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DEPARTMENT OF EDUCATION
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MONOGRAPHS ON EDUCATION
IN THE
UNITED STATES

EDITED BY
NICHOLAS MURRAY BUTLER
President of Columbia University in the City of New York

20

EDUCATION THROUGH THE AGENCY
OF RELIGIOUS ORGANIZATIONS

BY
WILLIAM H. LARRABEE, LL. D.
Plainfield, New Jersey

DEPARTMENT OF EDUCATION
UNIVERSAL EXPOSITION, ST. LOUIS, 1904

Chief of Department
HOWARD J. ROGERS, Albany, N. Y.

MONOGRAPHS
ON
EDUCATION IN THE UNITED STATES

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President of Columbia University in the City of New York

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- 2 KINDERGARTEN EDUCATION — SUSAN E. BLOW, *Cazenovia, New York*
- 3 ELEMENTARY EDUCATION — WILLIAM T. HARRIS, *United States Commissioner of Education, Washington, D. C.*
- 4 SECONDARY EDUCATION — ELMER ELLSWORTH BROWN, *Professor of Education in the University of California, Berkeley, California*
- 5 THE AMERICAN COLLEGE — ANDREW FLEMING WEST, *Professor of Latin in Princeton University, Princeton, New Jersey*
- 6 THE AMERICAN UNIVERSITY — EDWARD DELAVAN PERRY, *Jay Professor of Greek in Columbia University, New York*
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RELIGIOUS ORGANIZATIONS AND EDUCATION

One of the facts that most forcibly strikes the student of all early efforts in education is the predominance in them of religious motives and influences. This predominance has been clearly manifest in the beginnings of the schools in the United States. Even where the state has been ostensibly the active agent in these, its work has been in most cases inspired by the church and the ministers, and they have furnished the chief instrumentalities by which it has been carried on. In some of the colonies where the church and the state were closely allied at the beginning of the earliest settlement, as was the case with the Congregationalists in New England and the Episcopalians in Virginia and in New York after the English occupation, a distinct line cannot be easily drawn between what the state did and what the church, but the religious element was the active one.

It has been usual to regard concerted movements in behalf of education as having begun with the higher education ; and in the majority of cases they originated in the purpose to provide suitably qualified ministers for the congregations.

The oldest American college, Harvard, was founded with the avowed object of training young men for the ministry. Its first benefactor, from whom it was named, was a minister, and its earlier presidents were ministers.

The presence of the religious motive was evident in the earlier steps taken for the foundation of William and Mary college. Its faculty was organized with two professorships of divinity ; its early chancellors were the bishops of London ; its first nine presidents were clergymen ; and three of its presidents were bishops.

The beginning of Yale college was in the gift of books for a library by nine ministers, whose next step was to procure a charter for an institution, the purpose of which was

declared to be to fit young men for public employment both in church and state. The religious character of the institution, now a great university, has never been essentially changed.

The College of New Jersey, now Princeton university, was founded under the auspices of a Presbyterian synod, and has been under Presbyterian control from its beginning in 1747.

King's college, now Columbia university, in the city of New York, was at the time of its foundation greatly aided by a grant of land from Trinity church, and while not exclusively under the control of the members of any one branch of the Christian church, was strongly religious in aim and purpose. The original charter of King's college provided that among the trustees should be the rector of Trinity church in the city of New York, the senior minister of the Reformed Protestant Dutch church, the minister of the Ancient Lutheran church, the minister of the French church, and the minister of the Presbyterian congregation.

Brown university was built up by the efforts of Baptists in Philadelphia and Rhode Island to found a school where members of their denomination might acquire a liberal education.

Dartmouth college originated in an effort by the Rev. Ezra Wheelock to establish an Indian missionary school.

Williams college, a creation of individual beneficence, has been conducted as a Congregational institution from its beginning, and was identified with the origin of the chief Congregational missionary society, the American Board of Commissioners for Foreign Missions.

Several religious denominations co-operated in the foundation of Union college.

The first public school in Pennsylvania was opened by the Friends in 1798.

The Seminary of the Moravians, at Bethlehem, Penn., founded in 1798, is regarded as the oldest school in America for the education of women, and their school at Nazareth Hall as the first normal school.

The religious motive is likewise apparent in the earlier measures for the institution of elementary schools in the colonies, in which religious instruction is often named as one of the objects.

While the line of distinction between the participation of the state and of the church in the earliest schools is not distinctly marked, the part of the state has gradually become better defined. Its right to provide for education has been recognized from the earliest periods, but the function has had its fullest development in recent times. As population increased in the American colonies and a diversity of religious sects arose, the intervention of the state in the maintenance and control of schools was found to be necessary if provision accessible to all was to be made. Since the first land grant for school purposes by the congress of 1785, according to a report made by the commissioner of education in 1887, state aid to education has been an acknowledged principle in the United States. In the presence of many religious denominations holding diverse views on what they regarded as fundamental principles, whose equal rights were guaranteed by the constitution, it was found impossible to provide systematic religious instruction without conflict with the conscientious convictions of some of them, and the effort was abandoned. For a time the plan was adopted in some of the states of distributing the school moneys among all the schools, public, private and denominational, in the district, according to the number of pupils they reported ; but this has been generally abandoned under the more complete development of the public school system, and the rule now prevails that public moneys shall be applied only to schools supported exclusively by the state. Religious teaching is not, however, wholly excluded from the public schools, but in most of the states readings from the Bible and the inculcation of general religious and moral principles are allowed. This system is accepted by most of the Protestants as affording a practicable *modus vivendi*, with the expectation that the secular instruction given in the

public schools will be supplemented by religious instruction elsewhere. The Roman Catholics and some Protestants reject it in principle.

While elementary instruction has thus been generally surrendered to the state, the denominations have been less willing to give up their control over secondary and higher education, and the planting of academies and colleges has been carried on industriously, in endeavors to meet and even anticipate the wants of growing populations and of the new settlements in the west. The attachment of the churches to their schools has in many cases grown stronger and more pronounced, and the motives that underlie their support of them have been more emphatically expressed as the secular institutions have become more numerous and their influence has extended. Objections are often made to consigning the youth of Christian parents at the age when their characters and principles are becoming fixed, to a course of instruction from which religion is left out. The denominations do not decline to recognize the impossibility under the American system of including the teaching of religious doctrine in a state supported school, and even refuse, on principle, to accept government aid for work done in their Indian schools. But they perceive in these state and secular institutions and in the influence they are destined to wield, additional reasons for building up their own schools and for adhering to their own systems.

The primary motive, the one that appears earliest in order in the history of the denominational schools, is to secure an educated ministry and qualified teachers for the church. It has also been found necessary to provide preparatory schools and academies in order to secure candidates qualified to undertake the studies of the colleges and theological seminaries. Further, the conviction is not uncommon among religious persons that the children of the church ought to be educated under denominational influence, where the principles of the denomination are regarded and taught. It is believed to be essential to the growth, consolidation, influence and per-

petuity of a denomination to maintain institutions pervaded with the denominational spirit. In a wider view, religious training is deemed to be essential, equally with intellectual culture, to the most perfect development of character, and is therefore regarded as a factor that should be made an organic part, and not an accidental adjunct, of education.

THE ROMAN CATHOLIC CHURCH

The Roman Catholic church has always insisted firmly and uncompromisingly upon the necessity of an inseparable association of religious instruction with all general education; holding it to be a necessary means of securing fidelity to religious principles in youth and of promoting their proper development in them. As the Roman Catholic idea of education is defined by one of the representative writers of the church,¹ "Catholics hold that as ever and always the child's soul and his duties to God are the highest and greatest, so there is no place, time and method from which the teaching of morals and religion may be eliminated;" that the knowledge of the relations of the creature to his Creator should receive at least as much attention as is given to any other branch; and that, as with secular branches, the child cannot acquire the necessary knowledge of these subjects without the daily presentation of them; and that morality cannot be taught separately from its basis, religion.

In the effort to reach a realization of their ideals in the training of their own children and youth, the Roman Catholics of the United States, besides paying the taxes levied by the states for the support of the public schools, have performed the task, at the cost of great labor and expense of building up a complete system of schools, embracing all the courses from elementary to post-graduate, and covering the whole country, in all of which instruction is given under the direct superintendence of the church.

The organization and extension of the Catholic schools

¹ Rev. P. R. McDevitt, superintendent of parish schools in Philadelphia (Catholic World, September, 1901).

have been a matter of gradual development, the progress of which has been marked during the past half century.

The beginnings of the Catholic institutions of the higher learning were made towards the end of the eighteenth century, when colleges were founded with the original intention of their serving as feeders for the theological seminary.¹ Georgetown college, D. C., was founded by Bishop Carroll in 1789; the Theological seminary in Baltimore, in 1791; St. Mary's college, Baltimore, was chartered in 1805; and Mount St. Mary's college, Emmetsburg, Md., in 1830. St. Louis university, Missouri, an institution established by the Jesuits, the history of which is continuous since 1829, was the first institution of collegiate grade chartered west of the Mississippi river, and the medical school connected with it was also the first in that region.

The establishing and management of the Roman Catholic colleges and universities have been to a large extent the work of the religious orders, a considerable number of which have been active and assiduous in it. Institutions established and maintained by the diocesan clergy and laymen have also acted a notable part in the educational development of the church, and are to-day considerable factors in it.

