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ANALYSIS OF RELIGIO-SOCIAL FACTORS SURROUNDING THE DEVELOPMENT OF PROTESTANT PAROCHIAL SCHOOLS

By

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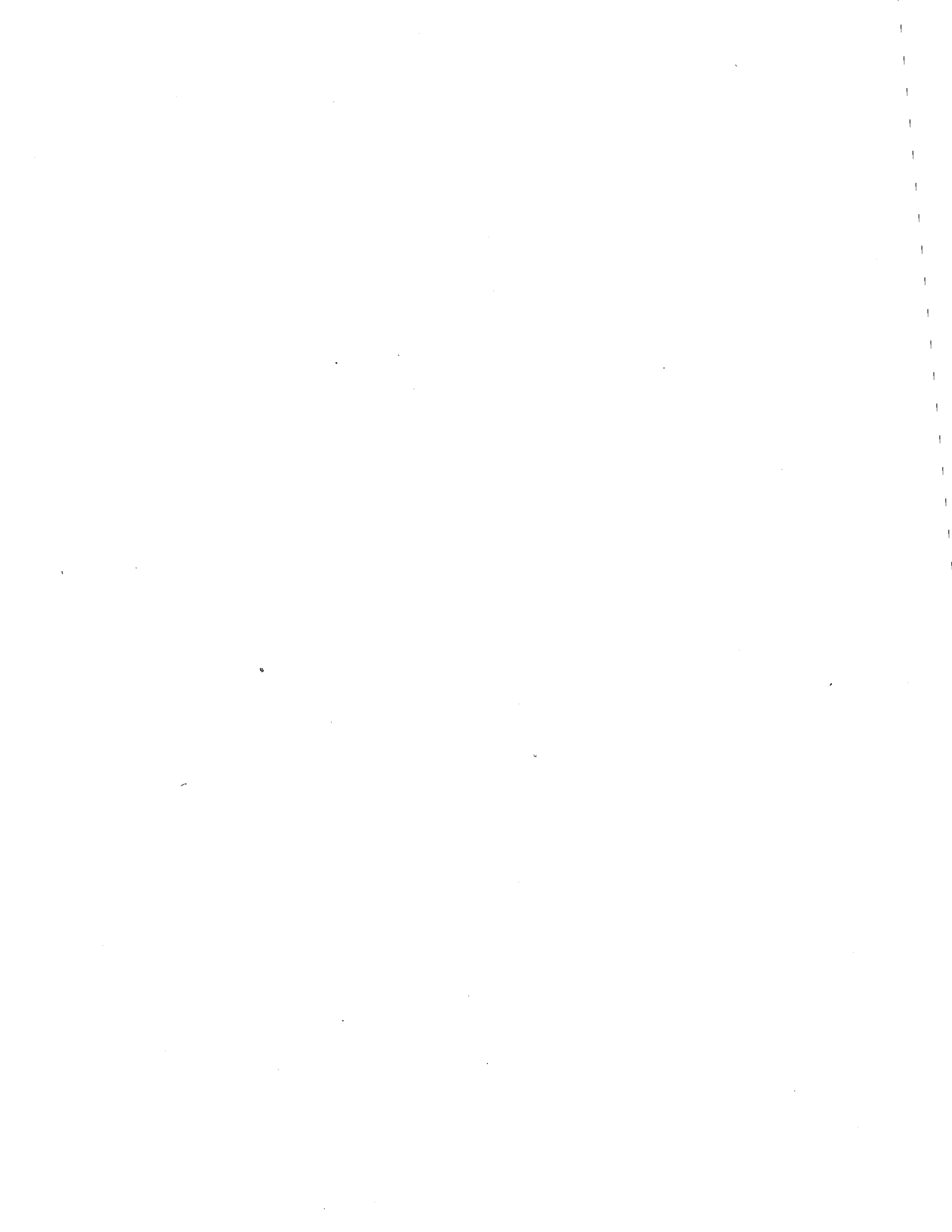

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INTRODUCTION

ANALYSIS OF RELIGIO-SOCIAL FACTORS SURROUNDING THE DEVELOPMENT OF PROTESTANT PAROCHIAL SCHOOLS

INTRODUCTION

A. The Problem

The Protestant parochial school is a product of the basic principles of the Reformation. The parochial schools which have developed in America have been closely related to the schools which were established in Europe at the time of the Reformation. Religious motives were primarily responsible for the coming of the early settlers to America. The natural procedure was for them to set up schools similar to those which they had known in their former homes. These church schools were the predominant schools of the Colonial and early national period. Although they gave way in large measure to the public school, they have continued in some degree throughout the history of the nation; and at certain times interest in their development has shown marked increase, and their influence has been quite extensive.

Many factors have contributed to the development of the parochial school, the majority of these being religious or social in nature. The extent of the development of the parochial school has been a result of such factors.

The problem of the present study is to determine the religious and social factors which have surrounded the development of the Protestant parochial schools in America.

B. Definition and Delimitation

The term Protestant parochial school will be used during this study to designate any day school, not supported by taxation, which offers a God-centered curriculum. Two types of schools will be included under this classification: (1) schools controlled by a group of Christians independent of denominational controls, and (2) Christian schools sponsored and financed by a local church or a particular denomination. The expression Christian day-school today is frequently used to describe the denominational school as well as the Christian day-school which is affiliated with no church. However, for the sake of consistency parochial school will be used throughout this paper. Exception will be made in the case of quotations. Non-denominational Christian schools will be included in the twentieth century period.

This study will begin with the influence of the Reformation on Colonial American education, and continue throughout the periods of American history to the present time.

C. The Significance of the Problem

The problem of the relation of religion and education is a major question today. There is a growing concern over the absence of religious education from the curriculum of the public school. William Adams Brown says:

> As long as the public schools confined themselves to a limited number of subjects, leaving the field of moral and religious education to the churches, the omission of religious teaching, while serious, was not vital. When, however, under the influence of newer ideas of education, the school came to be conceived as a miniature world and the teacher was made responsible for moral as well as for scientific education, the situation was altered. Then the omission of religion from the ideal curriculum led to the natural impression on the part of the child that religion is a negligible subject, as indeed many influential educators assure him that it is.[1]

In recent years many churches considered that this situation had been met by the plan, adopted in many places, which provided that school time be set apart for religious instruction by a qualified person, supplied by the churches. The place for these classes was agreed upon by school and church. The decision of the Supreme Court in the Champaign Case, March 8, 1948, aroused the church to the need for re-thinking its educational policy. An editorial in the Christian Century says:

> The released time decision should awaken in Protestantism a profound sense of its responsibility to re-examine its conventional religious education program

. . . . .

