

# NORTH SHORE NEWS-LETTER

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## WHY THE BIBLE SHOULD NOT BE READ IN THE PUBLIC SCHOOLS.

We are in receipt of a well printed 16 page pamphlet bearing the above title. No publisher's name is given and no authority for its publication is announced except the words "Committee on Church and State," "C. C. A. R." Presumably these four initials stand for "Central Conference American Rabbis."

With this assumption we may regard the pamphlet as a Jew's protest against the Christian Bible in the schools.

The arguments presented are not new but they are fairly and moderately stated.

The two main points contended for are that religious education is not the function of public schools and that the public should not be taxed for any teaching which is opposed to the conscience or rights of any.

The pamphlet contains a number of quotations many of which are not germane to the main question involved in its title.

A full answer to the pamphlet is not within the limits of an article for a paper like ours unless the question became a local issue, but it may be briefly said that the question of the Bible in the schools does not rest chiefly, if at all, upon the subject of religious instruction.

The Bible in the school, has always been in the American school, as a necessary book of history and literature and it would be a most unseemly and inconsistent thing for a nation, founded upon Christianity, with its courts of law and its government resting upon Christian principles, to rule out of its schools the book from which these principles are learned.

It may be, probably is, true that occasionally a sectarian teacher uses the Bible reading to inculcate sectarian doctrine. That should be forbidden by the respective school boards. But to object to the use of a book of such priceless value in history, poetry and literature is emphatically sectarian and bigoted.

Then, as to the taxation and conscience question, the pamphlet twice quotes Jefferson's well known maxim that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical."

Everyone knows that to carry out this rule literally, education would have to be limited to mathematics.

No other subject is free from opinion, and even on this we differ as to the best text books and the cost of them.

The general spirit of public school law is the attainment of the greatest good for the greatest number and this in accordance with the general tenor and principles of our government.

If a foreign Jew, or an atheist, comes to this country and finds certain general lines of educational law in operation, shall we pause and ask his opinion when he comes to share our privileges?

There are thousands of citizens who do not believe in many things taught of our American government. There are Americans who do not believe in a Republican party, others who do not believe in a Democrat party. Shall we relieve from taxation the man who objects that a teacher by his personal influence interprets government in favor of one or other party?

There are many whose conscience are hurt because we teach that the earth is round. Shall we cease to teach it because some believe the earth is flat?

Stanly Matthews is quoted as saying "the child belongs to its parents and there can be no example of this sort of right more legitimate and noble, than that of the right of the father to the child."

This quotation is used to show that no child should be subject to any teaching which the parent does not approve. And yet our government, democratic as it is, goes to the length of dictating, not only as to what shall be taught but the very terms on which a child shall enter a public school, including a condition involving a physical operation upon the body of the child whether the parent believes in vaccination or not.

Once more, we repeat, that the pamphlet under consideration is a sectarian protest against a great existing common good, not a citizen's protest against a sectarian use of it.

Banish the Bible from the public schools and you would deprive our children of the key to the greater part of our poetry and literature. You would make it impossible for them to study the great history of the Hebrew and Christian nations in their development thorough the ages, or to know of the foundation of our own country.

## CHILDREN'S GIFTS FOR THE CHILDREN'S HOME.

The new Children's Home in Evanston, corner Ridge avenue and Washington street, is almost finished and the preparations for its furnishing are coming on apace. It will be opened early in January.

The building is being furnished by room by room, by individuals, groups and clubs of girls and women, chiefly of the North Shore suburbs. The children's playroom on the third floor of the building has been reserved to be furnished by the gifts of children. The cost of furnishing this room will be \$75. Any child who wants to give a few pennies or dimes to make happy children who have no homes of their own can send his contribution

and it will be set aside for use and beauty in this playroom. No gift is too small if a child's loving wish goes with it. Last year a little boy milked ten cows for a cent apiece and sent it all to help build the Children's Home. Two little girls in their play found an appeal for help in the waste basket where it had been dropped because the head of the house did not see his way clear to giving as much as he wanted to give. The children begged their father to let them send "Just something, papa!" They put in fifty cents apiece, the father added a dollar, and the gift, with a cordial letter, brightened a cloudy morning at the superintendent's office.