Pursuing a vocation to which they have consecrated their whole lives, the teaching brethren and sisters of the religious orders have developed a high standard of scholarship in the branches included in their courses of study, which correspond, as a rule, with the traditional classical course, and constitute what has been regarded as the best preparation for the priesthood and for the liberal professions. Much interest has been manifested of late in the extension and perfection of the instruction given in the departments of scientific research, applied science and technology.

Especial importance is attached to the religious education of children, and the parish school is regarded as an essential adjunct to the parish church. The organization of a system

¹ Mgr. Conaty, Address before the third annual Association of Catholic Teachers, 1901.

of elementary education has been an object of great concern, and received attention in the earliest general councils that were held. The Provincial and Plenary councils of 1829 and 1833 made special declarations on the subject. As the Roman Catholic population grew more numerous and large Catholic communities were formed, while the public schools became secular, the importance of giving universal application to the system of parochial schools was more realized. The third Plenary council, at Baltimore, in 1884, repeated the exhortations of the councils of 1829 and 1833, and made the establishment and maintenance of parochial schools in connection with every church a matter of positive regulation.

The formation of a complete system of Catholic schools, "in articulate and harmonious co-operation," numerous enough and so well distributed as to accommodate the entire school population, and to embrace the whole series of schools, from the elementary parochial schools to the university, has been discussed in recent years, and much has been done towards it. It was suggested in the third Plenary council, which expressed a desire that such provision might be secured that Catholic youth seeking preparation for professional careers might find in the series of Catholic academies, colleges and universities all the instruction they might seek. The idea of a Catholic university took shape. It was canonically approved in 1887 by the Pope, who urged that it be carried into effect immediately. Such a university was opened at the capital of the nation for the admission of students in November, 1889, and has since been in successful operation. It has faculties of theology, philosophy and law, and a department of technology.

The earliest Catholic school for girls was founded at Georgetown, D. C., in 1799. Many others were established by sisterhoods in the former part of the nineteenth century, and they acquired a high repute; so that previous to the middle of the century they were much attended by daughters of Protestant families.

The summaries of the reports of the schools of this church for 1902 give as the numbers 7 universities, 81 seminaries, with 3,402 students, 163 colleges for boys, and 629 academies for girls. Parochial schools were reported in 3,857 parishes, having a total enrollment of upwards of 900,000 pupils.

THE PROTESTANT EPISCOPAL CHURCH

Efforts to found schools under Episcopalian influence were made early in those colonies where the leaders of the settlements were attached to the Church of England. Clergymen often undertook teaching in connection with or in addition to their regular ministerial work. In Virginia a tract of land was granted and money was collected for establishing a college for the education of English and Indian youth in the English language and the Christian religion, and considerable sums were collected by the English bishops in aid of the enterprise. The colonial legislature showed interest in the scheme, and the agents of the company were urged to train up the people in religion and virtue, and to employ their utmost zeal in advancing all things appertaining to the administration of divine service according to the form and discipline of the Church of England. Particularly was it desired to educate the Indians in accordance with the faith of Christ. All preparations had been made for opening the school when the plan was defeated by the massacre of 1622. In the act of 1660 for the establishment of a college, the supply of a ministry and the promotion of piety were mentioned as being among the objects of the scheme. The charter for the College of William and Mary was obtained from the English government in 1692, through the agency of the Rev. James Blair, missionary and commissary of the bishop of London, and the design in founding the institution was declared to be "that the church in Virginia may be furnished with a seminary for ministers of the gospel; that the youth may be piously educated in good letters and sciences, and that the Christian faith may be propagated among the Western Indians to the glory of Almighty God."

In the acts of 1710 and 1712, providing for a free school in Charleston, S. C., the necessity of such a school "for the instruction of youth in grammar and other arts and sciences, and also in the principles of the Christian religion," was set forth in the preamble, and the bequest of sums of money for this object by "several well-disposed Christians" was mentioned. The acts prescribed that the preceptor of the school should be of the religion of the Church of England, and capable of teaching the Greek and Latin languages. Further provision was made for the support of schools in country parishes under the direction of the vestries. At the same time the church itself was erecting and managing schools in the colony.

The bishops and clergy of the English church were aided in their efforts to maintain schools in this and other colonies by the Society for the Propagation of the Gospel, which was formed in England in 1701 to serve the spiritual wants of the people in the colonies of America and elsewhere. References to the need for schools and teachers are often found in its American correspondence. It established a school in Charleston in 1711, and sent out missionaries, "not only to preach, but to encourage the setting up of schools for children." Trinity school in the city of New York was founded by it in 1709, and is still maintained as a school of the Protestant Episcopal church.

An intimation of a design entertained by the colonial government in 1703 to provide a site for a college in the city of New York is given in the records of Trinity church. The scheme was favored by Bishop Berkeley. A charter was obtained for King's college in 1754. The college was organized in 1755, when Trinity church conveyed to the governors the site on which the first building stood, upon the sole condition that the president of the college should be a member of the Church of England, and that the liturgy of that church should be used in its daily services. The first president of the college was a missionary of the Society for the Propagation of the Gospel.

The Protestant Episcopal church in the United States was organized in 1785 as a logical result of the separation of the colonies from the mother country. Avowing its indebtedness to the Church of England, it embodied a formal declaration in the preface to its Prayer Book of an intention not to depart from the faith of that church in any essential point of discipline or worship, or further than local circumstances required.

The first Protestant Episcopal theological seminary was opened in 1820, after the subject had been discussed for six years, and was constituted in 1821 the General Theological seminary of the church, to be under its control, with the distinct understanding that the action was to be no hindrance to any state or diocese establishing a seminary of its own. The privilege has been freely exercised by the dioceses, and there are now sixteen theological seminaries in different parts of the church. Twelve collegiate and 116 academical institutions, under diocesan or local control, were reported to the general convention in 1901. The report of the United States commissioner of education for 1900-01 gives the Episcopalians 664 teachers and 4,482 students in 88 secondary schools.

Among the earlier colleges established after the formation of the general convention were Trinity college, Hartford, Conn. (1823), Hobart college, Geneva, N. Y. (1824), and Kenyon college, Gambier, Ohio (1825). The last, and the theological seminary at the same place, were pioneer institutions in the extension of the church westward. The University of the South at Sewanee, Tenn., is the fruit of a plan that was formed by Bishop Otey, the first bishop of Tennessee, to establish a large institution under the control of the Episcopal church, "in which religion should go hand in hand with every lesson of a secular character, and young men be prepared for the ministry." The scheme was revived by Bishop Polk in 1856, and the co-operation of the bishops of nine southern dioceses was secured to carry it out. The institution was broken up almost at its beginning

by the Civil war; but its operations were renewed in 1868. It includes eleven departments or schools.

The general convention in 1877 advised the clergy and laity to take an interest in the public schools supported by the state, and to supplement them with thorough Christian teaching elsewhere and with church schools. In 1880 it advised churchmen to establish parochial schools and to refuse to send their children to schools undertaken by other denominations; and recommended the provision of a system of higher education for the girls' schools of the different parishes.

Only 33 of the 76 dioceses in the United States reported concerning parochial schools to the general convention of 1901. These dioceses returned 547 teachers and 11,180 pupils in such schools; while 26 dioceses returned 1,073 teachers and 10,824 pupils in industrial schools.

THE LUTHERAN CHURCH

The Lutheran church has been very careful for the education of its children and youth under religious influences. This is presented by President Swensson of Augustana college as having been one of the best and most fruitful among its characteristics. The devotion of its people to education in the church is ascribed partly to their attachment to Lutheran tradition and usage, and partly to the conditions under which they found themselves situated when they came to America. They brought the parish school as an established part of the system of their church in the fatherland. Isolated in their new home, among strangers speaking another language than theirs, they could do nothing else than maintain their schools as they had them. Such has been the course in each of the successive immigrations from Germany and Scandinavia, till the settlers became assimilated with the American communities; and it has been observed that as this process of assimilation has gone on the exclusive attachment to the parish school has relaxed until finally the public school has been accepted instead of it in the older Lutheran bodies, in which the English language

is now used. In the meantime new immigrations have been coming in, bringing with them the original devotion to the parish-school system undiminished; and the process of assimilation and acceptance of the public schools may still be witnessed going on in all its stages in the different Lutheran bodies in the United States. The condition of the schools was a subject of inquiry at the first convention of Lutherans in Pennsylvania, held in 1748. In 1749 ground was bought in Germantown by Henry Melchier Muhlenberg for a theological seminary and an orphans' home. In 1750 the schools were reported to be flourishing in nearly all the churches. In 1762 an English school was mentioned as being connected with one of the Swedish congregations. It was the duty of the clergyman to supervise these schools, and neglect of it led to his admonition by the convention. Evidences of the growth of the English language in the church appear in the reports of the later years of the eighteenth century, and preferences of parents to send their children to English schools are remarked. The report of a design of the general assembly of Pennsylvania to establish free schools throughout the state caused anxiety in the convention of 1796, and fear that the step would injure the German schools, especially in regard to the religion taught in them, and a petition was ordered drafted concerning it.