1. William Adams Brown: Church and State in Contemporary America, p. 120.

and project it on a higher level of fruitfulness, adequacy, and self-respect.[1]

Opinions today, in regard to the solution for the secular condition of the public schools, may be divided into four groups: (1) those who advocate the teaching of spiritual values, (2) those who wish to promote a church program which will supplement the program of the public school, (3) the group who feels that the situation justifies the establishment of parochial and Christian schools,[2] and (4) those who insist that Christ can and must be put back into the classroom.

The need for competent leadership is another concern of the churches. The parochial school has been suggested as a solution to this problem. Virgil E. Foster says: "An increasing number of persons are wondering if the answer is to be found in either a part-time or full-time Protestant parochial system."[3]

D. Procedure

The general plan of organization is chronological. As a background for the study of the problem, the first chapter will be an examination of the history of the development of education in the Colonial and early national period

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1. "Public Schools Can Teach Religion," The Christian Century, April 28, 1948, p. 376.
2. Erwin L. Shaver: "Religion and the Public Schools," Religious Education, XLIV (Nov.-Dec. 1949), 333.
3. Virgil E. Foster: "Does Volunteer Leadership Cost Too Much?", International Journal of Religious Education, XXVII (April 1951), 2-3.

of America. Factors which surrounded the development of Protestant parochial schools during this period will be pointed out. The second chapter will survey the development of the Protestant parochial schools during the transitional period (1791-1890) in order to determine the religious and social factors present. In the third chapter the parochial schools of the twentieth century will be studied. Consideration will be given to the development which is known as the Christian day-school. Religious and social factors involved in the development of these schools during the first half of the present century will be set forth. A summary of these religio-social factors will be made in the concluding chapter.

CHAPTER I

THE DEVELOPMENT OF PROTESTANT PAROCHIAL SCHOOLS DURING THE COLONIAL AND EARLY NATIONAL PERIOD

CHAPTER I

THE DEVELOPMENT OF PROTESTANT PAROCHIAL SCHOOLS DURING THE COLONIAL AND EARLY NATIONAL PERIOD

A. Introduction

The early settlements and the beginnings of education in America are closely tied with the Protestant Revolts in Europe.[1] Columbus discovered the new world just twenty-five years before Luther nailed his theses to Wittenberg church door. By the end of the Thirty Years' War, which taught Christian Europe the futility of fire and sword as a means for religious conversion, the first permanent settlements in the American colonies had been made.

Almost all the early settlers came from lands which had embraced some form of the Protestant faith. Many came to America because here they could enjoy religious freedom which was denied them in their own lands. The early settlers often came in little congregations, brought their ministers with them, and set up in the colony in which they settled that which might be called a little religious republic, and which served to perpetuate the religious principles for

. . . . .

1. Frederick Eby and Charles Flinn Arrowood: The Development of Modern Education, p. 159.

which they had left their native lands. Education of the young for membership in the church, together with the education of men for the ministry, was essential to these early settlers.

As a result of these settlements foundations were laid of certain type attitudes toward education which in time largely shaped the educational development of the various American States and still influence our educational philosophy.[1] Our study of the Colonial and early national period will be organized around the three major types of attitudes that existed in Colonial America in regard to the provision of education. A summary pointing out these factors will conclude the chapter.

B. The Town Schools of New England

The Puritans came to America seeking religious freedom. They brought with them the Calvinistic ideals of the necessity of education for all as instruments of Providence for the church and commonwealth. Their disciplined, industrious, self-sacrificing manner of life made possible the founding, maintaining, and supervising of the institutions of learning which they considered essential to the perpetuation of their faith.[2]

Holding the Calvinistic theory that the school is

. . . . .

1. Cf. Ellwood P. Cubberley: The History of Education, pp. 356-57.
2. Cf. Herbert D. Foster: "Calvinists and Education," A Cyclopedia of Education, Monroe, editor, I, pp. 498-99.

the offspring of both church and state, the church called upon the state to compel parents and masters to attend to their educational duties. The colonial legislature (General Court) responded with the famous Massachusetts Law of 1642 which provided that all children be taught to read. Five years later a second law was enacted which ordered the establishment of a system of schools in the Massachusetts colony. All the New England colonies with the exception of Rhode Island were deeply influenced by this legislation.[1]

C. The Parochial Schools

In the Middle colonies the population included many different nationalities and religious sects. All believed in the necessity of learning to read the Bible and all gave consideration to the establishment of schools as a part of their church organization. No sect was in a majority. Church control for each denomination was favored with no assistance from the State in the enforcement of religious purpose. The teachers in the parochial schools were usually the clergymen. The goal of some denominations was the establishment of a school in connection with each church at the earliest possible date. Pennsylvania and New Netherlands (New York) are the two outstanding colonies of this group and will be considered separately in the discussion.[2]

. . . . .

1. Eby and Arrowood, op. cit., p. 34.
2. Cubberley, op. cit., p. 372.

1. New Netherlands

New Netherlands was the name given to the land that lay between the Delaware and Connecticut Rivers while it was under Dutch control. A school was founded in connection with every church in accordance with the Calvinistic idea of universal education. In Holland the parochial school had grown to be indispensable in the Church organization. The right to examine teachers, enforce the support of the creed, and determine in large measure the appointment of some teachers was granted to the Reformed Church of Holland, but the civil authorities held the legal support and control of education. A parochial school system in which the control was divided between the Church and State, quite similar to the one that existed in Holland at that time, developed in New Netherlands. These schools were chiefly elementary but some effort was made to conduct a Latin or grammar school.[1]

Opposition of the Dutch Reformed Church in New Netherlands to other sects was very strong. Walter H. Beck says:

> The first Dutch Lutheran congregation on Manhattan in New York began its work shortly after 1623, but did not come to establish a permanent organization until 1648. A school could not be opened for more than a century, since the opposition of the Dutch Reformed Church made it difficult to maintain even a separate church, and the children were forced by law to attend the Reformed church-school.[2]

. . . . .

1. Frank P. Graves: A Student's History of Education, pp. 193-94.
2. Walter H. Beck: Lutheran Elementary Schools in the United States, p. 19.

After the English took over all of the colony in 1664 the Lutheran congregations were allowed their own pastors, but were compelled to unite with the Dutch Reformed Church in providing a school for their children until the British rule was made permanent, and the freedom to organize independently was granted to them.[1] The movement to establish schools did not become intensive in New York until the middle of the nineteenth century, however, when the number of German immigrants increased so greatly.[2]

The refusal of the Dutch Reformed Church to adopt the English language made it lose any possible influence toward the establishment of universal education. This influence had also been weakened when the support of the parochial school was limited to this denomination. By the eighteenth century New York appears to have fallen into the same "laissez faire" support of education that was so prevalent in the Southern colonies. "The policy of universal education by means of parochial schools no longer existed."[3]

2. Pennsylvania

Freeman R. Butts presents an accurate picture of Penn. during this period:

> William Penn's advertisements of free government, economic opportunity, and religious freedom in his land

. . . . .

