AND SUPERVISING OFFICERS.

[Archdioceses are indicated by an asterisk (\*).]

Ecclesiastical province.	Diocese or archdiocese.	Title of governing board and number of members.	Name and title of supervising officer.		
Baltimore.....	*Baltimore.....	Examiners of teachers (2).....	Rev. Lawrence Brown, superintendent (Baltimore city).		
		Examiners of schools: For Baltimore (4)..... For Washington (4)..... For rural districts (4).....			
	Richmond.....	Examiners of schools: Northern and western district (2). Southern and eastern district (2).			
	Wheeling.....	Examiners of schools: 3 district boards (1, 2, and 2)..... School board (4).....			
Boston.....	*Boston.....		Rev. Augustine P. Hickey, S. T. L., supervisor of schools.		
	Burlington.....	School board (3).....			
	Fall River.....	Diocesan school visitors (2).....			
	Hartford.....				
	Portland.....	School visitors (4).....			
	Providence.....	Examiners of teachers (4)..... Examiners of schools (5)..... School board (13).....			
	Springfield.....				
				Rev. John F. Conlin, P. R., diocesan school visitor; Rev. P. F. Doyle, assistant diocesan school visitor.	
	Chicago.....	Alton.....			Diocesan school board (6).....
		Belleville.....			Diocesan school board (7).....
	*Chicago.....	Diocesan school board (3).....			
	Rockford.....	School board: 4 district boards (6, 4, 4, and 4)..... School board (5).....			
Cincinnati.....	Columbus.....		Rev. John P. Curran, superintendent of schools.		
	Detroit.....	Examiners of teachers (6)..... School board: 6 district boards (15, 12, 3, 3, 3, and 3).....			
	Fort Wayne.....	Diocesan school board (9).....			
	Cleveland.....				
	Grand Rapids.....	School board (6).....			
	Louisville.....	School board (10).....			
	Nashville.....	Examiners of teachers and diocesan school board (7).....			
	Toledo.....	School board (7).....			
	Dubuque.....	Davenport.....		School board (10).....	
		Lincoln.....		Diocesan school board (3).....	
	Omaha.....	Diocesan examiners of teachers (10)..... Diocesan school board (10).....			
Milwaukee.....	St. Louis City.....	Diocesan school board (6).....	Rev. P. Grosnick, secretary and superintendent.		
	Green Bay.....	Diocesan school board (4).....			
	La Crosse.....	School board (7).....			
	Marquette.....	School commission (7).....			
	*Milwaukee.....	Diocesan school board (8).....			
New Orleans.....	Superior.....	School commission (3).....	Rev. L. J. Harrington, school examiner; Rev. F. B. O'Leary, diocesan director of schools; Rev. Thomas V. Tobin, superintendent. Rev. L. J. Kavanagh, superintendent.		
	Dallas.....				
	Galveston.....	Diocesan school board (3).....			
	Little Rock.....	Diocesan school board (7).....			
	Mobile.....	Diocesan school board (6).....			
	*New Orleans.....	Catholic board of education (16) (10 ecclesiastics, 6 laymen).			