In 1773 the Rev. Henry A. Muhlenberg, Sr., reported that a beginning had already been made for a German seminary in Philadelphia, where "capable subjects might be prepared in the necessary languages and knowledge, &c., and some of the most promising be received into such institution, further instructed and practiced in theoretical and practical divinity, and * * * set apart and prepared as school teachers, catechists and country teachers." The establishment of a Lutheran theological professorship in King's or Columbia college, New York, was contemplated in 1784. Franklin college, Lancaster, Penn., was chartered in 1787 for the special benefit of the Germans of the commonwealth, and was conducted under the joint con-

trol of the Lutheran and Reformed churches. Hartwick seminary, N. Y., was founded in 1797, and a training school for candidates for the ministry was afterwards established in connection with it. The general synod, the oldest of the Lutheran general bodies, was organized in 1820, and in 1822 founded the Theological seminary at Gettysburg, Penn., and in 1832 Pennsylvania college, the oldest Lutheran college. The general council was formed in 1867. The seminary in Philadelphia, opened in 1864, became its theological school, and Muhlenberg college, which was begun as a seminary in 1848 and became a college in 1867, was its college and the feeder to the Theological seminary. Another theological seminary was established in Chicago in 1891, with the specific purpose of providing the mission field of the middle west with an English ministry, irrespective of synodical connection. The Augustana (Swedish) synod, one of the synods of this body, has labored with great vigor for the education of its people. A college was maintained by the conference in Minnesota for several years before the organization of the synod in 1860. The theological seminary, now established at Rock Island, Ill., was founded at the same time with the organization of the synod. Three colleges have been established.

The synodical conference, organized in 1872, is the largest general Lutheran body. The first school in the synods composing it was founded in 1839. It has a full series of educational institutions, including three theological seminaries, six colleges and universities, and three normal schools, and maintains its parochial schools carefully.

The Theological seminary of the united synod, south, was opened in 1833. Its first college, Roanoke college, founded as such by the Lutherans of Virginia in 1853, originated in an academy that was started in 1843.

The growth of the Lutheran high schools has been rapid since 1848. During this period 17 seminaries have been established, 39 colleges or institutions which have become colleges, and 33 ladies' seminaries.

The Lutheran church in the United States represents several periods of immigration, and includes in its constituency memberships of German, Swedish, Norwegian, Danish and Finnish nationalities, as well as other nationalities in smaller numbers. The general bodies and synods have been formed according to the affiliations produced by these conditions. The church at present consists of four general bodies and fifteen independent synods. Of the churches of foreign nationalities, some have affiliated themselves with the larger bodies, and others have formed themselves into independent synods, so that the list of these organizations includes German, Norwegian, Danish, Icelandic and Finnish synods, many of which have established schools of their own, or, in some instances, send their youth to the schools of other Lutheran bodies.

According to the statistical tables prepared for the *Lutheran church almanac* for 1904, the Lutherans in the United States have altogether 116 educational institutions, of which 23 are theological seminaries or departments, with 87 professors, 1,021 students, property valued at \$1,600,600, and endowment funds amounting to \$768,464; 50 colleges, with 557 professors, 9,114 students, \$3,022,716 of property, and \$1,016,301 of endowment funds; 32 academies, with 146 instructors, 2,906 students, \$720,100 of property, and \$58,000 of endowment funds, and 11 colleges for women, with 117 instructors, 1,043 students, and \$583,500 of property; giving in all 907 professors, 14,084 students, 2,679 of whom had the ministry in view, \$5,926,916 of property, and \$1,842,765 of endowment funds. Five thousand two hundred and forty parochial schools are returned, with 3,350 teachers and 234,175 pupils.

THE CONGREGATIONAL CHURCH

The Congregationalists have been diligent in the promotion of education of all grades and in the building up of elementary and high schools, academies and colleges, from the beginning of settlement in New England. The history

of the earliest schools in New England is identified with them. The system of public schools originated with them when they were the dominant factor in public administration in the earlier period of New England history. The foundations of most of the older colleges in New England — including Harvard (which has passed under Unitarian influences), Yale, Dartmouth, Williams, Middlebury and Bowdoin colleges — were laid by them. Many of the oldest and best-known preparatory academies were established and have been maintained by them; they were early in urging and promoting the better education of girls and women; and they have kept pace with the westward advance of settlement, sending out teachers for elementary schools and planting colleges and academies as fast as settlers gathered.

Without having formulated a specific and binding creed, the Congregationalists agree in holding to the Trinitarian school of faith; and they have been at pains to maintain the orthodoxy of their schools. When Unitarian views were declared in the theological professorship of Harvard university, they established a seminary at Andover, Mass., in 1808, "to provide for a learned, orthodox and pious ministry," and in 1821 they founded a college at Amherst, Mass., where students could be prepared under their own direction to enter upon their studies at the seminary. A scheme to found a Christian settlement and a school for the extension of Christian influences over the Mississippi valley led to the establishment of Oberlin college, Ohio, in 1833. In the first annual report of this institution, its objects were defined to be the thorough education of ministers and pious school teachers; the elevation of female character, and the education of the common people with the higher classes in such a manner as suits the nature of republican institutions. The theological department was regarded as an organic part of the school and as the culmination of the course of study. Young women were received as students on the same terms as young men, and no exclusion or distinction

was made on the ground of color. Carrying into effect ideas and principles then novel Oberlin college held for a long time a unique place among American institutions for the higher education.

Mount Holyoke seminary (founded in 1837), ultimately dropping the features of a manual labor school with which it began, became an institution for women of the broadest scope, was the parent of many similar schools, introduced new ideas in the education of women, and was the forerunner of numerous women's colleges of a new order and superior character.

As the Congregationalists have no authoritative organization larger than the individual church, their educational work has been done by voluntary bodies, state associations, general societies like their national missionary and educational societies and boards or committees instituted for special objects. Many schools and colleges were founded in the west during the earlier part of the nineteenth century by Congregationalists and Presbyterians co-operating under a plan of union. The Congregational Education Society has been constituted of three societies, the oldest of which, founded in 1816, was intended to assist young men in preparing for the ministry; the second to assist young colleges; and the third to maintain schools in Utah and New Mexico. In 1902 it had assisted 9,000 students in obtaining their education; was aiding 145 students, 3 colleges and 34 academies and mission schools, and held a trust fund of \$158,156, the income of which was to be applied exclusively to the aid of students.

The educational institutions under Congregational control or influence include 8 theological seminaries and 37 colleges listed in the *Congregational year book* for 1903; and, according to the report of the United States commissioner of education for 1900-01, 45 secondary schools, with 125 instructors and 2,792 students.

The contributions of the Congregational churches of the United States during the years 1900, 1901, and 1902, for

increase in the permanent funds of educational institutions for endowment, building, etc., were \$8,876,369.

THE UNITARIAN CHURCH

The Unitarian churches emphasize the value of intellectual culture as an adjunct of religion. They have been zealous and efficient in promoting education in every form, and have contributed greatly to its advancement in the United States. They have given the country many excellent scholars, skilled and sagacious educational administrators, and famous teachers. Their most efficient work in education has been done in an advisory way and by aiding schools needing help rather than by establishing and maintaining many schools of their own. They thus co-operated with the Christian connection in re-establishing Antioch college in 1882, and have assisted the African Methodist Episcopal church in its educational enterprises. Their work is carried on through the American Unitarian Association, special societies, and district societies. Unitarians exercise the predominating influence in the management of Harvard university. Their Divinity school at Cambridge, Mass., was founded about 1817. Its constitution provides that every encouragement shall be given "to the serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of instructors or students." The theological school at Meadville, Penn., was established in 1844, with a charter likewise forbidding the imposition of doctrinal tests. The Hackley school for boys, at Tarrytown, N. Y., and Prospect Hill school for girls, at Greenfield, Mass., a school for liberal education, are under the care of the American Unitarian Association. Proctor academy, Andover, N. H., is maintained by the Unitarian Education Society of New Hampshire. Two industrial schools in Boston are supported by the Unitarian churches, one of them partly from invested funds. The society for promoting theological education, of Boston, seeks to enlarge

the apparatus of theological instruction, and affords assistance to meritorious students in the Divinity school of Harvard university.

THE PRESBYTERIAN AND REFORMED CHURCHES

The pioneer preachers of the churches of the Presbyterian family in the United States were nearly all likewise teachers, and as a rule began a school wherever they planted a church. In the earlier years of the nineteenth century, the settlers of new states often owed their first schools to the Presbyterian missionaries who established classes for instruction in their own houses. In some of these states the influence of Presbyterian communities and ministers was marked in the promotion of movements which ultimately resulted in the institution of general systems of public education. The means of securing a learned ministry engaged the attention of the earliest Presbyterian settlers in Pennsylvania. A proposition for the erection of a school of learning was approved by the synod of Philadelphia in 1739. A committee was appointed to carry the design into effect; and the synodal school was established in 1744. A school was begun at Elizabethtown, N. J., under the auspices of the synod of New York, and having been removed to Princeton in 1757, became the College of New Jersey under charters which had been granted in 1746 and 1748. In 1782, Dr. John McMillan, the first Presbyterian minister who crossed the Alleghany mountains, opened a school in his log house in Washington county, Penn., which has become famous in Presbyterian educational annals as the "log college." Shortly afterwards, Dr. Thaddeus Dods, having followed Dr. McMillan across the mountains, began another school in the same county. The school of Dr. McMillan developed into Jefferson college in 1802, and the school of Dr. Dods was chartered as Washington college four years later. The two institutions were united in 1855 as Washington and Jefferson college. The one hundredth anniversary of the incorporation of Jefferson college was celebrated in 1903,

with general interest in all branches of the Presbyterian church.

For many years in the earlier part of the nineteenth century, the Presbyterians and Congregationalists co-operated under what was called the "plan of union" in the extension of missionary and educational work in the new western states and territories. Under this joint operation many schools as well as churches were built up, which ultimately became Presbyterian or Congregational, according to the predominant denominational affiliations of their constituencies.