1. Ibid., p. 20.
2. Ibid., p. 25.
3. Graves, op. cit., pp. 194-95.

induced many to flock to Pennsylvania, beginning in 1681. Pennsylvania attracted 7,000 to 8,000 settlers by 1685 and rapidly became one of the most populous colonies, made up as it was of many different nationalities and religious sects. Before 1700 not only Quakers but English, Welsh, German, French, and Dutch with their own distinctive religious beliefs poured into eastern Pennsylvania. After 1700 thousands of Germans, central Europeans, and Scotch-Irish went into the central and western regions of Pennsylvania, giving it a highly varied and heterogeneous population.[1]

a. The Quakers

The Society of Friends (Quakers) provided primary and secondary education for their children and the children around them, and it is because of their work in this field that their general influence and leadership is recognized. These schools were closely linked with the meeting houses, and all were required to attend the mid-week prayer meeting. In every community of Friends a schoolhouse was a primary requisite. Because only a few other schools had been established, the schools of the Friends often furnished the educational opportunity of the community.

In 1689 one of the most famous colonial schools was established in the city of Philadelphia. Until the public school system of the state of Pennsylvania was founded, this school was the center of the best educational achievements of the city. Branches throughout the city included schools for boys, schools for girls, free schools, those requiring tuition, schools for Friends, and those for any

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1. Freeman R. Butts: A Cultural History of Education, p. 283.

children. The importance of these schools seems to have ended with the establishment of the public schools.[1]

b. The Lutherans

The Lutheran congregations, like the Friends,[2] held that a school should be organized alongside each church. Often, however, they were unable to secure competent teachers and the congregation suffered. The number of schoolmasters, even when these unqualified ones are included, was far too small for the great number of nominal Lutherans in Pennsylvania. Because of the great lack of congregations and schools an appeal was sent to Dr. Ziegenhagen, the pastor of the Lutheran Royal Chapel in London, and he forwarded it to Germany. After a time Henry Melchior Muehlenberg was called and ordained to answer this appeal. He attempted to organize new congregations, and to properly organize those that were in existence. He had only been in Pennsylvania a short time when he began to see dire need for schools and undertook to remedy the situation. Unfortunately, he was hindered by the lack of men and means. At the meeting of the synod in 1753 the pastors complained that "the schools are in a very poor state because able and faithful teachers are scarce, salaries utterly insufficient, the members too

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1. Isaac Sharpless, "Educational Influence of the Society of Friends of America," Cyclopedia of Education, Paul Monroe, editor, II, p. 715.
2. Ibid.

widely scattered and in most cases poor, roads are too bad in winter, and the children are too urgently needed on the farms in summer."[1]

Progress of the schools before the Revolution was slow. During the war many schools were closed entirely or in part, but after the establishment of the Federal Government in 1789 the uncertainty and dissatisfaction of the post-war days ended and again the matter of education could be considered. The first provision was for the education of the poor, but there was a growing consciousness of the need of extending educational facilities in general. This resulted in a period of great educational activity. Beck estimates that there were at least 5,000 pupils in the Lutheran church-schools at the close of the eighteenth century.[2] Growth before 1800 was chiefly in the eastern and south central parts of the State, while after 1800 the expansion was toward the western section of the State which was attracting many settlers from the East and from Europe.[3] Lack of a central organization to set up uniform standards and administration hindered the progress of the schools and was only partially corrected when the Pennsylvania Ministerium assumed some measure of supervision at the time of its organization

. . . . .

1. A. L. Graebner: Geschichte der Lutherischen Kirche in Amerika, p. 496, cited by Beck, op. cit., p. 27.
2. C. L. Maurer: Early Lutheran Education in Pennsylvania, p. 198 f., P. E. Kretzmann, "The Christian Day-Schools of America," in A Brief History of Education, p. 111 f. cited by Beck, op. cit., pp. 31-32.
3. Documentary History, Ministerium of Pennsylvania, p. 451, cited by Beck, op. cit., p. 32.

in 1748.[1]

Attempts to provide for a general system of tax-supported schools by action of the Pennsylvania Assembly were opposed by the Lutheran Church, as well as by other church-bodies, because of the belief that such educational control would bring secularization with it. Because of the distinctive nature of the Lutheran schools this church would give no support to a movement which threatened the very existence of one of its major institutions.[2] Preservation of their schools was vital, the Lutherans held, not only because they were the means of religious education, but because they were essential to the continuance of the German language, literature, customs, and traditions of the Lutheran Church.[3] Beck says:

> The preponderance of German Lutheran congregations in Pennsylvania gave rise in this State to the largest denominational school system in the country before the era of public education, with approximately 240 schools in operation by 1820.[4]

Although growth continued, there was a definite lag in interest in the schools after this time.

c. Moravians

The Moravian Church followed a policy similar to those of the Quaker and Lutheran Churches, and organized a

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1. Ibid., p. 53 f., cited by Beck, op. cit., p. 59.
2. Ibid., p. 284 ff., cited by Beck, op. cit., pp. 62-63.
3. Beck, op. cit., p. 63.
4. Ibid., p. 73.

school wherever a congregation was established or a preaching station was posted. About 1797 a dozen day schools were opened in Pennsylvania and other places. The stream of savagery that poured into the back country after Braddock's defeat forced the Moravian educational effort back into the settlements where it was confined to the parochial and boarding schools.[1]

d. Mennonites

So great was the interest in elementary education brought to Pennsylvania by the Mennonites that they sometimes started a school even before they had a church building. Every congregation in colonial Pennsylvania had its school. The teacher was either a pious Mennonite or a wandering schoolmaster who was not so pious. The best known of these Mennonite schoolmasters was Christopher Dock. His educational methods were far in advance of his time. He is recognized today because he was the author of the first work on the art of teaching to be published in America, "The Schulordnung."[2]

e. Baptists

Of the work of the Baptist Church Robert G. Torbert says:

. . . . .

1. William N. Schwarze: "Moravian Church and Education," A Cyclopedia of Education, Monroe, editor, IV, pp. 314-16.
2. Henry C. Smith: The Story of the Mennonites, pp. 769-81.

Although the records are scanty and incomplete concerning Baptist church schools on the elementary level, it is reported that there was a schoolhouse connected with the Lower Dublin Baptist Church, Philadelphia, in the early eighteenth century. It is also said that schools were conducted in connection with the Southampton and Great Valley Churches near Philadelphia. Along the frontier, Baptist settlers in Somerset and Cambria Counties (about seventy miles southeast and east respectively of Pittsburgh) used their churches as schoolhouses from the first.[1]

Because of the many nationalities and beliefs represented in the colony of Pennsylvania, it was natural and in the interest of freedom that the colonists rely on the parochial school for the general education of their children. It was long after the end of the eighteenth century and the rise of the public-school system before the parochial schools were abandoned.

