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BIBLE IN SCHOOL—AN ABLE DEFENSE.

It is seldom the privilege of a congregation assembled in church for worship to listen to so complete and statesmanlike defence of a great national interest as that of Dr. M. Bross Thomas delivered as the sermon of the day at Highland Park Presbyterian Church on Sunday morning, Dec. 1st.

The text chosen was Jeremiah 19:15. After a brief exposition of the text and the times of the prophet when uttered, Dr. Thomas made a statement of the action of the Management Committee of the Chicago School Board in excluding the Bible from the public schools. He stated the alleged grounds of this action as:

(a) that "a large majority of the people of the city are opposed to the Bible in the schools." (Rev. R. A. White.)

(b) That the Bible is sectarian. "I believe that any book of a sectarian character should be eliminated." (Dr. Tobias Schanfarer.)

Proceeding from these statements, Dr. Thomas remarked:

(1) "There is no proof that a majority of the people desire the exclusion of the Bible. I do not believe that they do. But if so, then by the very nature of our form of government, which is based on the principle of the rule of majorities, we must submit, although we may deplore the result."

(2) "The first ground on which the exclusion is justified logically leads to the exclusion of other books besides the Bible."

(a) "The natural sciences—these are used now to teach the doctrine of evolution, sometimes an atheistic or materialistic doctrine. But the majority do not believe in a materialistic doctrine, and many, perhaps a majority, do not believe in evolution at all. On this ground, therefore, such books should be excluded."

(b) "English Literature—Chaucer, Spenser, Milton, Shakespeare, Wordsworth, Tennyson, are saturated with the Bible—its facts and truths. Hence if the Bible goes, they also ought to go."

(c) "European History—This is treated from two radically different points of view, the Roman Catholic and the Protestant. If the Romanist objects you must not present it from

a Protestant point of view, and vice versa.

(3.) "The Bible is not sectarian. A sect is a part. The various denominations may be called sects, or parts, of Christendom. But the Bible is accepted by all. I do not contend for any partial or denominational teaching of the Book. Let the Bible be its own interpreter. Moreover, that the Bible is not sectarian is shown by its appeal to, and power over the mind and head of the race—the savage man as well as the civilized."

(4.) "The Bible has, to say the least, as good a right to a place in our public schools as any other book of history, literature, and morals.

Its ground work is historic; and what a history! including the greatest characters and events.

"It surpasses all the other literature. Prof. Moulton claims that a consensus of opinion of the critical students of comparative literature would pronounce in favor of the book of Job as being the greatest literary work of the world."

"And its ethics are unequalled."

(5.) "But who are those composing the Committee who have thrown out the Bible? One is a rationalistic clergyman who classes the Bible with the Koran and the Vedas. Another is the leader in a work of reform who excludes religion as an elemental motive power. Others are Jews."

"But we are a Christian people. Our nation was founded on the religion of the Bible. Church and school house have gone side by side in its progressive growth."

"Christianity is one of the three elemental forces which have produced the civilization of Europe and America. The other forces have come from Greece and Rome. Greece has moulded our intellectual life and Rome our governmental. If we exclude the one there is as much reason for excluding the others."

"But true scientific investigation leads, step by step back, into the origin of all this. We cannot therefore exclude the Bible from our schools if we would understand the complex forces which make up our modern life."

The above is but a brief statement of a very eloquent and able treatise on this important public question. It is to be regretted that a full report of every word of the sermon cannot be given. Editor News-Letter.

Our Outlook

NATIONAL MONEY JUGGLING.

The thimble-rigging of finance is more mysterious than the tricks of the most successful master of magic.

The country faces a sudden arrest of money circulation. The banks refuse to pay out cash and substitute notes of credit.

Meantime the national banks hold \$240,000,000 of government money. The government does not demand it and put it into circulation but proceeds to borrow \$100,000,000 of the people and deposit this also with the national banks.

The government pays three per cent interest on the bonds represented by the borrowed hundred millions and deposits it, without interest, in the national banks who loan it to the people at six or seven per cent.

This splendid piece of financing is said to have relieved the market and it seems that the banks have begun to pay out cash again instead of notes or checks.

But this kind of traffic in the medium of exchange is a tremendous tax on legitimate trade and there must certainly come, sooner or later, a day of reckoning.

FLORENCE NIGHTINGALE HONORED.

To add to the lustre of the name of Florence Nightingale is about an equivalent to painting the lily.

But in conferring on that distinguished lady the first decoration of the Order of Merit ever given by him to a woman, King Edward of England has done credit to his judgment.

Florence Nightingale is now eighty-seven years old. Her name is indelibly written in the hearts of the soldiers of all the world's armies, as the pioneer in the beneficent ministry of women as nurses in the battle fields.

King Edward's decoration of the Order of Merit has been confirmed only on nineteen men and now to one woman the number reaches the twenty mark.

Should you have the least possible trouble in having your laundry work done you can overcome it by sending it to the

RELIABLE LAUNDRY,
High Class Launderers, Telephone 107.
"We are here for a purpose."

DEFRAUDING PUBLIC SCHOOLS.

"The Bible now stands officially barred from public schools." In these words the Record-Herald announces the denuding of the public schools of Chicago of their most priceless heritage and richest source of learning.

Unless the action of the managing Committee of the Chicago School Board is revised by the Board itself, no portion of the Bible will henceforth be permitted to be used in the public schools of that city.

We cannot think of any one thing that would so quickly tend to the denationalization of the United States as a persistent following of such a course.

To forbid the study of Roman History or Grecian literature would be to narrow the vision and limit the education of young America. But to deprive them of the history and identity of their own country as a factor in Christian civilization is to defraud them of their birthright and to teach them that the essential principles and basic laws of their own nation are dangerous and false.

This is not only anarchism, but it means a national school of anarchism.

Christianity is not a myth or a fable. As a great historic fact it is the most vital of all history for school life. The Bible which is the accepted history of a great nation and of the Christian system, is the fountain head of our laws and our literature. Our poetry, our art and our music would be shorn of the greater half of their beauty and power if the influence of this book were eliminated.

Yet all this is to be shut out of the schools of the people for two alleged reasons. First: the Bible is a sectarian book, and second: some people object to it.

Let us say at once that the man or woman who can see nothing in the Bible for our youth but sectarian interpretations is utterly unfit for a public teacher—much less for the position of employer of teachers. The Bible is the book of the whole Christian world and its supremacy in all the world's literature is acknowledged by the world's ablest scholars.

But if the Bible is to be withheld from the great body of school pupils because some people object to it, perhaps the Chicago Committee will tell us where such a basis of action is going to land us in regard of school books generally?