## DIOCESAN SCHOOL BOARDS AND SUPERVISING OFFICERS—Continued.

Ecclesiastical province.	Diocese or archdiocese.	Title of governing board and number of members.	Name and title of supervising officer.
New York	Albany	Diocesan school board (11)	Rev. Joseph A. Dumphy, inspector of schools.
	Brooklyn	Kings County school board (20)	Rev. Joseph V. S. McClaney, inspector of schools.
		Queens County school board (5)	
		Nassau County school board (4)	
	Buffalo	Suffolk County school board (5)	
		Diocesan school board (6)	Rev. Francis T. Kanaley, superintendent of parochial schools.
New York	Newark	School board (12)	Rev. John A. Dillon, superintendent of schools; Rev. William F. Lawlor, assistant superintendent of schools.
	*New York	New York City and Yonkers school board (21)	Rev. Joseph F. Smith and Rev. Michael L. Larkin, superintendents of schools.
		Westchester County school board (5)	
		Orange and Rockland Counties school board (5)	
		Ulster and Sullivan Counties school board (1)	
New York	Putnam and Dutchess Counties school board (4)		
	Ogdensburg	School board (5)	Rev. Joseph S. Cameron, superintendent of schools.
	Rochester	School board (2)	Rev. Charles F. McEvoy, superintendent of schools.
	Syracuse	School board (7)	Rev. William J. McConnell, superintendent of parochial schools.
Oregon	Trouton	Examiners of teachers (3)	Rev. Edwin V. O'Hara, diocesan superintendent of schools.
	*Oregon City	Diocesan school board (5)	Rev. John M. Gannon, D. D., D. C. L., superintendent of schools.
Philadelphia	Erie		
	Harrisburg	School board (11)	
	*Philadelphia	Diocesan school board (11)	Rev. John E. Flood, superintendent of parochial schools; Rev. William P. McNally, assistant superintendent.
	Pittsburgh	Examiners of school teachers (10)	Rev. Ralph L. Hayes, superintendent of schools.
Ruthenian-Greek St. Louis		Diocesan school board (21)	
		Diocesan school board (3)	
	Concordia	Diocesan school board (5)	
	Kansas City	Diocesan school board (6)	
	Leavenworth	Diocesan school board (10)	
St. Paul	*St. Louis	Diocesan high-school board (3)	Rev. Patrick Dooley, superintendent of schools.
		Diocesan school board (14)	
	Wichita	Diocesan school board (4)	
	Bismarck	Parochial school board (3)	
	Crookston	School board (9)	Rev. John P. Funk, diocesan superintendent of schools.
	Duluth	School board (11)	
San Francisco	Fargo		Very Rev. J. Baker, V. G., inspector of schools.
	St. Cloud	Diocesan school board (5)	
	*St. Paul	School board (6)	
	St. Louis	Diocesan school board (3)	
	St. Paul	School board (7)	
Santa Fe	Monterey-Los Angeles	Inspectors of diocesan schools (2)	
	*San Francisco		Rev. Ralph Hunt, S. T. L., superintendent of schools.
	Dexter	School board (4)	

It will be observed that of the 14 archdioceses, and 87 dioceses, a total of 67, have some form of school supervision provided. This is more remarkable since many of the dioceses owing to the scattered

condition of the Catholic population have very few schools. The diocese of Cheyenne, for example, with a Catholic population of 19,000, 18 churches and resident priests, and 27 mission churches has only 2 parish schools. The diocese of Baker City, with a Catholic population of 7,359, 22 churches and resident priests, and 26 mission churches, has only 6 schools. Ten dioceses have each less than 10 schools; 22 have each less than 20. The number, therefore, of those having some form of school supervision among the dioceses with a considerable school enrollment is proportionately very high.

There has been a notable increase in the number of supervisory officers for the parish school systems. Former reports have mentioned the steady increase in the ranks of diocesan superintendents, but there have been no published accounts of the increasing number of community inspectors who are to-day the most important auxiliaries of the diocesan superintendents. These inspectors are members of the teaching communities appointed to supervise the schools of their respective communities. While many of them cover a wide territory in their work of inspection, many others are limited to the schools of their community situated in a diocese. All of the large communities engaged in elementary school work have their inspectors. In recent years it has become a matter of diocesan organization to have local or diocesan inspectors for each diocese. These latter usually constitute a board of inspectors under the chairmanship of the diocesan superintendent and cooperate with the latter official in the supervisory work of the diocese. An idea of their number may be had from the lists published in the reports of the superintendents. In Philadelphia, for example, there were 15 of these inspectors in 1917-18, and in New York, 17. The diocese of Hartford had three inspectors for one teaching community. The results of the community inspector's efforts have been so gratifying that it is safe to predict that their appointment will become a universal practice in the Catholic system before many years.

#### HIGH SCHOOLS.

No other department in the Catholic school system has attracted more general attention in the past decade than the secondary. A marked activity has set in in the various teaching communities to meet the increasing need for high schools created both by the rapidly growing parish-school system on the one hand, and the colleges on the other. The entrance into the field of the parish high school and the central high school, the latter for the accommodation of the children of a larger section or of a group of parishes, has had a pronounced effect on the movement.