This Home will do the work of an Orphan Asylum large enough to care for 350, because the object of this charity is not to keep children in the institution but to retain them only long enough to find homes for them in private families where they will have an opportunity to grow up into good men and women.

This new building will be finished in December but will not be completely furnished.

The appended list will show the rooms that have been taken and by whom and also the cost of the ones not pledged for. The donor has the privilege of naming the room, bed, etc., in whatever way they may desire. The furnishings will be purchased by a central committee in order to secure uniformity.

Payment may be made now or as late as March, but the Society is anxious to know who will be interested in the matter and what to depend upon.

All money contributions may be sent to the treasurer, Mrs. F. C. Letts, 1014 Greenwood Boulevard, Evanston. Clothing, books, toys, etc., may be left at the Home, 826 Ridge avenue, or will be called for if word is telephoned the matron, Mrs. Stebbins, Evanston 5193.

## A JUDGE'S VIEW OF SUNDAY LAWS.

In his statement, Judge Wallace, of Jackson county, Mo., says:

"It is a mistake to suppose that the Sabbath is purely a religious institution, and that its enforced observance is for the benefit of the church. The Sabbath was ordained before man had fallen, or there was a church, or need for a redeemer.

"By Divine example the Almighty ordained it by resting from the work of creation on the seventh day, and he impressed forever upon it its sacred character by 'hallowing it.' The Sabbath would be with us had sin never entered the world.

"Hence, when we think logically and historically, it is easy to perceive how it is that a desire for a day of rest is a latent intuition with the laboring man.

"The tyranny of 6,000 years of human avarice has not eradicated it. Justice Field, so long a member of our United States Supreme court, was right when, as one of the Supreme judges of California, he declar-

ed that Sunday laws are enacted primarily for the protection of labor.

"Nor should we wonder that avarice is turning its guns upon the friends of Sunday observance. It can on Sunday glut its ravenous maw with more of the wages that have been paid the laborer than on any other three days of the week combined. The Sunday theater, as rich a harvest as the Sunday saloon, is proof of this fact.

"But consistent as it is with the needs and constitution of man, the idea of one day in seven as a day of rest was not evolved by natural, religious or human philosophy. It is a divine revelation.

"It is the peculiar feature of Christianity, by which is meant the system of theology taught by the old and new testaments. Its origin is with the Bible and not with Confucianism, or Brahminism, or Buddhism, or the mythological religions of Greece, or Rome or any other nation.

"Upon these two doctrines—that the constitution of man requires and the word of God commands one day in seven as a day of rest are grounded the Sunday statutes of the several states of the union. With rare exceptions our judicial decisions, whose name is legion, rest upon precisely the same foundation.

In speaking of the cause of the widespread movement for Sunday closing, Judge Wallace said:

"It seems to me that the abuse of the liquor traffic is aiding the cause of prohibition, and the open and defiant desecration of the Sabbath is opening the eyes of men to the importance of Sunday observance."

THE RELIGION OF RUSKIN (Winnona Publishing Company, Chicago). The works of John Ruskin are so voluminous, covering so wide arrangement of topics that hand-books, guides, anthologies, etc., become absolutely necessary to the busy man and woman who would win in the end to a comprehensive appreciation of this, one of the most virile and stimulating of modern writers. William Burgess, in this biographical and anthological study of Ruskin, has done an admirable piece of work. The volume covers some four hundred page, elaborately indexed and carefully analyzed. There are seventy pages of biography, and then his Thoughts of Art, Architecture, Nature, Life, Poetry and Political Economy are analyzed and quoted with a view of discovering the essential religiousness of the man. This work of Mr. Burgess is a worthy comparison of his previous work of a similar nature on Shakespeare.

The above review is taken from last week's "Unity" and is given in full without change. The book is on sale at Larson's.

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."