The theological seminary at Princeton, N. J., was established in 1812. Eight other theological seminaries and six colleges, other than the one at Princeton, were founded previous to 1837, when the church was divided into two branches, which were known as the Old and the New School Presbyterian churches. With the existing schools and colleges divided between them the two churches developed their educational interests on lines similar to those already pursued, till 1872, when they were reunited to constitute the Presbyterian church in the United States of America; but, in the meantime, the synods of the southern states had become separated during the Civil war, and had been organized into an independent body, which was called the Presbyterian church in the United States.

Soon after the reunion of the northern branches of the church steps were taken to increase the educational efficiency of the denomination. The general assembly for 1877 ordered an inquiry with a view to devising some plan for the better endowment of the collegiate and theological institutions of the church, and the general assembly of 1883 instituted the Presbyterian Board of Aid for Colleges and Academies, to have in charge the locating, assisting and endowing of institutions of learning, with special reference to the supply of missionaries and teachers for the frontier. This board reported in 1901 that during the eighteen years of its existence it had aided 78 institutions in 29 states and

territories; had assisted by the grant of loans in the formation of 36 schools; had helped 26 schools to free themselves from debt, and had collected endowment funds amounting to \$413,754 for 13 schools, while the total sum of \$2,312,909 had been gathered, used or invested in the work. Contributions for the year of \$222,000 were reported in 1902, when 22 colleges and academies were receiving aid, having property valued at \$1,230,501, and 3,073 students; and, in 1903, contributions of \$185,906, and 25 institutions aided, with an increased attendance of students.

Thirty-nine colleges and universities are affiliated with this church, of which four are women's colleges, and two are under joint control with the Presbyterian church in the United States.

A fund called a twentieth century fund was instituted by the general assembly of 1899, to be collected for various religious and benevolent objects. Of \$12,039,064 which had been contributed to this fund to the time of the meeting of the general assembly in 1903, \$1,543,500 had been appropriated to the benefit of the educational institutions of the church.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

The Southern Presbyterian church, officially known as the Presbyterian church in the United States, came out of the Civil war impoverished, with most of its educational institutions ruined. The work of restoring them was slow and arduous, but the enlargement and extension of the educational privileges open to the people of the church have been carried on vigorously. The religious character of the educational work of this church is one of its prominent features. The general assembly of 1903 urged presbyteries and congregations to bend every energy to maintain and defend the system of Christian education established by the founders of the Presbyterian church. To this end the support and patronage of the assembly would be given to those academies and colleges in which biblical instruction was com-

bined with the usual courses of study in classical, literary and scientific subjects.

Ninety-two Presbyterian secondary schools (including both the northern and southern churches) are enumerated in the report of the United States commissioner of education for 1900-01.

THE UNITED PRESBYTERIAN CHURCH

The American presbytery of the Associate church secured a teacher for ministerial students in 1778, and opened a theological seminary, with a small library, in 1792. The synod of the Associated Reformed church established a school with a library in the city of New York in 1804. These two bodies were united in 1858 to constitute the United Presbyterian church, which has two theological seminaries and five colleges. A college for colored students established by it at Knoxville, Tenn., has been made the colored department of the University of Tennessee.

THE REFORMED PRESBYTERIAN CHURCH

The two branches of the Reformed Presbyterian church in North America and the Associated Reformed synod of the south have each a theological school and a college.

THE CUMBERLAND PRESBYTERIAN CHURCH

The first synod of the Cumberland Presbyterian church, at the beginning of its organization, prescribed a course of study and provided a library for the young preachers. The work of education took the form of a general enterprise in 1825, when Cumberland synod undertook the establishment of a college at Princeton, Ky. This institution was opened in 1829, but was discontinued in 1861. Cumberland university, Lebanon, Tenn., founded in 1842, had at one time the leading law school in the south. The principal theological seminary of the church is connected with this institution. The Cumberland Presbyterian church now has schools and colleges in Pennsylvania, Illinois, Missouri, Oregon, Kentucky, Arkansas, the Indian Territory, Texas, Mississippi, Alabama and Tennessee.

The colored Cumberland Presbyterian church has a normal, industrial and theological institute at Newbern, Tenn., and other schools.

THE REFORMED CHURCH IN AMERICA

formerly the Reformed Dutch church, is the oldest church with a Presbyterian form of government in the United States, having been the church of the original Dutch settlers of New Netherlands or New York. In the earlier schools of this colony, the West India Company having failed to furnish sufficient teachers as it had promised to do, schoolmasters were supported by voluntary taxation of the people, and were obliged to pass examination before the classis. The parochial school connected with the church in New York had a long history, having been founded in 1633. A high school was opened in 1659. The English authorities did not favor the Dutch schools, and for some time after the colony came under their rule, ministerial candidates were sent to Holland for education, or taught by pastors at home. The foundation for a theological chair for the Dutch in King's college was contemplated in 1755, but was not carried out. Another scheme for establishing a distinctly Dutch institution in New Jersey, and for which a charter was procured in 1766, proved unpopular because it was not American. Queen's college, now Rutgers college at New Brunswick, N. J., was chartered in 1771. The Reformed church co-operated with other denominations in the foundation of Union college, Schenectady, N. Y., which has furnished a considerable number of its ministers. The beginning of a theological seminary was made in 1784, when two professors were appointed. The seminary was permanently located in New Brunswick, N. J. Hope college was established at Holland, Mich., in 1863, and a theological school was associated with it in 1869 for the instruction of Dutch settlers in that region.

THE REFORMED CHURCH IN THE UNITED STATES

The interest in their schools of the early German settlers in Pennsylvania of the Reformed church was revived and stimulated by the Rev. Michael Schlatter, who came as a missionary from Holland in 1746. The beneficial results of his efforts extended beyond the bounds of his church. The public schools were not at first favored by these people, on account of their failure to provide religious instruction, but they have, to a large extent, taken the place of the parochial schools. Franklin college at Lancaster, Penn., was chartered in 1787, and was directed by the Reformed and Lutheran churches jointly. A theological seminary, was established in 1825. Marshall college, which grew out of a classical school connected with the theological seminary, was established in 1835. It and Franklin college were united in 1853 to constitute Franklin and Marshall college. Heidelberg college was founded by the synod of Ohio at Tiffin in 1850. Catawba college, North Carolina, founded in 1857, is the only institution of college grade in the south controlled by the denomination.

THE CHRISTIAN REFORMED CHURCH

The Christian Reformed church in North America, a body of Dutch nationality and language, has a theological school at Grand Rapids, Mich., which was founded in 1876, with 4 theological and 4 literary teachers, and 21 students in the theological and 53 in the literary department. Its 25 parish schools had in 1902 an enrollment of 2,506 pupils.

THE METHODIST EPISCOPAL CHURCH

The educational history of the Methodist Episcopal church begins with its organization in 1784, when the first general conference took measures for the foundation of a college, the objects of which were defined to be provision for the sons of ministers and preachers, the education and support of poor orphans, and the establishment of a seminary for children, where learning and religion might go

hand in hand. The college, Cokesbury college, was started at Abingdon, Md., at a cost of \$40,000, nearly all collected in small sums from a denomination numbering not more than 18,000 members. It was opened in 1787 under conditions of promise, and had a prosperous career for about twelve years, when it was given up under the stress caused by having suffered the loss of two buildings in succession by fire. Other schools were begun in Virginia, Kentucky, Pennsylvania, North Carolina, Georgia and South Carolina, in which the bishops and leading men of the church were interested. The first really successful and permanent school, which still exists, projected in 1815 and authorized by the New England conference in 1816, was opened at Newmarket, N. H., in 1817, and removed to Wilbraham, Mass., in 1824. Augusta college, Kentucky, was chartered in 1822, and was continued as a Methodist college till 1849. By a resolution of the general conference of 1820 the annual conferences were advised to take up the work of education. A seminary or school of academic grade was established by the Genesee annual conference in Cazenovia, N. Y., in 1824. In this and in the next two institutions of academic grade, Maine Wesleyan seminary, Kent's Hill, opened in 1825, and Genesee Wesleyan seminary, Lima, N. Y., opened in 1832, young men and young women were admitted on terms of equality. The first Methodist school of collegiate grade, Wesleyan university, was opened for college students at Middletown, Conn., in 1831. Since then the establishment and maintenance of secondary schools for both young men and young women, colleges and universities, in the Methodist churches, north and south, have been pursued with a vigor equal to that exhibited by any other denomination.

A board of education was constituted by the general conference of the Methodist Episcopal church in 1868 to exercise a general supervision over the educational work of the church, and particularly to act as a general agency for it in aiding students and schools, and in collecting and

diffusing educational information. Since it began its work in 1873 it has aided 11,709 students with loans aggregating \$1,161,225, and is now aiding annually about 1,850 students. Measures were enacted by the general conference of 1876 intended to secure the interest of every individual church in denominational education. The standard of qualification for degrees which may be conferred by the denominational colleges is regulated by the university senate, which has been created by the general conference for that purpose.

The Methodist Episcopal church has so far had the leadership in the foundation of the American university, which has been projected to be a Protestant post-graduate university at the capital of the nation, for which a tract of land has been purchased, one building has been completed, another is in course of construction, and funds and subscriptions of about \$2,700,000 have been collected.