D. The "Laissez Faire" Method of the South

Virginia is considered the outstanding example of the "laissez faire" method, and was the first attempted reproduction of England in the New World. Class distinction was quite marked in the colony for some time. Education, for the most part, was carried on within the home. Responsibility for the education of all the colony was given no consideration, although a few attempts were made to furnish some form of training for the poor. These schools were known as charity schools and were similar to the charity

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1. Robert G. Torbert: A History of the Baptists, p. 322.

schools of England.[1] During this period education was regarded as a special privilege; the masses were usually employed in manual pursuits. At an early date the Church of England became the established church, but did little toward establishing church-schools. Catechetical training by the clergy appears to have been the only effort of the church in the educational field.[2]

E. A Summary of the Religio-Social Factors Surrounding the Development of Protestant Parochial Schools During the Colonial and Early National Period

The settlers of Colonial America brought with them a religious philosophy of education. They held a knowledge of the Scriptures essential, and believed that everyone should be given an education adequate for reading and study of the Scriptures. Furthermore, they considered the school the means by which the literature, doctrines, traditions, and even the language of the church was to be preserved. The parochial school had its greatest influence in the Middle Colonies, chiefly because of the system which developed in Pennsylvania. These parochial schools continued to meet the needs of the churches of which they were a part until the time when they were replaced by the public school.

The factors surrounding the development of Protestant parochial schools during the Colonial and early national

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1. Clifton H. Brewer: A History of Religious Education in the Episcopal Church to 1835, p. 107.
2. Ibid., pp. 42-43.

period were social as well as religious.

The Calvinistic idea of universal education was brought to these shores by early settlers and was an incentive for founding a school alongside each church.

The determination to preserve the language, literature, customs, and traditions of the homes from which they had come made the settlers, especially the Lutherans, establish schools in connection with their churches.

The belief that tax-supported schools would bring secularization of education, which was held by many of the people of Colonial America, drew support to the parochial schools, and delayed the acceptance of the public schools.

The insufficient number of teachers, and especially competent teachers, prevented the establishment of schools or made it necessary for the minister to attempt the task. The churches did not provide for the training of teachers and few came from Europe. The small salaries paid to teachers did not encourage the choice of teaching as an occupation.

The conditions under which the people lived were obstacles to the growth of schools. The homes were widely scattered, and roads were often unfit for travel. The children were needed to help with the farm work. The people were poor, and there was little money for the support of the schools.

CHAPTER II

THE DEVELOPMENT OF PROTESTANT PAROCHIAL SCHOOLS DURING THE PERIOD OF TRANSITION

CHAPTER II

THE DEVELOPMENT OF PROTESTANT PAROCHIAL SCHOOLS DURING THE PERIOD OF TRANSITION

A. Introduction

The study of this chapter includes the period from 1791 to 1890. During this period the control of public education passed from the hands of the church into the hands of the state.

As the chapter proceeds, reference will be made to the process of secularization which took place within the public school. This process may be said to have begun with the adoption of the Bill of Rights, but was not completed until about the middle of the eighteenth century. For some time after the beginning of the nineteenth century the churches continued to direct education.[1] As the public school took over the education it often absorbed the parochial schools. Usually it took over such schools and continued to conduct them in the same manner in which they were conducted before the change. The religious instruction given under the former control was very often continued in the public school. Such a policy was pleasing to the church.

But the antireligious and nonreligious forces were

. . . . .

1. Conrad Henry Moehlman: School and Church, pp. 64-67.

working for the separation of religious instruction from the schools. Differences in religious belief were magnified by changes in population brought about by western migration, immigration, and emigration. Within the public schools controls were centralized and uniform textbooks were adopted, which increased the difficulties of teaching sectarian doctrine. The states were pledged to the principles of universal education and religious liberty, and the exclusion of religious instruction from the public schools was the inevitable result.[1]

Lewis J. Sherrill in speaking of the period from 1787 to 1847 says:

> The . . . period . . . was marked by the secularization, first of life in general, and then of education. In its outward aspects secularization meant the withdrawal of religious materials from the school curriculum, the withdrawal of tax support from private and church schools, and the elimination of religious controls over public schools.[2]

During the nineteenth century settlers were attracted by our frontier. Descendants of the early American settlers moved west to occupy this land, and new groups from Europe rapidly took their places on the sea coast. The newer groups sometimes joined the westward movement. After the Civil War a flood of immigrants poured into this country from Europe.

. . . . .

1. Carl Zollmann: "The Relation of Church and State," Studies in Religious Education, ed. by Philip Lotz, Part V, pp. 418-20.
2. Lewis J. Sherrill: "Historical Study of the Religious Education Movement," Orientation in Religious Education, ed. by Philip Henry Lotz, Part I, p. 20.

These people were of a different culture from those who first settled America. They were not easily assimilated but formed into national groups and sought to perpetuate their old country institutions. The American people looked to the public schools as an agency by which the children of these immigrants could be assimilated.[1]

This chapter will be a study of the denominations most active in establishing and promoting parochial schools during this period of transition, in order to determine the religious and social factors which surrounded their development. The denominations will be divided into two groups: (1) denominations which made incidental contributions to parochial education, and (2) denominations which made outstanding contributions in the field of parochial school education. A summary pointing out these factors will conclude the chapter.

B. Denominations Which Made Incidental Contributions to Parochial School Education During the Period of Transition

1. The New England Quakers

The father of the Society, George Fox, from the very founding of the organization urged that educational institutions be established. In the earliest Colonial days the New

. . . . .

1. Isaac Doughton: Modern Public Education, Its Philosophy and Background, pp. 392-96.

England Quakers were too busy establishing themselves in their new homes to devote much time to education. There are indications, however, that schools of a primitive nature were established at an early date. The London Yearly Meeting advised them to provide teachers for their children who were Faithful Friends, and not to send them to schools "Where they are taught the Corrupt Ways, Manners, Fashions and Language of the World."[1]

In the latter part of the eighteenth century these people set out under the able leadership of men such as Moses Brown to educate their children in a manner indicative of the strength of their organization and the rapid growth of the nation. Brown was not interested in the teaching of Latin or French but favored some arithmetic, "the use of the microscope in discovering the minutest parts of creation, which with a knowledge of the magnitude of the heavenly bodies would enlarge their ideas," and parts of history which would"convey a right idea of the corruption of the human heart," the true nature and effects of war, and the advantages of virtue.[2]

In 1801 all Friends were advised to withdraw their children from the Town schools. "Parents who continued to

. . . . .