The proceedings of the Catholic Educational Association for the past 10 years bear witness to the interest manifested in the move-



ment by Catholic educators and their concern for its proper control and direction. Two important reports (1912 and 1915) have been submitted to the association by the committee on secondary education appointed to study the movement. The later (1915) showed that there were 1,276 Catholic secondary schools in the United States. Of these 473 were for boys and girls; 125 were exclusively for boys; 577 were exclusively for girls; 100 were connected with colleges. They enrolled in the year reported a total of 74,538 pupils, 34,798 of whom were boys and 39,740 were girls. A more detailed study of the high schools containing boys showed that of the 438 schools investigated, all but 29 were directly connected with one or more parish schools. This was not found to be true of the high schools for girls. Of the 577 schools listed only 165 had any parish connections, the majority being academies conducted independently of the parish schools by the teaching communities.

Abundant evidence shows that the high-school movement is spreading rapidly. A comparison of the two reports mentioned above indicates this. As compared with the 1912 figures of 310 high schools containing boys, the 1915 report designates 599—a very substantial increase. Many other indications point to their annual increase in number and efficiency.

Since the year 1912 the Catholic University of America, Washington, D. C., has undertaken to affiliate Catholic high schools which are able to meet certain standard requirements in teaching staff, equipment, and courses of study. This movement has spread every year and in 1918 the list of affiliated high schools contained 144 institutions distributed according to States as follows: Alabama, 2; Colorado, 2; Connecticut, 3; District of Columbia, 1; Florida, 3; Georgia, 2; Illinois, 5; Indiana, 3; Iowa, 11; Kansas, 3; Kentucky, 5; Louisiana, 1; Maryland, 1; Massachusetts, 5; Michigan, 2; Minnesota, 4; Missouri, 9; Nebraska, 2; New Jersey, 1; New York, 3; Ohio, 22; Oklahoma, 3; Oregon, 2; Pennsylvania, 22; South Dakota, 1; Tennessee, 2; Texas, 15; Virginia, 1; Washington, 2; Wisconsin, 6. Annual examinations are set for all affiliated high schools by the university, the pupils receiving their credits on the basis of their standing in them.

#### COLLEGES.

Institutions listed as colleges for men in the Official Catholic Directory for 1918 number 217, or one more than for the preceding year. As may be seen from the statistics of enrollment to be found in Volume II of the Report of the United States Commissioner of Education not all of these institutions have students of college grade. Ten years ago (1908) a report on Catholic colleges for men was submitted to the Catholic Educational Association which showed that in

a list of 116 there were 16 institutions which had no students above the high school. There has undoubtedly been an increase in the number of Catholic colleges in recent years. The total in the directory, however, must include other institutions besides colleges. A list supplied by the Catholic Educational Association for this report contains a total of 176 colleges, of which 35 are women's colleges. Almost all of these institutions are members of the college department of the Catholic Educational Association.

Most of the colleges for men and all of those for women are conducted by the teaching orders and communities. About 14 colleges, like Mount St. Mary's, Emmetsburg, Md., one of the oldest Catholic institutions in the United States, are conducted by members of the secular clergy. Some of them, however, properly belong to the group of preparatory seminaries.

#### PREPARATORY SEMINARIES.

The preparatory seminary is really a college open to aspirants to the priesthood whose courses prepare for entrance into the larger or theological seminary. Frequently it bears the name "cathedral college," as in New York City and Chicago, where the institution is conducted by archdiocesan authority and is open to students from the archdiocese who aspire to enter the secular priesthood. Its course is chiefly classical and extends over five or six years. Occasionally this institution is to be found in a diocese which has no theological seminary of its own, as, for example, the diocese of Hartford. Again it forms the classical department of the larger seminary as in Milwaukee and San Francisco and is not distinguished as a separate institution. In the United States there are 15 preparatory seminaries for the secular clergy situated in the archdioceses of Chicago, Milwaukee, Philadelphia, New Orleans, New York, St. Louis, and in the dioceses of Brooklyn, Cleveland, Detroit, Galveston, Hartford, Little Rock, Omaha, Rochester, and San Antonio.

