

Gratuitous, Secular, and Compulsory Features.

tice to open or close the public schools with Bible-reading and prayer.¹ Singing of religious hymns by the entire school is still more common."^{2, 3}

The influence of the schools is wholly on the side of morality and religion. Religious teaching, however, is entirely entrusted to church and family agencies; but the Commissioner informs me that these maintain very full provision for the work.

The Roman Catholics, however,—as do the Dutch Reformed and Episcopal Churches,—maintain extensively denominational schools.⁴ Indeed, it has been said "that the higher education of the States in all departments is in fact given for the most part, not in tax-supported schools or 'common' schools of whatever grade, but in self-supporting voluntary schools, whether public or private."⁵ In truth, arrangements for religious teaching are a source of discontent in the United States;⁶ especially to the Roman Catholics. They are not upon a basis which satisfies all, or virtually all; and cannot be deemed permanent.⁷ It may be worth remembering that, in writing upon "National Education in America," the "Quarterly Review" of April, 1875, states, "in no country, indeed, as yet has it been found possible to maintain, permanently, a system of unsectarianly Christian common schools against the pleas and persistence of the Roman Catholics."⁷

The majority of the States and Territories have no compulsory laws;⁸ and where such laws exist they are not uniform, and the obligatory terms are very limited.^{8, 9} The table at the end of this section supplies particulars also respecting employment of uneducated children.¹⁰

"The attempt has been made in a number of cities to maintain special schools for 'wastrels,' but the more general practice is to gather them so far as possible into the regular schools, and make such allowance for them as their circumstances require."¹¹

An American authority asserts—"enlightenment, not coercion, is our resource;"¹² but the results are unsatisfactory,¹³ although the desire that children attend school may be great.¹⁴

Of the school population on 30 June, 1884, of 16,794,402, there are only 10,738,192 enrolled in the public¹⁵ and 605,517¹⁶ in the private schools: with but an average attendance in the public schools of 6,693,928.¹⁵ So that nearly one-third of the school children of the country are out of school altogether,¹⁶ and only a little more than three-fifths of those enrolled on the public registers are in regular attendance. As a result of non-attendance, and of irregular attendance, there are according to late returns, 6,239,958 illiterates over ten years

¹ At Boston. Schools opened every morning by reading portion of Scripture without note or comment; and there are no other religious exercises. S. and R.I., 6 Sept., 1884. For Philadelphia, S. and R.I., 7 Oct., 1884. For Kansas, C. rep., 1885, p. 21.

In Dakota, "the Bible may not be excluded from any public school, nor deemed a sectarian book; and the law requires that the highest standard of morals shall be taught."—C. rep., 1885, pp. 292 and 293.

² See Statement, p. 18.

³ But see (a) I.E.C., vol. 16, p. 183; and (b) Dr. R., pp. 5-7.

⁴ See also Q.R., p. 445.

⁵ See Dr. R., p. 6.

⁶ See also (a) Statement, p. 18; and (b) Q.R., pp. 445 and 446.

⁷ See Q.R., pp. 445 and 446. See also Dr. R., p. 7; and also Lord Macaulay's remarks on the polity and power of the Church of Rome, and of her possible undiminished vigour "when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."—Essays, &c., 1885, p. 542.

The Commissioner claims, however, that "religious friction as an accompaniment of the educational work, is local and spasmodic; and so far has been easily met and overcome."

⁸ C. rep., 1884, p. 30 and seq., and Table pp. 81, 82 *infra*. Note contrast espec. between American and German systems. See also Dr. R., p. 9, and espec. Dr. Philbrick, p. 185.

Note discussion at Kentucky State Teachers' Association, 26 and 28 Dec., 1883. "In the course of the discussion the question of compulsory education came up, but did not seem to be well received, some approving and some opposing."—C. rep., 1885, p. 103.

⁹ Compare Table pp. 81, 82 *infra* at end of this section, with N.Z. 1877 Act, secs. 89 and 95; and 1885 Act, secs. 6-8.

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¹⁰ See C. rep., 1884, p. 30 and seq. See also—

(a) See rep., 1885;

(b) M. rep., pp. 13-15;

(c) S. and R.I.;

(d) Circular of Information, on Compulsory Education, issued by Bureau, containing history, opinions, &c., p. 10;

(e) Q.R., p. 425.

¹¹ See C. rep., 1885, p. 86, where there are some details of the work.

¹² Horace Mann; see "Education," Sept. and Oct., 1880, p. 36; and see mode adopted at Boston, S. and R.I., 6 Sept., 1884.

¹³ C. rep., 1885, pp. 13 and 27; and 1884, pp. 15, 77, and 293. See also—

(a) I.E.C., vol. 16, pp. 182, 183, and 211; vol. 14, p. 574;

(b) S. and R.I., 14 Oct., 1884; but see 21 Oct., 1884;

(c) London *Daily Telegraph*, 19 March, 1885;

(d) Q.R., pp. 430 and 431; and espec.

(e) Ex-Commissioner Eaton's opinion.—"Journal of Ed.," 1 Oct., 1886, p. 420. See also—

(f) C. rep., 1885, p. 85.

¹⁴ See for instance—

(a) M. rep., p. 17;

(b) Dr. R. rep., p. 6;

(c) S. and R.I., 21 Oct. and 6 Sept., 1884.

¹⁵ C. rep., 1885, pp. 13 and 27. "But, speaking of cities, it appears evident that an average attendance at schools, public and private, of not less than 90 per cent. of the youth included in the ordinary ages of school attendance should be maintained."—C. rep., 1885, p. 84.

¹⁶ C. rep., 1885, pp. 13 and 27. See also S. and R.I., 14 Oct., 1884, and compare with N.Z. Ninth Annual Rep., 1886.

But in some States the average is much more or much less: thus New York, 90 per cent. of those enrolled.—C. rep., 1885, 196. Maryland and Virginia instances of much less, pp. 118 and 277.