1. Zora Klain: Educational Activities of New England Quakers, p. 8, citing Minutes of London Yearly Meeting (1691 and 1695).
2. Klain, op. cit., pp. 10-11, quoting excerpts from letters, 1780, 1784, Moses Brown to Anthony Benezet and to David Barclay, respectively.

send their children to the other schools were to be admonished and dealt with as those who refuse the advice of Friends."[1] However, some Quakers chose to disregard such admonition, and in 1848 at the Yearly Meeting they were urged to "turn attention to that class of our youth who finish their education at the academies in our villages, where, we fear they often imbibe habits and views which prove much to their injury in after life."[2]

Klain detects a note of bitterness in the minutes of the Quaker Meetings in New England during the last quarter of the nineteenth century as the committee began to realize that they were fighting a losing battle. Two of the reasons given by the committee for continuation of their schools were: (1) the public schools could not be filled with evangelistic, spiritual Christianity,[3] and (2) Friends were opposed to military training which many states were attempting to introduce into their public schools.[4]

The progress of the public school system began to convince the members of the Quakers' committee on education, in spite of themselves, that it was meeting the needs of the day more successfully than was the denominational school. In 1892 they submitted the following statement to

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1. Minutes of R. I. Quaker Meeting (1801), cited by Klain, op. cit., p. 19.
2. Minutes of New England Yearly Meeting (1848), quoted by Klain, op. cit., p. 23.
3. Ibid. (1888), cited by Klain, op. cit., p. 26.
4. Ibid. (1895), cited by Klain, op. cit., p. 26.

the Yearly Meeting:

> The present year has exhibited an advance in general education the world over, which has no parallel in history. Our fathers sought to make schools sectarian nurseries. It is our privilege in a more advanced age to see the breadth, depth and scope of a larger culture, a greater and more enduring influence extended to all mankind. The public school is the child and offspring of the private school and needs its stimulating influence.[1]

2. The Episcopal Church

Although the Episcopal Church recognized the value of the public school, some individual attempts were made to establish Church schools. The most outstanding of these was the Flushing Institute, Long Island, opened in 1828 by the Rev. William Augustus Muhlenberg. He conducted this school as a big Christian family, on a strictly paternalistic plan. This idea was copied by many colleges as well as schools. The school conducted by George W. Freeman in Raleigh, North Carolina, was run entirely on the Muhlenberg plan. This plan became recognized as a new and valuable type of education. The contribution of Mr. Muhlenberg, says Charles C. Tiffany, was: "He first started and made successful, with the success which has been the fruitful germ of all its rich after-growth, the church school."[2] It was also said of him by "The Churchman", July 6, 1833, that he "long since took the lead, both in theory and practice, in devoting education

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1. Ibid. (1892), cited by Klain, op. cit., p. 33.
2. Quoted by Clifton H. Brewer: A History of Religious Education in the Episcopal Church to 1835, p. 259.

to its proper use--the training of soul as well as body, of spirit as well as mind."[1]

The paternalistic schools at Flushing and Raleigh were efforts to give a thorough Christian training in the institutions of learning, and were the forerunners of the modern Church boarding schools for scrupulous education of boys and girls.[2]

For the education of poor children charity schools were established by some Episcopal churches. Trinity Church of New York City fostered such a school. After the New York Free School Society took over the work of educating the poor this school was reorganized as the "New York Protestant Episcopal Public School." The classics and principal subjects of a good English education were taught, and the religious training offered during the time of church control was continued.[3]

3. The Mennonites

In the latter part of the last century Russian Mennonites came to America and settled in Kansas and other western states. These people were not really Russian Slavs but were of Dutch origin and German culture.[4] They had maintained their own school system in Russia in order to "hold

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1. Ibid.
2. Ibid., p. 267.
3. Ibid., p. 268.
4. Smith, op. cit., p. 638.

their children for the church." As soon as they reached America the question of the organization and promotion of parochial schools arose once again. They did not approve of the free school system because they feared their children would cease to speak the German language and thus cause their "whole people to lose religiously." The parochial schools were begun while many of the people were living in sod houses. Their American neighbors considered them unpatriotic, but when it is understood that the existence of their religion depended largely on the preservation of the German language their parochial schools will not be subject to such severe criticism. To these Mennonites "religion and language were one and inseparable."[1]

The first schools were conducted for only a few months of the year, but were extended as soon as their many pioneer labors permitted. Bible and German were the two main subjects, but English was encouraged. At a later date, when the public schools were established in their communities, they continued their German schools for short terms. In many communities these schools were still maintained as late as 1920. Their purpose was to "maintain the German language and to give the children instruction in the Bible and in church history."[2]

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1. John Ellsworth Hartzler: Education Among the Mennonites of America, p. 109, citing J. W. Kliewer, personal interview.
2. Henry C. Smith: The Mennonites, pp. 299-300.

4. The Methodist Episcopal Church

There is little accurate information concerning the early attempts of the Methodist Church to establish schools. It is evident that there was a movement for the establishment of educational institutions in progress among the Methodists about the period 1784-1797. Bishop Asbury attempted a Sunday School in Charleston, South Carolina, about 1790. It was conducted on an eight hour schedule so it must have included secular as well as religious instruction after the plan of the Robert Raikes schools.

In 1784 as the result of a revival in the Old Brunswick and Surry Circuits of Virginia and North Carolina, Bishop Asbury was successful in establishing the first Methodist day school in America. The Ebenezer Academy, as it was called, was located in Brunswick County, Virginia. Sylvanus Milne Duvall, in his account of this school, says: "After causing no end of trouble it passed out of the control of the Methodists, about 1800. Why or how we do not know."[1] The school ceased to exist about 1846, and a substitute, Red Oak Academy, built a few miles away also proved to be unsuccessful, and "died within a short time."[2]

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1. A. W. Cummings, Early Schools of Methodism, pp. 37-39 and 426, cited by Sylvanus Duvall, The Methodist Episcopal Church and Education up to 1869, p. 28.
2. Coke's Journal, quoted in Cummings, op. cit.; Asbury's Journal, Vol. II, cited by Duvall, op. cit., p. 28.

Bishop Asbury believed that the Methodist Church should limit its educational work to the establishment of primary schools,[1] but important events in the history of the Methodist Church took place about that time which turned the efforts of the Church in a different direction. On November 3, 1784, the Reverend Thomas Coke was sent to America by Wesley to become superintendent of the societies in America. The Methodist Episcopal Church was organized from a few scattered societies at the famous Christmas Conference, with Bishops Coke and Asbury as the leaders. At this time definite steps were taken to found a college. The support of the newly organized church was given to this effort to establish Cokebury College, and the plea of Bishop Asbury for elementary schools was rejected. Thus ended the efforts of the Methodist Church in the field of elementary education during the period of transition.[2]

5. The Christian Reformed Church

The founders of this denomination during its earliest days showed interest in primary instruction. The Minutes of 1861 report that schools were conducted regularly in the Holland language. In 1862 four school booklets were printed.