The list of institutions connected with this church in the United States in 1903 comprises 13 theological institutions, 53 colleges and universities, 52 classical seminaries, 9 institutions exclusively for women, 4 missionary institutes and Bible training schools; in all, subtracting 19 institutions duplicated, 112 institutions, with 2,852 professors and teachers, 47,731 students, and \$34,994,861 of property and endowments, exclusive of debt.

Of \$20,656,970 contributed by the membership of this church between 1898 and the close of 1903 as a twentieth century thank-offering fund to be applied to the missionary, educational and benevolent enterprises of the church and the payment of church debts, \$8,150,613 were appropriated to educational purposes.

A biblical institute was founded in pursuance of the action of a convention which met in Boston, Mass., in 1839. It has become identified with the Boston university school of theology. The Methodist Episcopal church now has 22 theological seminaries and departments, of which 13 are in the United States, and 9 are connected with its missions

in China, India, Japan, Germany, Denmark, Sweden, Norway, Finland, Italy, and Mexico.

THE METHODIST EPISCOPAL CHURCH SOUTH

After the division of the Methodist Episcopal church in 1844, three colleges, among which was Randolph Macon college, the second of the Methodist colleges in the order of foundation, were awarded to the Methodist Episcopal church south. Several other colleges were added prior to 1861, but were practically ruined by the Civil war. In beginning anew the building up of its colleges, the church was aided by the gifts of Mr. Cornelius Vanderbilt, of New York, in establishing Vanderbilt university on a liberal scale. It has re-established its schools so well and increased them that in 1902 it returned 77 institutions, with 11,983 students and buildings, equipments and endowments valued at \$7,522,583. Reports made to the general conference in 1902 concerning an effort to raise a twentieth century thank offering fund for education of \$1,500,000, showed that a sum closely approximating that amount had been obtained in cash collections.

The general conference of 1902, assuming that the educational policy of the church aimed at a well-organized system in which there should be no waste of money, resolved that the purpose of the church should be not so much to establish new secondary schools as to care for such as had proved themselves worthy; that the policy of having the secondary institutions of each annual conference correlate themselves with the colleges of that conference should be insisted upon and enforced; and that the conferences, in making their collections for education, should, so far as possible, concentrate those collections on the colleges and secondary schools of the church.

THE COLORED METHODIST EPISCOPAL CHURCHES

The subject of making provision for the education of the colored people engaged the attention of the Cincinnati con-

ference of the Methodist Episcopal church in 1853. A plan of co-operation was proposed to the African Methodist Episcopal church, and was approved by the Methodist Episcopal general conference in 1856. In pursuance of this plan, Wilberforce university, Ohio, was opened in 1856, with the education of colored men to be teachers, or for other callings, as one of its leading objects. The institution was transferred to the African Methodist Episcopal church in 1863. There were reported to the general conference of this church in 1900 (the last) 20 institutions, with 165 teachers and 5,237 students, from which 660 students had been graduated. Between 1884 and 1889, \$1,140,013 had been raised in the church for education.

The African Methodist Episcopal Zion church had in 1901 5 denominational schools of high grade with school property valued at \$165,000.

Schools have been established by the Colored Methodist Episcopal church, in the support of which it has been aided by the Methodist Episcopal church, south.

THE NON-EPISCOPAL METHODIST CHURCHES

The Methodist Protestant church has educational institutions in Michigan, Maryland, Kansas, Ohio, Texas and Illinois, and in connection with its missions in Japan.

The Wesleyan Methodist church in America maintains a school of college grade.

The Free Methodist church has a college and six secondary schools.

AFFILIATED CHURCHES

Of other churches agreeing generally with the Methodist churches in doctrine and polity, although not classifying themselves as Methodists, the Evangelical Association, organized in 1800, established its first college, the Northwestern college, in 1861, in connection with which a divinity school was founded. It has also colleges and academies in Pennsylvania, Iowa, Oregon, and other states. The general conference of 1898 advised that theological departments be associated with all the institutions.

The United Evangelical church, which was separated from the Evangelical Association in 1891, has three colleges.

The United Brethren church founded Otterbein university at Westerville, Ohio, in 1846. In 1890 the church suffered a division into two branches, both retaining the original name of the church. The larger branch has a biblical seminary, 7 colleges and universities, and 4 academies. The smaller branch has educational institutions in the states of Washington, Oregon and Indiana.

THE BAPTIST CHURCH

The earliest recorded act of a Baptist in behalf of education in the United States was the foundation of a divinity professorship in Harvard college in 1721 by Thomas Hollis, of London, who imposed no religious test, but required that Baptists should not be excluded from the privileges of the class. Measures looking to the education of Baptist ministers were considered in the Charleston, S. C., Baptist association in 1755, and in the Philadelphia association. An academy was opened at Hopewell, N. J., in 1756. In 1763, the Rev. James Manning, a graduate of the College of New Jersey, co-operating with the Baptist association of Philadelphia, sought the aid and influence of the Baptists of Rhode Island for the establishment of an institution of learning in the interest of their denomination. They founded the College of Rhode Island, the charter of which embodied the provisions that the majority of the trustees should be Baptists, the others being Friends, Congregationalists and Episcopalians, and that no religious tests should be admitted, while "full, free, and absolute liberty of conscience should be enjoyed by all the members." This institution has become Brown university. A general movement of Baptists in behalf of education dates from the holding of the first "general missionary convention of the Baptist denomination in North America in behalf of foreign missions," in Philadelphia, 1814, when the importance of providing Baptist educational institutions was urged by the

presiding officer, Richard Furman, and a plan was set forth for establishing a national school at Washington, D. C., to be fed by schools and academies supported by Baptists in the several states. The plan was never realized in the shape in which it was proposed, but several theological schools were opened, societies were formed to aid young men preparing for the ministry; and colleges were established at Waterville, Me., Washington, D. C., and (in 1832) Hamilton, N. Y. At a state convention for the promotion of educational and missionary interests, meeting in South Carolina in 1825, a site was selected for a school to be supported by the Baptists of the state, which is now represented in Furman university.

Beginning with the foundation of Georgetown college, Kentucky, in 1829, great activity was displayed by Baptists in establishing schools and colleges, and for the next forty years, except during the interval of the Civil war, a new college was added to the list nearly every two years. Corresponding energy was exhibited in the multiplication of high schools, academies and girls' schools. Not all of these institutions, however, have survived.

Many Baptist schools and colleges were established in the south previous to the Civil war. Activity in that work was suspended for thirty years afterward, or till the region had recovered from the losses it had suffered. Since it was resumed, the work has been carried on with a vigor at least equal to that shown in any previous period, and which has never been more marked than at the present time.

Of the societies that have been formed at different times to promote Baptist educational interests, one organized in 1850 sought to secure an adequate endowment for a theological seminary in the northwest. The American Baptist Education Commission was very successful about 1870 in stimulating interest in denominational education.

The American Baptist Education Society, organized in 1888, seeks to promote the endowment of Baptist institutions of learning, and secures subscriptions of funds out of

which sums are given to institutions seeking endowment on condition of their securing by their own efforts other subscriptions of a specified amount.

In 1902, this society reported that in the twelve years of its existence it had paid \$1,069,520 in grants to Baptist institutions, while the aggregate collections made by the institutions to meet the grants, including \$400,000 by the University of Chicago, had been \$2,081,625, giving a total of \$3,151,145.

Among the contributions of Baptist colleges to educational development may be mentioned the system of elective studies, which was first proposed by President Francis Wayland of Brown university. Dr. Wayland published a book in 1842 in which he criticised the current classical curriculum and advised its reconstruction. In 1850 he presented a report to the board of governors of the university advocating the adoption of an elective system, the provision of an opportunity for specialization in college studies, the arrangement of more extended courses in science and the abolition of the four years' term. His recommendations were adopted.

The *American Baptist year book* for 1903 gives lists of 9 Baptist theological seminaries with 1,088 students; 100 universities and colleges with 31,314 students, and 91 academies with 15,041 students. These institutions returned property having an aggregate value of \$24,703,148, and endowment funds of \$24,192,965.

OTHER BAPTIST CHURCHES

The Free Will Baptist church has 5 colleges, 4 institutions of academic grade and 1 institute for colored people.

The Seventh-Day Baptist church has 1 university, with a theological department, 2 colleges and 2 academies.

OTHER RELIGIOUS DENOMINATIONS

Disciples of Christ — The first college of the Disciples of Christ, Bethany college, West Virginia, was founded by the Rev. Alexander Campbell, under whose ministry the denomination originated. At about the same time the Disciples in

Ohio and Indiana were contemplating the establishment of colleges. An academy was opened in Ohio in 1850, which became Hiram college in 1867. The Northwestern Christian university (now Butler university) was founded at Indianapolis, Ind., in 1853. The Disciples of Christ have several schools and colleges in the western and southern states. A Bible school for colored ministers was opened in Louisville, Ky., in 1874. Efforts have been made to endow Bible chairs in some of the large universities.

Friends — The proper education of their young people is regarded as one of their highest duties by the Friends, who have always seen that schools were provided wherever their societies existed. They were associated with the institution of the first public school in Pennsylvania. The Friends' school in Providence, R. I., has had a continuous existence of more than one hundred years. Colleges are sustained in most of the yearly meetings, the reputation of some of which extends beyond the bounds of the society. Fifty-three secondary Friends' schools are enumerated by the United States commissioner of education with 291 teachers and 2,709 pupils.

Christian Connection — The Christian connection, a group of churches, the oldest of which date from near the beginning of the nineteenth century, and represented in northern and southern conventions, has a Biblical institute and eight colleges, one of which is for colored students.