The preparatory seminaries are, as a rule, diocesan institutions, and are taught by the members of the secular clergy. St. Charles' College, Catonsville, Md., has the same educational purpose as the preparatory seminary but is not diocesan in its organization or control. It is conducted by the Fathers of St. Sulpice and is the classical department of St. Mary's Theological Seminary, Baltimore, Md.

#### THEOLOGICAL SEMINARIES.

The theological seminary offers, as a rule, two years of philosophy and four years of theology. This institution is the lineal descendant of the old episcopal or cathedral school which goes back to the early days of Christianity as the first school for the training of the clergy.

It was revived by the Council of Trent in the sixteenth century and made obligatory throughout the Catholic world. In this country there are 23 institutions of this kind, situated in the archdioceses of Baltimore, Boston, Cincinnati, Milwaukee, New York, Philadelphia, St. Louis, St. Paul, San Francisco; and in the dioceses of Altoona, Brooklyn, Buffalo, Cleveland, Columbus, Denver, Detroit, Galveston, Indianapolis, Little Rock, Newark, and Rochester.

With the exception of three all of the theological seminaries are conducted by the members of the secular priesthood drawn for the most part from the clergy of the diocese. The largest theological seminary in the United States—St. Mary's Seminary, Baltimore, Md.—is under the charge of the Fathers of the Society of St. Sulpice, a community of secular priests having for its purpose the education of the secular clergy. They also conduct St. Patrick's Seminary, Menlo Park, Cal. At Baltimore 330 students were enrolled in 1917-18. These came from all parts of the United States.

#### SEMINARIES OF RELIGIOUS ORDERS.

The Official Catholic Directory enumerates 106 seminaries for the year 1917-18. The preparatory and theological seminaries number 38; the remaining 68 seminaries are the training schools of the religious orders of men. Intended for the recruits of the respective orders or communities they are conducted by the religious organizations themselves and present certain distinguishing characteristics owing to the peculiar constitution or function of the organization they serve. The Jesuits, for example, have their novitiates and scholasticates; the Congregation of the Holy Cross has its novitiates and seminaries; the Marists have their seminaries and colleges. All the orders, however, whose members become priests, give the candidates for admission to their ranks a course, having this at least in common that it embraces the classical or college courses, philosophy, and theology. In a certain sense their institutions correspond to the preparatory and theological seminaries intended for recruiting the secular clergy.

#### UNIVERSITIES.

A total of 22 Catholic institutions in the United States are designated in the Official Catholic Directory as universities. These institutions are for the most part conducted by the religious orders and congregations. The Society of Jesus, or Jesuits, conducts 12, viz, the University of Detroit, Detroit, Mich.; St. Mary's University, Galveston, Tex.; Creighton University, Omaha, Neb.; Gonzaga University, Spokane, Wash.; Georgetown University, Washington, D. C.; Loyola University, Chicago, Ill.; Marquette University, Mil-



waukee, Wis.; Loyola University, New Orleans, La.; Fordham University, New York, N. Y.; St. Louis University, St. Louis, Mo.; St. Ignatius University, San Francisco, Cal.; University of Santa Clara, Santa Clara, Cal. The Vincentians, or Fathers of the Congregation of the Mission, operate three, viz. Niagara University, Niagara Falls, N. Y.; De Paul University, Chicago, Ill.; and the University of Dallas, Dallas, Tex. The Benedictines conduct two, viz. the Catholic University of Oklahoma, Shawnee, Okla., and St. John's University, Collegeville, Minn. The Holy Cross Fathers conduct two, viz. Notre-Dame University, Notre Dame, Ind., and Columbia University, Portland, Oreg. The Fathers of the Holy Ghost conduct Duquesne University, Pittsburgh, Pa. St. Mary's University, Baltimore, Md., is conducted by the Sulpician Fathers. The Catholic University of America, Washington, D. C., founded by Pope Leo XIII. and ranking as a pontifical university, is conducted by the Catholic hierarchy of the United States.

Detailed statistics in regard to faculties, departments, enrollment of students, etc., may be found in Volume II of this document.