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1. Cummings, op. cit., Asbury Journal, Vol. II, cited by Duvall, p. 31.
2. Abel Stevens: A History of the Methodist Episcopal Church in the United States, Vol. II, p. 253, cited by Duvall, op. cit., p. 31.

The Synod of 1870 called on every congregation to provide a free school which was to furnish training for the church and of the church. Ten years later the first discussion took place concerning the desirability of teaching English as well as Dutch in the church schools.[1]

C. Denominations Which Made Outstanding Contributions in the Field of Parochial School Education During the Period of Transition

1. The Lutheran Church

The Lutheran Church of the early national period believed that the task of its schools was completed. The public schools were gradually taking over the task of educating all the children and thus replacing the parochial schools. But it soon found that it must again take up the work of education. The same conditions that prevailed sixty and seventy years ago in the East were predominant now on the new frontiers. Beck tells us:

> After the Revolution, the Louisiana Purchase, and the War of 1812 increasing waves of emigration from the Eastern States had set in in the Middle West and brought about a rapid settlement. Between the years 1792 and 1818 the States of Kentucky, Tennessee, Ohio, Indiana, and Illinois were admitted into the Union and attracted many settlers from the East as well as from abroad.[2]

Among these emigrants there were many Lutherans. Their spiritual care was an added responsibility for the Eastern synods which were already handicapped by the

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1. Henry Beets: The Christian Reformed Church, pp. 118-19.
2. Beck, op. cit., p. 85.

insufficient number of trained men and the lack of funds. In 1804 the Pennsylvania Ministerium made provision for traveling missionaries to supply the congregations in the new settlements.[1] Reports of the work of some of these missionaries revealed that wherever the German language was preserved within the families one could find German customs, thrift, industriousness, home-life, and piety. Here too there was provision for German schools and religious training.[2]

Beck presents the development of the parochial schools of the various synods in great detail. Although all made great efforts and succeeded in some measure, the only lasting contribution was made by the Missouri Synod.[3] Because of this fact our study will, for the most part, be confined to the establishment of the parochial school system of the Missouri Synod. The efforts of several other groups will be mentioned briefly.

a. Ohio Synod

Many of the people of Ohio had come from the State of Pennsylvania in which the Lutheran Church was very strong, and which had favorable provisions for religion and education. From the Pennsylvania Ministerium they received a greater number of ministers and teachers than did other

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1. Ibid., p. 86.
2. Ibid., p. 87.
3. Ibid., p. 104.

sections. From the organization of the General Conference in 1818 (in 1825 the name "Evangelical Lutheran Synod of Ohio and Adjacent States" became the official name), concern for education was quite evident. In 1816 it was resolved that the pastors' duty was to encourage their congregations to establish schools, and at least once a year to preach on the subject of establishing and promoting congregational schools.[1]

A number of obstacles prevented this Synod from accomplishing its aims. The greatest of these was the lack of teachers. There was no Lutheran school for the training of teachers, and the small group which came from Europe usually settled in the East because of the favorable living conditions.[2] C. V. Sheatsley in his <u>History of the Evangelical Lutheran Joint Synod of Ohio and Other States</u> summarizes other causes obstructing the growth of this school system as follows:

> The scattered condition of many parishes made the schools inaccessible to many children; maintenance was often difficult and because of the added cost to the congregations seemed prohibitive; as the public-school system became universal and popular, the parish-school lost favor with the people; too often the schools were looked upon as mere German-language schools; in some cases too much prominence had been given to the German language, though none of the schools were simply "German" schools. The principal cause of decline, however, was

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1. Verrichtungen aller derer Conferenzen der Ev. - Luth. Prediger im Staat Ohio und Benachbarten Staaten, 1812-1819, passim, cited by Beck, op. cit., p. 91.
2. Beck, op. cit., p. 92.

> that the importance of Christian training had not been fully appreciated. This objective of the school was always paramount; and wherever it was absent interest and zeal soon waned, and the schools failed to flourish.[1]

The decline in number of schools became more evident after 1830. The increase in immigration which came at the end of the Civil War resulted in a consistent growth from about 1865 and continuing throughout the remainder of the nineteenth century.[2]

b. The German Immigrants

The flood of German immigrants of the mid-nineteenth century brought to the North Central States many Lutherans.[3] Some of these came seeking relief from persecution but the majority were primarily interested in the economic independence to be found in the cheap land of the West.

Many of these pioneers had found the close union of Church and State that existed in Germany very burdensome because they cared little for the Church or for religion. They distrusted and even scorned the missionaries sent out by the Pennsylvania Ministerium.[4] They were more interested in education than religion. The schoolmaster read an occasional service, baptized their infants, and buried their

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1. Ibid., pp. 99-100.
2. Ibid., p. 100.
3. H. E. Jacobs: History of the Lutheran Church in the United States, p. 352, cited by Beck, op. cit., p. 118.
4. H. Haverstick: "Missionary Report Addressed to the Ev. Lutheran Synod of Pennsylvania, May, 1836," cited by Beck, op. cit., p. 119.

dead. This, the people felt, was satisfactory, and in this attitude they were encouraged by the schoolmasters who were anxious to keep their position of leadership within the community. This indifference of so many, the lack of missionaries and pastors, and the poverty of the early immigrants, caused the establishment of congregations to proceed very slowly, and prevented extensive development of education.[1]

It was not until after the Civil War and during the period of heavy German immigration which began about 1865 and continued throughout the rest of the century that education developed to any great extent within the Lutheran synods. Within the congregations of the Ohio, Missouri, Wisconsin, and Iowa synods Lutheran parochial schools received more permanent establishment, but their development was influenced by various factors within the synods and congregations to such an extent that some made very little progress while others flourished.[2] Of these, the Missouri Synod came more and more into a dominating position.[3]

c. The Scandinavian Synods

The cause of the Scandinavian immigration, which reached its peak in the early eighties of the nineteenth century, was basically the same as that of other European peoples. Although there was disagreement with the Lutheran

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1. Beck, op. cit., p. 120.
2. Ibid., p. 132.
3. Ibid., p. 133.