Universalists — The Universalists maintain 13 academic and collegiate schools, including three divinity schools and one medical school.

German Evangelical Church — The German Evangelical church in North America, which was formed in 1840 by ministers and missionaries of the Evangelical church of Prussia, registers 117 teachers in parochial schools, and sustains a pro-seminary and a theological seminary and college. Originally wholly German, it now has a considerable English element, for which provision is made in the publication of school books.

Moravians — The schools of the Moravians, while they are not numerous, have been maintained for more than one hundred years.

Hebrews — The Hebrews in the United States have availed themselves assiduously of the opportunities afforded by the public schools, where their children are noted for diligence in study and proficiency in scholarship. In their several communities they supplement the instruction given in these schools with special religious training and teaching in Biblical history and doctrine and Jewish literature and philosophy. This instruction has been extended from time to time, and now embraces many grades. Existing at first as scattered and distantly separated communities, the Hebrews were comparatively late in forming concerted organizations, but local efforts to instruct their youth were made earlier. A Hebrew Sunday school society celebrated its semi-centennial in Philadelphia in 1888. At a convention held in Cincinnati, Ohio, in 1879, a plan for organizing Jewish Sunday schools was presented, to which a considerable number of congregations gave their adhesion; and Sunday schools for religious instruction have become a common institution in numerous Jewish communities. The Hebrew Free School Association of New York was formed in 1875, and established schools in which Hebrew spelling and reading, translations of prayers and most of the Pentateuch, Biblical history and the first rudiments of grammar were taught. Its work, greatly enlarged and extended, is now carried on with great vigor by the Educational Alliance. Hebrew general schools were established in Philadelphia, and Maimonides college for the higher instruction was founded there about 1868, with a faculty of superior qualifications, but failed to attract many students. An effort was begun in 1872 for the union of all American Israelites, which resulted in the formation of the Union of American Hebrew Congregations. Under the auspices of this body the Hebrew Union college, at Cincinnati, Ohio, was founded in 1875. In 1876 the delegates of fifteen con-

gregations from different cities met in New York to consider plans for the founding and maintenance of a Jewish institution of learning, and for furthering the propagation of Jewish ideas. It advised the fostering and encouragement of the study and knowledge of the Hebrew language through congregational and general free schools, and other institutions, with the establishment of chairs for teaching science in the higher departments, or, if possible in the future, of an independent theological seminary. In 1886 the establishment of a theological seminary to train ministers "to understand, to enlighten, to obey, to learn and to teach, to observe, and to perform Jewish law," was proposed by the Rev. Dr. Morais. The organization of a seminary in the city of New York was effected in the same year, and the institution was opened in January, 1887. A charter having been obtained for the Jewish Theological seminary of America in 1902, this institution was merged in it, upon the condition that the new school should be run upon the lines of the old one. In April, 1903, a new building for the seminary, the gift of Mr. Jacob H. Schiff, was dedicated in the city of New York. The history of Jewish educational enterprises in recent years has been marked by continuous activity manifested in different parts of the country, in the establishment of industrial, technical, and agricultural schools; the provision of lecture courses on Hebrew and Biblical subjects, increase in the number of Sunday school associations, and the institution of normal instruction for Sabbath school teachers; the organization and work of Gratz college, Philadelphia; the establishment of a chair of Rabbinical literature in Columbia university; the work of the National Council of Jewish women, with the organization of circles for study and the maintenance of mission schools, kindergartens and sewing and industrial schools; the successful career of the Jewish Chautauqua, a summer school, and the activity of the Jewish publication and historical societies; in all of which the advancement of Hebrew knowledge and the elevation of the Hebrew peo-

ple who have come to live among us have been the prime objects sought.

Since the great immigration of Jews from Russia began, the Hebrews have undertaken the new task of caring for their incoming co-religionists by assisting them to the means of earning their livings, and helping them qualify themselves for American citizenship. In this effort they are aided by the fund instituted by the late Baron de Hirsch for the benefit of European Hebrews seeking new homes abroad, by the aid of which farm colonies and trade centres have been established, and educational facilities have been provided, with agricultural and trade schools.

One interesting feature of the educational work among the Jews is to be found in the large number of organizations laboring in the Hebrew communities of cities, where large numbers of children are cared for, under circumstances which indicate sacrifice on the part of their parents. One of the largest and most efficient of these organizations is the Educational Alliance in the city of New York, whose work for the moral and intellectual improvement of the quarter of the city principally inhabited by Jews is carried on in many departments. Its activities include kindergarten work, elementary and academic classes, classes in letters, science, commerce, domestic art and science, the fine arts and music, Jewish history, Hebrew, religious and moral work, Baron de Hirsch classes in English for immigrant children and adult foreigners, clubs, of which there are about fifty, lecture courses for which men of standard reputation in their several fields are engaged, and entertainments. The Alliance has an endowment fund of \$148,950, and valuable buildings. Its classes and clubs had a registered attendance in 1902 of 7,073 persons, and a gross attendance of 520,162.

Corresponding interest with that shown by the denominations here mentioned is taken by numerous smaller or more newly organized denominations, which have, or hope to have, schools of their own.

FREEDMEN'S SCHOOLS

The condition of the negroes set free during the Civil war at once attracted the attention of the denominational home missionary societies, and steps were taken without delay to care for their religious and educational needs. The American Missionary Association of the Congregational churches established a day school in 1861 for the contrabands that were gathered at Fortress Monroe. This was the beginning of the undenominational Hampton institute. The agents of the association followed the progress of the Union armies, opening schools wherever the opportunity was offered. In 1865 it began to establish permanent schools among the freedmen for the education of ministers and teachers, including, as its work developed, collegiate, normal and common schools, and in time departments for professional and technical instruction. It has also recently, as have other religious societies interested in education in the south, established schools for the white people living in the Southern Appalachian mountains. In 1903 it had six chartered institutions, 44 normal and graded schools and 14 common schools in the south, of which 10 were mountain schools for whites, returning in all 476 instructors and 14,429 pupils.

The American Baptist Home Mission Society began its educational work in the south in 1862, and in 1903 was aiding 34 schools for colored people, the Indians, and the Mexicans, 12 of which were chartered institutions of the higher grade, with 6,198 pupils. Two hundred and sixty-three teachers were employed in these schools.

The Freedmen's Aid and Southern Education Society of the Methodist Episcopal church, founded in 1866, has 14 theological and collegiate and 10 academic schools among the colored people, and 6 theological and collegiate and 16 academic schools among the mountain whites.

The Board of Missions to Freedmen of the Northern Presbyterian church returned, in 1903, 6 boarding schools, 12

coeducational schools, 9 academies, and 57 parochial schools, with 1,954 young men and women in the boarding schools.

The Committee of Colored Evangelization of the Southern Presbyterian church returned 4 colored schools of high and academic grade. It sustains an institute for the training of colored ministers at Tuscaloosa, Ala.

The Protestant Episcopal commission for work among the colored people sustains two divinity schools and two academies for their instruction.

The Fathers of St. Joseph's Society for Colored Missions of the Roman Catholic church have three institutions under their charge. More than 100 negro schools, with upwards of 8,500 pupils, are aided by the Commission for Catholic missions among the colored people and the Indians, which distributes the funds collected annually in behalf of these missions by order of the third plenary council of Baltimore.

Many other denominational societies sustain at least one school among the colored people.

In addition to the regular work of these colored schools, agricultural and industrial training and instruction in domestic occupations are given in many of them, where shops and model farms are provided.

Schools among the Indians in the Indian Territory, on the reservations and in Alaska; schools for the Chinese on the Pacific coast and in the large cities, and schools for foreign populations at different places where they have accumulated, should be mentioned as features of the work of a number of home missionary societies.

FOREIGN MISSION SCHOOLS

A full view of denominational activity in education cannot be obtained without reference to the schools conducted in other lands by foreign missionary societies. The larger of these societies have built up systems of schools ranging from the elementary to the collegiate grade, often having departments for industrial and professional instruction which have been very successful and have become influential. For the

most part they have gained the confidence of the people among whom they have been established, and are appreciated by their rulers.

CHARACTER AND RELATIONS OF THE DENOMINATIONAL COLLEGES

The grade and scope of the instruction given in the denominational colleges vary. A large proportion of them were started as pioneer institutions, in newly-settled districts, where population was sparse and resources were scanty. They were mainly dependent upon a farming population who were as yet hardly able to raise from the soil more than the means of the plainest subsistence. If they received outside help, it was from societies which were never able to respond in full to the calls made upon them, and whose resources at the utmost fell far short of the needs of those they sought to assist. During the period of their growth, there were no large capitalists able and disposed to make great gifts to them, although donors of more modest but insufficient sums were not few. These institutions were adapted by their managers to the wants and conditions of the communities in which they were situated. Preparatory departments were opened, and the courses of studies were enlarged as the constituents of the schools became qualified and ready to receive more advanced instruction. The status of a full college was kept constantly in view, but the progress towards it was often very slow. The preparatory department is still kept up in a considerable number of the institutions, but it has been rendered less necessary by the development of the public schools.

The older denominational colleges now teach all that is implied in the term college course in its usually accepted meaning—the Greek and Latin languages, mathematics, general history, topics in literature and philosophy, subjects bearing upon religious culture, and science more or less extensively and thoroughly according as they have means to procure apparatus and provide facilities for experiment. The scope of the instruction has been widened as knowledge

has increased and as new branches of education have been added and new methods developed. A few of them have become full universities, affording facilities for the study of a very large variety of subjects, and for independent research, and many others are advancing toward that standard.

