

tions every student, unless of course he has some conscientious objection, is expected to attend. The service seldom or never contains anything of a sectarian character, and arrangements are sometimes made for having it conducted by the clergy of various denominations in turn. Even among the professedly neutral new State universities, there are some which, like the University of Michigan, have daily prayers. There are of course persons who think that an unsectarian place of education cannot be a truly Christian place of education, and Cornell University in its early days had to face attacks directed against it on this score.<sup>1</sup> But the more prevalent view is that a university ought to be in a general sense religious without being sectarian.<sup>2</sup> An interesting experiment in unsectarian religious worship has for some time past been tried at Harvard. Attendance at the college chapel, formerly compulsory, is now voluntary, and short morning daily services with extempore prayers are conducted by the chaplains, who are eminent ministers of different denominations, serving in turn for a few weeks each. The late Dr. Phillips Brooks was one of them; and his short addresses profoundly impressed the students. About one-third of the total number of undergraduates usually attend.

*The Provision of University Education for Women.*—The efforts made and experiments tried in this matter furnish ma-

<sup>1</sup> At Cornell University there exists a Sunday preachership endowed with a fund of \$30,000 (£6000), which is used to recompense the services of distinguished ministers of different denominations, who preach in succession during twenty-one Sundays of the academic year. The founder was an Episcopalian, whose first idea was to have a chaplaincy limited to ministers of his denomination, but the trustees refused the endowment on such terms. The only students who absent themselves are Roman Catholics.

<sup>2</sup> This idea is exactly expressed in the regulations for the recent great foundation of Mr. Leland Stanford in California. It is declared to be the duty of the trustees "to prohibit sectarian instruction, but to have taught in the University the immortality of the soul, the existence of an all-wise and benevolent Creator, and that obedience to His laws is the highest duty of man." The founders further declare, "While it is our desire that there shall be no sectarian teaching in this institution, it is very far from our thoughts to exclude divine service. We have provided that a suitable building be erected, wherein the professors of the various religious denominations shall from time to time be invited to deliver discourses not sectarian in character." On the other hand, the still more recent foundation of Mr. Rockefeller at Chicago prescribes that "at all times two-thirds of the trustees and also the president of the university and of its said college shall be members of regular Baptist churches—and in this particular the charter shall be for ever unalterable." All professorships, however, are to be free from any religious tests.

terial for a treatise. All I have space to mention is that these efforts have chiefly flowed in two channels. One is the admission of women to co-education with men in the same places of higher education. This has gone on for many years in some of the denominational colleges of the West, such as Oberlin and Antioch, in Ohio. Both sexes have been taught in the same classes, meeting in the hours of recreation, but lodged in separate buildings. My informants all commended the plan, declaring that the effect on the manners and general tone of the students was excellent. The State universities founded of late years in the West are by law open to women as well as to men. The number of women attending is always smaller than that of men, yet in some institutions it is considerable, as for instance at the University of Michigan at Ann Arbor there were, in 1889-90, 369 women and 1789 men, and in the University of Minnesota, 232 women and 770 men, while Oberlin had 901 women and 812 men. The students live where they will, but are taught in the same classes, generally, however, sitting on the opposite side of the class room from the men. The evidence given to me as to the working of this system in the Universities of California and Michigan, as well as in Cornell University, was favourable, save that the young men sometimes find the competition of the girls rather severe, and call them "study machines," observing that they are more eager, and less addicted to sports or to mere lounging.

In the Eastern States the tendency has been to establish universities or colleges exclusively for women, and cases are known to me in which institutions that received both sexes ended by having a distinct department or separate college for women. There are persons even in the East who would prefer the scheme of co-education, but the more general view is that the stricter etiquette and what is called the "more complex civilization" of the older States render this undesirable.<sup>1</sup> The total number of colleges specially for women is given in the Education Report for 1889-90 at 179, with 577 male and 1648 female instructors, and 24,851 students, of whom 11,811 were in the "collegiate department." Most of these colleges, how-

<sup>1</sup> As the late Mr. George William Curtis wrote three years ago: "It is now settled that Juliet may study, but shall she study with Romeo?—that is a question which gives even Boston pause."

ever, might more fitly be described as upper schools. The number of degrees conferred was 978. Among these colleges the best known, and apparently the most complete and efficient,<sup>1</sup> are Vassar, at Poughkeepsie, New York; Wellesley and Smith in Massachusetts; Bryn Mawr in Pennsylvania. I visited the two former, and was much impressed by the earnestness and zeal for learning by which both the professors and the students seemed to be inspired, as well as by the high level of the teaching given. They have happily escaped the temptation to which some similar institutions in England seem to yield, of making everything turn upon degree examinations. Harvard has established, in what was called its Annex, but is now more generally known as Radcliffe College, a separate department for women, in which the university professors lecture. I have no adequate data for comparing the quality of the education given to women in America with that provided by women's colleges, and especially by Girton and Newnham, in England, but there can be no doubt that the eagerness to make full provision for women has been keener in the former country, and that a much larger number avail themselves of what has been provided.