State Church and with the unfair social system, it was the desire for material gains that motivated these people to come to America.[1]

The Scandinavian considered the parochial school just as important as a church in which he could worship in his own language. The school could instruct the young in the Catechism and Scriptures, and at the same time give the necessary instruction in the language of the mother country. Strong ties of language and customs drew the people together into definite national groups. The parochial school became again a natural institution and with the church formed a center of community life. The position of school teacher became a highly respected position and one much sought after.[2]

Unlike the German pastors, the Scandinavian clergy were not willing to establish and, when necessary, to teach a school. They favored the parochial school but did not care to assume the responsibility for its existence. Several reasons contributed to this attitude. There were few well trained ministers, and these were separated from the people by the high-church[3] attitudes and class distinction[4] that prevailed. This prevented the parochial school from

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1. G. M. Stephenson: A History of American Immigration, 1820 to 1924, Chapter III, "The Scandinavians," cited by Beck, op. cit., p. 133.
2. G. M. Stephenson: The Religious Aspects of Swedish Immigration, cited by Beck, op. cit., pp. 137-38.
3. Ibid., p. 140.
4. J. M. Rohne: Norwegian-American Lutheranism up to 1872, p. 81, cited by Beck, op. cit., p. 140.

flourishing among the Scandinavians and caused those which were established to develop into part-time summer-schools taught by college students or persons who made teaching of short-term schools their profession.

The public school system had been one of the advantages of American citizenship which attracted these people to this country. They soon saw in it a more effective answer to their needs than that offered by the parochial school.[1] They often made up the major part of the population of a community, and the schools were to a large extent their own, even to the teaching of their language in some schools.[2] In order to more completely control these schools, they undertook the task of furnishing teachers, for the schools, who met their standards. For this purpose colleges, normal schools and academies were established in which teachers were trained in accord with their religious beliefs, to teach in the tax-supported schools.[3]

d. The Missouri Synod

The foundation of the largest Lutheran school system of the present time was laid in the Constitution of the Missouri Synod drawn up in the year 1846. Various provisions

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1. Stephenson: The Religious Aspects of Swedish Immigration up to 1872, cited by Beck, op. cit., p. 141.
2. K. C. Babcock: The Scandinavian Element in the United States, p. 109, cited by Beck, op. cit., p. 142.
3. O. M. Norlie: A History of the Norwegian People in America, p. 215, cited by Beck, op. cit., p. 142.

of this constitution concerned education and schools. They set forth a well-organized, and almost obligatory, system of schools quite different from the schools of other Lutheran bodies. Beck explains the passion of these "Saxon fathers" for the parochial school thus:

> Considering the parochial school an agency for ideal Christian training, a bulwark for church, home, and state, a necessity to preserve true confessionalism and orthodoxy as well as to harmonize profession and practice, the Missouri Synod made its schools a matter of conscience with laity and clergy alike and thus succeeded in developing and preserving against great odds a system unique in American educational history. Its work therefore must necessarily be given major consideration, and its influence will be seen to pervade the development of all related Lutheran systems.[1]

The group of Saxons which arrived in New Orleans in January, 1839, and established itself in St. Louis and in Perry County, Missouri, included C. F. W. Walther who soon became the leader of the group and one of the "most zealous and relentless proponents of orthodoxy and piety within the fold of the Church." Walther, a product of rationalistic German theology, was influenced by a small group of Pietists who were interested in seeking the truth through the "rich treasures which the Lutheran Church had gathered from the depths of God's holy Word." Refusing to be silenced by ridicule or false accusation, he fearlessly cried out against those who were Lutheran in name only.[2]

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1. Ibid., p. 101.
2. Ebenezer: Reviews of the Work of the Missouri Synod during Three Quarters of a Century, pp. 21-39, cited by Beck, op. cit., pp. 103-04.

The stand taken by Walther and his followers made it necessary for them to break completely with the Church in Germany, and from the very beginning to provide pastors and teachers from their own number to carry on the work. Immediate steps were taken toward the establishment of a "crude log-cabin" seminary at Altenburg in Perry County. Like Muehlenberg of the Colonial period Walther and his fellow workers promoted the extension of the work of the Synod and insisted that a school be established in connection with each church. Schools were opened almost as soon as the settlers arrived in their new communities. If no teacher was available, it was understood that the minister must also serve as schoolmaster.[1]

The direction and supervision of the Synod was much more rigorous and authoritative than that of other groups of Lutherans in this country,[2] although it admitted that the Constitution of the Synod gave it only advisory powers.[3] Almost every convention of the Synod took some action in regard to schools. They held that the church-schools are to be used for training citizens for both heaven and the State, and to "lift the dear youth out of the prevalent wild depravity and bring them up as a generation in good morals, well

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1. C.F.W. Walther: Kurzer Lebenslauf des weiland ehrwuerdigen, Pastor Joh. Friedr. Buenger, p. 57, cited by Beck, op. cit., pp. 104-05.
2. Erster Synodalbericht der Deutschen Ev.-Luth. Synode, 10 f., cited by Beck, op. cit., p. 107.
3. Verhandlungen (1848), p. 5 f., cited by Beck, op. cit., p. 108.

bred and well disciplined." As early as 1850 they began to stress the policy of promoting "missionary schools" which would serve as a focal point around which a congregation could be gathered, and which would also train the children of parents who refused to become members of the church.

A conservative group such as the Missouri Synod, which emphasized sound doctrine and loathed compromise and laxity, found in its schools its chief safeguard for its future. Time after time it was stressed that the end of the Synod would be inevitable, if the schools were allowed to die. In 1872 on the twenty-fifth anniversary of the Synod the schools were described as "nurseries of the Church from which the young trees, when they have grown older, are transplanted into the fruit orchard of the Church . . . next to pure doctrine our schools are the greatest treasure we possess."[1]

In 1847 the school system of the Missouri Synod was organized. Only twelve congregations were represented at this meeting, but there was evidence of rapid growth from the very first. The principal factor promoting the growth of the Synod was its doctrinal stand. Many Lutherans who had grown discontented with the lax doctrinal positions and practices of the existing church bodies began to drift toward the Synod. The vigorous missionary policy, and the growing number of men trained in their theological seminaries to

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1. Ibid. (1872), p. 87, quoted by Beck, op. cit., p. 110.

gather together the German Lutheran immigrants into new congregations, contributed to greater growth of schools and churches within the Missouri Synod than in any other Lutheran body.[1]

The rapid growth of the schools was due to the early provision made for teacher-training and organization. Pastors found that the duties of the school seriously hindered their ministerial and missionary activities. Teachers who came from Germany were not satisfactory because they did not speak the English language and lacked the Christian training needed to carry on the work according to the orthodox standards of the Synod. Therefore, from the earliest days of the Missouri Synod school system, provision was made for training teachers. The first attempt to establish an institution for teacher-training was made at Fort Wayne, Indiana, in 1846. For many years, however, more pastors than teachers were teaching because of the lack of teachers and funds.[2]

Text-books have caused much concern throughout the Synod's history. At first the lack of books hindered the progress of the schools.[3] In order that the schools be provided with books which were theo-centric the Synod assumed