#### NOVITIATES AND NORMAL SCHOOLS.

The novitiate or training school for the members of a religious community has already been mentioned in connection with the seminaries of the religious orders. As this institution is common to all religious congregations, those of priests and brothers, as well as those of sisters, it needs to be noted again as perhaps the most common type among the schools of a special or vocational character. The brothers of the Christian Schools (Christian Brothers), for example, in each of their four provinces for the United States have a school of this kind, called in one instance, Ammendale Normal Institute (Ammendale, Md.) for the province of Baltimore; and in another, St. Joseph's Normal College (Portanto Hills, N. Y.) for the province of New York. The Brothers of Mary, another teaching community, has its novitiate in Mount St. John, Dayton, Ohio, and a scholasticate in Mount St. John Normal School, also in Dayton.

The novitiate gives that training required by the community to fit its members for the religious life. In the case of teaching communities, however, additional training is provided for the preparation of the teacher. This holds both for the communities of men such as the brotherhoods, and the communities of women such as the sisterhoods. The course closely corresponds to that of the normal school. Lest the impression be had that this school is of recent origin, or that the practice of giving a normal course to Catholic teachers is new in this country, it may be observed that the maintenance of such a school has been a matter of obligation in all teaching communities since the Third Plenary Council of Baltimore held in 1884.

In addition to the normal-school course given before the novice enters upon his teaching career, a number of communities conduct summer schools and institutes in the novitiates for the improvement of teachers in the service. The summer-school courses usually continue for five and six weeks.

Catholic universities have in recent years offered summer courses to teachers and these have been largely attended by the religious. In 1918 such summer sessions were held at Creighton University, Marquette University, Notre Dame University, and the Catholic University of America. It may be of interest to note that in the latter institution the summer session is conducted under the auspices of the Catholic Sisters College; it is open only to religious and lay women and is chiefly attended by the former.

Normal schools for lay women are also found in the Catholic system. Conspicuous examples are the Academy and Normal School of the Holy Names of Jesus and Mary, Seattle, Wash., and Holy Names Academy and Normal School, Spokane, Wash., conducted by the Sisters of the Holy Names; St. Catherine's Normal Institute, Baltimore, Md., conducted by the Sisters of the Holy Cross, and the Catholic Normal School, Milwaukee, Wis., which had a faculty of six priests and three laymen in 1917-18. As these institutions are at present classified with the academies and colleges it is impossible to designate their exact number.

#### SCHOOLS FOR INDIANS.

Catholic schools for the education of Indian children numbered in 1917-18, 63. They include 8 day and 55 boarding schools and in many instances offer industrial and agricultural training. Of the boarding schools, 3, located in Alaska, receive some support from public funds, in the form of salaries paid certain of their teachers. Of the remaining boarding schools, 14 are partly supported, not out of public funds, but out of Indian tribal funds. The balance of these schools (38) are entirely supported by the church, as is the case with all the day schools.

#### SCHOOLS FOR NEGROES.

Catholic schools for Negroes include parish establishments, agricultural and industrial schools and some colleges. They represented a total of 132 in 1917-18. These schools are supported by endowments and by the voluntary offerings of Catholics collected and distributed through the Catholic Board for Mission Work among the Colored People, and the Commission for Catholic Missions among the Colored People and Indians.

## SCHOOLS FOR ORPHANS.

Another class of schools of a special character, comprising a considerable number of educational establishments in the United States, are the schools for orphans. Only 11 of the dioceses of the country were without orphan asylums in 1917-18. Two dioceses, viz, Philadelphia and Newark, had as many as 15 each. In all the dioceses there were 297 orphan schools, accommodating 46,474 children. This total, taken from the Official Catholic Directory, includes the reformatories.

A notable feature of the education of the orphan for many years has been the industrial training, the aim of the Catholic authorities having been to send the young man or woman into the world at the completion of his training as a self-supporting and industrious member of the community. A similar purpose has actuated those charged with the work of reforming the wayward; many of these protectories being now in fact as well as in name industrial schools of a high degree of efficiency.

Among other schools of a special character which are annually increasing in number are those for the deaf and dumb, for the blind, for the feeble-minded, for most of which no general statistics are available. The schools for the deaf and dumb now number 12.