*General Observations.*—The European reader will by this time have perceived how hard it is to give such a general estimate of the educational and social worth of the higher teaching in the United States as one might give of the universities of Germany, England, and Scotland. In America the universities are not, as they are in those countries, a well-defined class of institutions. Not only is the distance between the best and the worst greater than that which in Germany separates Leipzig from Rostock, or in England Cambridge from Durham, but the gradations from the best down to the worst are so imperceptible that one can nowhere draw a line and say that here the true university stops and the pretentious school begins.<sup>2</sup> As has been observed already, a large number present

<sup>1</sup> In 1889-90 Wellesley had 660 students, with 79 professors and teachers (72 women and 7 men), and \$175,000 of productive funds. Smith College had 541 students, 32 instructors (18 women and 14 men), and \$422,739 of productive funds. Vassar had 325 students, 35 instructors (27 women and 8 men), and \$574,332 of productive funds.

<sup>2</sup> Even in Europe it is curious to note how each country is apt to think the universities of the other to be rather schools than universities. The Germans call Oxford and Cambridge schools, because they have hitherto given compar-

the external seeming and organization—the skeleton plan, so to speak—of a university with the actual performance of a rather raw school.

Moreover, the American universities and colleges are in a state of transition. True, nearly everything in America is changing, the apparently inflexible Constitution not excepted. But the changes that are passing in the universities are only to be paralleled by those that pass upon Western cities. The number of small colleges, especially in the Mississippi and Pacific States, is increasing. The character of the Eastern universities is being constantly modified. The former multiply, because, under the Federal system, every State likes to have its own universities numerous, and its inhabitants independent of other States, even as respects education; while the abundance of wealth, the desire of rich men to commemorate themselves and to benefit their community, and the rivalry of the churches, lead to the establishment of new colleges where none are needed, and where money would be better spent in improving those which exist. Individualism and *laissez faire* have, in this matter at least, free scope, for a State legislature is always ready to charter any number of new degree-giving bodies.<sup>1</sup> Meanwhile, the great institutions of the Atlantic States continue to expand and develop, not merely owing to the accretion of wealth to them from the liberality of benefactors, but because they are in close touch with Europe, resolved to bring their highest education up to the European level and to keep pace with the progress of science, filled with that love of experiment and spirit of enterprise which are so much stronger in America than anywhere else in the world.

Not the least interesting of the phenomena of to-day is the struggle which goes on in the Middle and Western States between the greater, and especially the State universities, and the small denominational colleges. The latter, which used to have the field to themselves, are now afraid of being driven

actively little professional and specialized teaching. The English call the Scotch universities schools because many of their students enter at fifteen.

<sup>1</sup> The New York legislature recently offered a charter to the Chautauqua gathering, one of the most interesting institutions in America, standing midway between a university and a camp-meeting, and representing both the religious spirit and the love of knowledge which characterize the better part of the native American masses.

off it by the growth of the former, and are redoubling their exertions not only to increase their own resources and students, but — at least in some States — to prevent the State university from obtaining larger grants from the State treasury. They allege that the unsectarian character of the State establishments, as well as the freedom allowed to their students, makes them less capable of giving a moral and religious training. But as the graduates of the State universities become numerous in the legislatures and influential generally, and as it is more and more clearly seen that the small colleges cannot, for want of funds, provide the various appliances — libraries, museums, laboratories, and so forth — which universities need, the balance seems likely to incline in favour of the State universities. It is probable that while these will rise towards the level of their Eastern sisters, many of the denominational colleges will subside into the position of places of preparatory training.

One praise which has often been given to the universities of Scotland may be given to those of America. While the German universities have been popular but not free, while the English universities have been free<sup>1</sup> but not popular, the American universities have been both free and popular. Although some have been managed on too narrow a basis, the number has been so great that the community have not suffered. They have been established so easily, they have so fully reflected the habits and conditions of the people, as to have been accessible to every stratum of the population. They show all the merits and all the faults of a development absolutely uncontrolled by government, and little controlled even by the law which binds endowments down to the purposes fixed by a founder,<sup>2</sup> because new foundations were constantly rising, and new endowments were accruing to the existing foundations. Accordingly, while a European observer is struck by their inequalities and by the crudeness of many among them, he is also struck by the

<sup>1</sup> Free as regards self-government in matters of education, for they were tightly bound by theological restrictions till A.D. 1871.