The education of young women is well cared for. Schools especially for them are numerous, and are included, along with coeducational schools, in the enumeration of denominational academies and secondary schools. A considerable number of colleges and universities are open to them on equal terms with young men. The colleges especially for women, established and maintained by the religious denominations or conducted under denominational influence, have taken a high rank among institutions of that grade.

While these institutions have been started with the interests of the denomination primarily in view, and care has been taken in their management that its influence should be the prevailing one, it has not as a rule been their custom to impose denominational tests on their students; and in a large proportion of cases such tests have not been rigorously exacted from the teachers; it being simply required that their teaching shall not be contrary to the denominational principles. In most instances it is insisted upon that the college, though denominational, is not sectarian.

The relations of these colleges are generally with the district conferences, synods or dioceses, state or other local organizations, the missionary or educational societies, or with special associations formed within the denomination, but not often directly with the general body. Some of them have been founded by private parties and placed under the control of the denominational judicatory, which is exercised through representation on the board of trustees, or through visitatorial supervision. It is sometimes merely specified that a majority of the trustees shall be members of the denomination.

The majority of the denominational colleges belong to the class of what are called small colleges. It is not antici-

pated that they will ever attract large bodies of students or greatly enlarge their courses of study beyond the present limits, except to adopt such modifications as may be required from time to time to meet the advance of knowledge and changes in social conditions. But it is believed that they offer advantages in the closer intercourse they allow between the professors and the students, the opportunities they afford for individual instruction and development, and their accessibility to students who would never be able to attend one of the larger institutions, which will always make them useful and entitle them to a recognized place in the educational system.

THEOLOGICAL SEMINARIES

The preparation of suitably qualified ministers is shown in the records of the time to have been the primary and leading thought in the establishment of the earlier American colleges and high schools. In the first settlements, whether they were English, Dutch or German, the congregations were dependent upon their mother countries for supplies of ministers. But their religious leaders had the foresight to perceive that these sources would soon cease to suffice. In fact, they never did suffice; and in their efforts to meet the demands from the colonies, urgent appeals were made by the mother churches to their people to give their young men to this service; and mingled with these were expressions of regret that so few young men offered themselves to go abroad. The necessity for training ministers at home for home service became obvious, and prompted movements to create schools where candidates could be given the required instruction. The provision of ministers engaged the attention of the earlier ecclesiastical assemblies, and was a subject of earnest consideration in the early meetings of the Lutheran ministerium and the coetus of the Reformed church in Pennsylvania. Where special professorships of divinity were not at first instituted as such in the colleges the instruction given was shaped with reference to qualifi-

cation for the ministry; the president of the institution was usually a divine of distinguished ability and piety, whose whole influence would tend to the furtherance of religious study and work, and who was prepared to give special aid and counsel to students having the ministry in view. The sermons of President Dwight, of Yale college, were prepared and arranged with special reference to their serving as a course of instruction in divinity. The Hollis professorship of divinity in Harvard university was founded in 1721. A distinct theological seminary was founded by the Reformed Dutch church at New Brunswick, N. J., in 1784. The Roman Catholics established their first theological school in Baltimore, Md., in 1791. The American branch of the Associate church (Presbyterian) brought the Rev. John Smith from Scotland, who from 1778 to 1782, by appointment of the presbytery, "directed the studies of such as were pursuing a course with reference to the holy ministry," and having separated from the Scottish church in 1784, began a school in Pennsylvania in 1794, which is represented by the present theological seminary of the United Presbyterian church at Xenia, Ohio. The synod of the Associate Reformed church (now embodied in the United Presbyterian church) resolved in 1796 to establish a fund to sustain a professor of theology and to assist students; and a fund of \$5,000 having been collected by him in England, the seminary was opened in New York city in 1804, under the direction of the Rev. J. M. Mason, D. D. The Moravian Theological seminary, at Bethlehem, Penn., was established in 1807; the Congregational seminary, at Andover, Mass., in 1807, in consequence of dissatisfaction at the trend of the teaching in the divinity professorship at Harvard university; the seminary of the Presbyterians at Princeton, N. J., in 1811; that of the Lutherans at Hartwick, N. Y., in 1815; the Unitarian seminary at Cambridge, Mass., about 1817; the Baptist seminary at Hamilton, N. Y., in 1819 and the General Theological seminary of the Protestant Episcopal church in New York, in 1820. Sixty

seminaries had been established in 1860. The number increased rapidly after the Civil war, largely in consequence of increased demand for ministers to serve the emancipated negroes and for the continuously developing new settlements in the west. The report of the United States commissioner of education for 1901 gave a list of 150 theological schools, with 744 professors, 244 special or assistant instructors, and 7,567 students, of whom 181 were women. These seminaries returned 1,585 graduates in 1901. Of colored students there were 768, and of colored graduates 71.

The object of the theological seminaries is fundamentally to prepare students for the practical work of the Christian ministry. The courses of study are arranged with special reference to enabling the students to deal intelligently and competently with the duties appertaining to that calling, and with the questions that may arise in their pursuit of it. In a considerable proportion of the seminaries both required and elective courses are provided. The courses vary in detail in different seminaries and with different denominations, but are substantially alike in principle. The schools are usually open to students of different denominations. Candidates for admission are required to be graduates of some college or university or to present some other evidence of proficiency in collegiate studies, or to pass a satisfactory examination. The branches taught are primarily those relating to scriptural study, church history and Christian doctrine, with the languages of the Old and New Testaments, general history, literature, rhetoric; and studies in scientific methods of research, general philosophy, psychology, ethics, and other subjects deemed appropriate are often provided for in the required or elective courses. Attention is given to training in the practical work of the ministry, in which the theoretical instruction is often reinforced by opportunities afforded to students to assist pastors in neighboring cities, to act as ministerial supplies in vacant pulpits, to serve country congregations, or to engage in vacation pastoral or missionary work.

The seminaries sustain different relations to the governing bodies of the denominations with which they are affiliated. Not all of them are directly responsible to the general court of the church, although that is regarded as the most desirable plan. A considerable proportion of them are controlled by the synods or other local church organizations, and are responsible to the general bodies only through them. Some have been founded under private endowments, or by bodies not responsible to the church, and have sought its approval and patronage by forming contract relations with its boards. Other seminaries of private foundation are bound by stipulations in the original deeds holding them to the teaching of doctrines conformed to the standards of the church with which it is intended they shall be connected. In a few instances in recent years the general bodies of certain of the churches have encountered difficulty in enforcing the strict conformity of the teachings in seminaries not directly under their control to the standards of the church, and have been embarrassed in dealing with them. This experience has prompted efforts in several denominations to make new adjustments with the governing bodies of their theological seminaries, by the operation of which the supreme court may exercise an effective supervision over the teaching given in them. Several such readjustments have been made.

Besides the denominations of foreign origin, which offer theological instruction in their native languages and in English, the larger denominations having considerable constituencies of foreign nationality maintain theological schools or departments specially adapted to the needs of such nationalities. The Northern Presbyterians have two German theological seminaries. The Baptists have a German seminary, which is under the control of the triennial German Baptist convention. The Congregationalists have German and Scandinavian departments. The Methodist Episcopal church has a Swedish, a Norwegian-Danish, and two German theological institutions.

STATISTICS OF DENOMINATIONAL EDUCATIONAL INSTITUTIONS IN
THE UNITED STATES.

The following tables of statistics of the denominational universities, colleges, academies, secondary schools, and theological seminaries in the United States have been compiled from the report of the United States Commissioner of Education for 1901, and from the official denominational reports for later years.

In table I are given the statistics of the denominational universities and colleges, including the number of schools and the number of instructors and of students and the estimated aggregate value of the property and amount of productive funds for all the institutions of each denomination. Table II makes a similar showing for the denominational academies and secondary schools; and table III for theological seminaries.

Tables I and II include institutions for men, for both sexes, and for women alone.

A fourth table is added showing the colleges and schools of secondary grade which have been established in the south by various denominations and missionary societies for the education of the colored people and of the whites of the Appalachian mountains and other remote regions in the south, where the ordinary opportunities for education are very limited. It is given to illustrate the extent of denominational activity in that line of work. The numbers should not be added to those given in tables I and II, most of the institutions included in it being already represented in those tables.

TABLE I—*Statistics of Denominational Universities and Colleges*

DENOMINATION	Number of institutions	Number of instructors	Number of students	Value of grounds, buildings, furniture and scientific apparatus	Amount of productive funds
Adventist Church, Seventh Day	1	21	423	\$174,000	
Baptists	100	2,033	31,314	19,558,856	\$19,731,786
Free Baptist Church	6	66	1,037	649,972	776,532
Seventh Day Baptist Church	3	36	475	160,291	153,044
German Baptists	2	35	492	150,000	41,000
Brethren Church, the, National Conference of	1	10	191	.....	33,400
Christian Connection	8	66	938	272,000	201,800
Church of God	1	14	115	100,300	49,000
Congregationalists	38	1,334	17,716	12,422,497	23,825,216
Disciples of Christ (also designated Christians)	14	262	4,803	1,520,500	1,417,000
Evangelical Association	1	22	360	118,000	104,000
Friends	8	127	1,780	1,206,608	1,057,207
German Evangelical Synod of North America	1	7	107	50,300	4,000
Latter Day Saints	2	26	679	127,667	100,000
Lutherans	50	557	9,114	3,022,716	1,016,301
Methodist Episcopal Church	52	2,173	31,227	14,638,780	11,074,454
Methodist Episcopal Church, South	18	380	4,896	3,537,692	2,683,983
Methodist Protestant Church	3	86	720	354,000	80,000
Free Methodist Church	1	15	204	150,000	130,000
African Methodist Episcopal Ch.	4	74	1,516	310,500	25,000
African Methodist Episcopal Zion Church	1	15	350	12,650	150,000
Moravian Church	1	6	37	100,500	115,000
Presbyterian Church in the United States of America	39	731	9,365	8,619,756	7,248,423
Presbyterian Church in the United States	10	138	2,793	606,700	768,000
United Presbyterian Church in North America	6	87	1,430	468,800	525,553
Cumberland Presbyterian Ch.	7	78	1,373	784,600	400,000
Reformed Presbyterian Church (two bodies)	2	15	219	190,300	147,000
Associate Reformed Synod of the South	1	9	99	82,000	100,000
Reformed Church in America	2	55	546	571,000	749,967
Reformed Church in the United States	4	86	1,145	718,500	633,000
Protestant Episcopal Church	8	86	808	2,146,472	1,909,124
Roman Catholic Church*	64	1,431	12,287	20,590,277	1,735,184
United Brethren Church	7	87	1,544	425,900	90,740
United Brethren Church (Old Constitution)	2				
United Evangelical Church	3	31	294	84,508	140,820
Universalists	4	77	1,396	1,455,000	2,065,000
Total	475	10,276	141,733	\$95,281,642	\$79,281,534

* These numbers are from the report of the United States Commissioner of Education for 1901. They do not agree with those given in the Roman Catholic almanacs, which are computed upon a different basis and refer to a different system of classification. These were, for 1902, number of universities, 7; of seminaries, 81, with 3,402 students; number of colleges for boys, 163; number of colleges for girls, 629.

TABLE II—*Statistics of Denominational Secondary Schools and Academies*

DENOMINATION	Number of institutions	Number of instructors	Number of students	Value of grounds, buildings, furniture and scientific apparatus	Amount of productive funds
Advent Christian Church.....	1	7	87	\$15,000	
Advent Church, Seventh Day	4	31	868	136,000	
Second Adventists.....	1	2	144	28,500	
Baptists.....	105	828	15,041	4,006,667	\$1,509,078
Free Baptist Church.....	4	26	486	165,000	
Seventh Day Baptist Church..	2	239	145	10,000	
Baptists, German.....	4	39	815	110,000	
Christian and Disciples.....	11	49	1,512	61,000	
Congregationalists.....	45	225	2,792	1,233,115	
Durker Brethren.....	1	14	627	85,000	
Evangelical Association.....	1	1	34	40,000	
Friends.....	53	291	2,709	1,476,000	
Latter-day Saints.....	6	75	1,819	400,300	
Lutherans.....	43	263	3,949	1,303,600	58,000
Mennonites.....	3	19	496	73,208	
Methodist Episcopal Church..	60	593	11,074	3,824,300	1,093,959
Methodist Episcopal Church, South.....	38*	169	3,202	1,060,784	
Methodist Protestant Church.	1	3	151	4,000	
Free Methodist Church.....	6	25	703	108,000	
American Wesleyan Church..	1	6	22	16,161	15,000
African Methodist Episcopal Church.....	3	11	303	75,000	
Colored Methodist Episcopal Church.....	7				
"Methodist".....	11	85	1,529	120,000	
Moravian Church.....	4	26	483	168,000	
New Jerusalem, Church of the.	2	7	101	65,000	
Presbyterian Church (including both the northern and south- ern branches).....	92	396	4,885	2,345,410	
United Presbyterian Church in North America.....	4	19	865	116,000	
Cumberland Presbyterian Church.....	6	18	1,026	65,000	
Reformed Presbyterian Ch....	1	8	220	25,000	
Reformed Church in America..	5	18	300	10,000	10,500
Reformed Church in the United States.....	7	57	740	165,000	25,000
"Protestant" schools.....	4	14	380		
Protestant Episcopal Church... Roman Catholic Church.....	88	664	4,882	5,305,497	
Schwenkfelders.....	361	1,912	17,171	13,361,537	
Unitarians.....	1	9	245	50,000	
Unitarians.....	2	4	49		
Universalists.....	2	14	330	162,000	
United Brethren.....	5	36	809	84,000	
Total.....	995	6,203	80,994	\$36,274,079	\$2,711,537

* The Year Book of the Methodist Episcopal Church, South, for 1903 gives the number of secondary schools as more than 100, but furnishes no statistical details.

TABLE III—*Statistics of Theological Seminaries*

DENOMINATION	Number of institutions	Number of instructors	Number of students	Value of grounds and buildings	Amount of productive funds
Baptists.....	9	77	1,088	\$1,137,625	\$2,952,107
Free Baptist Church.....	3	11	58	3,000	63,000
Seventh Day Baptist Church..	1	6	9	.....	35,232
Christian Connection.....	2	11	43	20,000	69,058
Congregationalist.....	10	105	423	1,161,783	3,482,325
Disciples of Christ.....	4	13	387	37,500	80,000
Evangelical Association.....	1	2	45	.....	20,000
German Evangelical Synod of North America.....	1	4	65	150,000	
Hebrews.....	2	20	99	110,000	500,000
Lutherans.....	23	87	1,021	1,600,600	768,464
Methodist Episcopal Church...	13	58	828	1,961,302	1,953,060
Methodist Episcopal Church, South.....	1	8	52		
Methodist Protestant Church.	3	24	66	10,000	4,000
Free Methodist Church.....	1	2	10		
American Wesleyan Church..	1				
African Methodist Episcopal Church.....	1	8	35	10,000	
Moravian Church.....	1	6	27	100,000	100,000
New Jerusalem, Church of the..	1	4	6	60,000	152,000
Presbyterian Church in the United States of America..	13	80	636	2,188,015	5,162,417
Presbyterian Church in the United States.....	5	25	161	310,000	658,541
United Presbyterian Church in North America.....	2	9	93	156,000	465,000
Cumberland Presbyterian Ch.	1	8	51	.....	80,000
Reformed Presbyterian Church (two branches).....	2	3	11	20,000	87,013
Associate Reformed Synod of the South.....	1	3	6	.....	32,000
Reformed Church in America..	2	13	53	270,000	579,773
Reformed Church in the United States.....	4	33	135	125,000	215,000
Christian Reformed Church..	1	4	21		
Protestant Episcopal Church...	13	84	363	2,695,197	3,532,574
Roman Catholic Church.....	28	221	1,836	3,773,000	747,300
Unitarians.....	2	20	52	25,281	499,686
United Brethren.....	1	4	50	38,000	60,000
Universalists.....	3	28	49	85,000	165,000
"Non-sectarian".....	2	14	180	165,000	47,610
Total.....	158	995	7,959	\$16,212,303	\$22,511,160

Total statistics of denominational universities, colleges, academies, secondary schools, and theological seminaries in the United States :

Whole number of institutions	1,628
Whole number of instructors	17,474
Whole number of students	230,686
Total value of property	\$147,768,024
Total amount of productive funds	<u>104,504,231</u>

These exhibits can be regarded as only approximate, and generally falling short of the actual numbers. Many schools entitled to be classed as denominational are not represented in the general reports. Discrepancies are not infrequent, and omissions of important items sometimes occur, even in officially published reports. However, the conditions are constantly and rapidly changing in the direction of growth. The facilities of the institutions are enlarging, the numbers of students are increasing, new properties are added from year to year; and large additions are made, by gifts and bequests, to productive funds, with a frequency and liberality which at the present time far exceed anything ever before recorded in the history of American education.

TABLE IV—*Statistics of Denominational Secondary and Higher Schools for Colored Students, and Other Missionary Schools in the South*

DENOMINATION	Number of schools	Number of instructors	Number of students	Value of grounds, buildings, furniture and scientific apparatus	Amount of productive funds
Baptists.....	24	337	6,098	\$864,500	\$1,394,382
Free Baptist Church.....	1	7	122	50,000	
Christian Connection.....	1	8	147		
Congregationalists.....	40	408	12,119	399,500	1,663,052
Disciples of Christ.....	1	8	93	50,000	
Friends.....	2	21	445	25,000	
Methodist Episcopal Church.....	43	434	10,329	883,800	
Methodist Episcopal Church South*.....	2	20	538	78,733	
African Methodist Episcopal Church.....	6	87	1,810	315,050	25,000
African Methodist Episcopal Zion Church.....	5	20	682	165,000	
Colored Methodist Episcopal Church.....	7				
Presbyterian Church (northern and southern branches)....	10	109	2,280	479,000	
United Presbyterian Church in North America.....	2	70	1,007	110,000	
Cumberland Presbyterian Church, colored.....	1				
Reformed Church in America..	1				
Protestant Episcopal Church...	7†	26	784	.....	14,500
Roman Catholic Church.....	2	16	808		
Universalists.....	1	2	70	1,500	
Total.....	156	1,573	37,332	\$2,666,583	\$3,096,934

In addition to these institutions, many local and elementary schools are taught in connection with mission stations among the colored people and the mountain whites, and several industrial schools are sustained.

* In co-operation with the Colored Methodist Episcopal Church.

† Including three theological departments, returning 6 instructors and 34 students.

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