<sup>2</sup> The law of most American States has not yet recognized the necessity of providing proper methods for setting aside the dispositions made by founders when circumstances change or their regulations prove unsuitable. Endowments, if they continue to increase at their present rate, will become a very doubtful blessing unless this question is boldly dealt with.

life, the spirit, the sense of progress, which pervade them. In America itself educational reformers are apt to deplore the absence of control. They complain of the multiplication of degree-giving bodies, and consequent lowering of the worth of a degree. They point to the dissipation over more than thirty colleges, as in Ohio, of the funds and teaching power which might have produced one first-rate university. One strong institution in a State does more, they argue, to raise the standard of teaching and learning, and to civilize the region which it serves, than can be done by twenty weak ones.

The European observer, while he admits this, conceives that his American friends may not duly realize the services which these small colleges perform in the rural districts of the country. They get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain, indeed, and humble, but dignified even in her humility, before the eyes of a rustic people, in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. They give the chance of rising in some intellectual walk of life to many a strong and earnest nature who might otherwise have remained an artisan or storekeeper, and perhaps failed in those avocations. They light up in many a country town what is at first only a farthing rushlight, but which, when the town swells to a city, or when endowments flow in, or when some able teacher is placed in charge, becomes a lamp of growing flame, which may finally throw its rays over the whole State in which it stands. In some of these smaller Western colleges one finds to-day men of great ability and great attainments, one finds students who are receiving an education quite as thorough, though not always as wide, as the best Eastern universities can give. I do not at all deny that the time for more concentration has come, and that restrictions on the power of granting degrees would be useful. But one who recalls the history of the West during the last fifty years, and bears in mind the tremendous rush of ability and energy towards a purely material development which has marked its people, will feel that this uncontrolled freedom of teaching, this multiplication of small institutions, have done for the country a work which a few State-regulated universities might

have failed to do. The higher learning is in no danger. The great universities of the East, as well as one or two in the West, are already beginning to rival the ancient universities of Europe. They will soon have far greater funds at their command with which to move towards the same ideal as Germany sets before herself; and they have already what is better than funds — an ardour and industry among the teachers which equals that displayed fifty years ago in Germany by the foremost men of the generation which raised the German schools to their glorious pre-eminence.

It may be thought that an observer familiar with two universities which are among the oldest and most famous in Europe, and are beyond question the most externally sumptuous and beautiful, would be inclined to disparage the corresponding institutions of the United States, whose traditions are comparatively short, and in whose outward aspect there is little to attract the eye or touch the imagination. I have not found it so. An Englishman who visits America can never feel sure how far his judgment has been affected by the warmth of the welcome he receives. But if I may venture to state the impression which the American universities have made upon me, I will say that while of all the institutions of the country they are those of which the Americans speak most modestly, and indeed deprecatingly, they are those which seem to be at this moment making the swiftest progress, and to have the brightest promise for the future. They are supplying exactly those things which European critics have hitherto found lacking to America: and they are contributing to her political as well as to her contemplative life elements of inestimable worth.

## CHAPTER CVI

### THE CHURCHES AND THE CLERGY

IN examining the National government and the State governments we have never once had occasion to advert to any ecclesiastical body or question, because with such matters government has in the United States absolutely nothing to do. Of all the differences between the Old World and the New this is perhaps the most salient. Half the wars of Europe, half the internal troubles that have vexed European states, from the Monophysite controversies in the Roman Empire of the fifth century down to the Kulturkampf in the German Empire of the nineteenth, have arisen from theological differences or from the rival claims of church and state. This whole vast chapter of debate and strife has remained virtually unopened in the United States. There is no Established Church. All religious bodies are absolutely equal before the law, and unrecognized by the law, except as voluntary associations of private citizens.

The Federal Constitution contains the following prohibitions:—

Art. VI. No religious test shall ever be required as a qualification to any office or public trust under the United States.

Amendment I. Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof

No attempt has ever been made to alter or infringe upon these provisions. They affect the National government only, placing no inhibition on the States, and leaving the whole subject to their uncontrolled discretion, though subject to the general guarantees against oppression.

Every State constitution contains provisions generally similar to the above. Most declare that every man may worship