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1. Ibid.(1848), Parochial Reports, p. 29, cited by Beck, op. cit., pp. 111-12.
2. Proceedings, 1st Convention, Central District, 1855, 18 ff., cited by Beck, op. cit., pp. 112-14.
3. Walther: Life of Buenger, quoted by H. Steffens in Dr. Carl F.W. Walther, p. 190, cited by Beck, op. cit., pp. 115-16.

the responsibility for supplying books of this type. At the second convention a committee was appointed to prepare a German reader and a book of Scripture-passages. From time to time since then books have been prepared as the need arose.[1]

The yearly growth of the school system of the Synod was, as it is now, greater than that of all other Lutheran synods together. In 1850 its fifty-five congregations reported fifty-two schools. Twenty-five years later 419 congregations and 408 schools were reported.[2] By 1885 there were 937 schools, and in 1890 a total of 1226.[3] This high rate of growth continued throughout the century, aided by heavy German immigration so that this school system came to dominate the field of Lutheran elementary education during that day, even as it does at the present time.

The large number of schools was the result of the policy of establishing and maintaining a school in each congregation, and including in the official call of each pastor the pledge to supervise the educational efforts of the congregation, and to teach when a teacher was not available or when the congregation could not support a teacher.[4] Often there were not enough teachers even though the normal institution was provided, and the pastor also became the

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1. Beck, op. cit., p. 116.
2. Ibid., pp. 117-18.
3. Ibid., p. 179.
4. Ibid., p. 181.

schoolmaster.[1]

The spirit shown by these men is well expressed by Beck:

> The Missouri Synod could well thank the Lord for the admirable spirit of its pastors and teachers and laity, for their consecration of purpose and fervor of zeal, for the many sacrifices they made and much suffering they endured in order that the Church might grow. Thus it was enabled to build a vigorous organization, the largest of the many Lutheran synods; and only through such consistent policies, executed with definite purpose and zeal, did it succeed in developing the most extensive and most permanent school system in the Lutheran Church in the United States.[2]

2. The Presbyterian Church

a. The Need for Presbyterian Parochial Schools

The records of the Presbyterian Church during the last quarter of the eighteenth century reflect a growing consciousness on the part of ministers that religion was not being taught in the schools in a satisfactory manner. In 1799 the General Assembly advocated that elders of the local churches serve as trustees of the schools so that they could have a voice in the choice of teachers and inspect the instruction.[3] By the early part of the nineteenth century it was obvious that the Church could not supervise the schools even by such cleverly disguised means. The Church was faced with the problem of providing some type of institution in

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1. Ibid., p. 185.
2. Ibid., p. 188.
3. Minutes of General Assembly of the Presbyterian Church U.S.A. (1799), cited by Sherrill: Presbyterian Parochial Schools, 1846-1870, p. 2.

which religious education could be carried on.

The need for an institution which was suited to the task of training ministerial candidates made the problem even more acute. In 1819 a Board of Education was organized by the General Assembly for the purpose of promoting ministerial education.[1] Several plans were promoted by the Board by which pre-theological students were given financial assistance. In 1845 on the basis of figures which showed that almost all the failures among the candidates were of the one-fourth below college level, it concluded that the remedy for this was the establishment of parish schools in which the young men of the church could be given the necessary training before being accepted as candidates for the ministry.[2]

In 1837 the Presbyterian Church was divided into two groups. The division was largely a result of doctrinal differences. The conservative group became known as the "Old School", and regarded the group known as the "New School" as liberal.[3] There was much concern for the purity of doctrine among the "Old School" group. The blame for the departure from the doctrine of the Church was placed upon the failure of the families to give proper instruction

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1. Sherrill, op. cit., p. 3.
2. Annual Report of Board of Education (1845), pp. 3-4, cited by Sherrill, op. cit., p. 5.
3. Minutes of General Assembly (1837), p. 444, cited by Sherrill, op. cit., p. 8.

to their children in the truths of the Christian faith. J. W. Alexander maintained that this failure should be corrected through Presbyterian schools.[1]

After the division of the Church the number of candidates for the ministry began to decline. Slowly the idea evolved in the "Old School" group that a church school system would increase the number of candidates by reaching them at an early age, and educating them under the watchful eye of the Church.[2]

There was also concern among the Presbyterians over the process of secularization which was taking place within the public schools. The opinion of the Church was that religion must be a part of the instruction of the school, and that exclusion of the Bible from the school left the children under "heathen" influence.[3] Again denominational schools were proposed as a remedy.[4]

b. Action Taken by General Assembly

In 1844 the problem made its appearance in the General Assembly, and a committee was appointed to "consider the expediency of establishing Presbyterian parochial schools." Rev. James Waddel Alexander, pastor of the Duane Street Presbyterian Church of New York City, now known as

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1. Minutes of General Assembly (1846), Sherrill, op. cit., p. 9.
2. Ibid., cited by Sherrill, op. cit., p. 11.
3. Sherrill, op. cit., pp. 11-14.
4. J. J. Janeway: Report to the Synod of New Jersey on the Subject of Parochial Schools, cited by Sherrill, op. cit., p. 15.

the Fifth Avenue Presbyterian Church, was made chairman of this committee.[1] The report of this committee in 1846 expresses the opinion of the General Assembly at this time:

> There was "abounding error", and "gross defections" taking place were from those who had not been trained "line upon line". Next to preaching and family instruction, nothing "promises so much for the sustentation of our covenanted truth" as Presbyterian schools which would, every day in the week, "direct the infant mind, not only to a meager natural religion, but to the whole round of gracious truth, as it is in Christ Jesus." Such principles were not new, the report pointed out; but it was high time to carry them into action.[2]

In spite of objections, the report was adopted June 3, 1846,[3] but was given little recognition during the year that followed. The new secretary of the Board of Education, Rev. Cortlandt Van Rensselaer, D.D., prepared a report for the General Assembly of 1847 by which he hoped to guide its action concerning the proposed system of parochial schools. The report describes the growing secularization of education and calls the proposed system of schools a return "to the good old ways" of the past. He lists the following as characteristics for the proposed schools:

> 1. A school under the care of the Session of the Church; 2. Designed for children, say from five to ten or twelve years of age; 3. In which the usual branches of sound elementary education are taught; 4. With the addition of daily religious instruction from the Bible; 5. Under the Superintendence of a Christian teacher.[4]

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1. Minutes of Gen. Assembly (1844), cited by Sherrill, op. cit., p. 20.
2. Ibid. (1846), quoted by Sherrill, op. cit., pp. 21-22.
3. Sherrill, op. cit., p. 23.
4. Parochial Schools, Report of the Board of Education of the Presbyterian Church on Parochial Schools Presented to Gen. Assembly, May, 1847, quoted by Sherrill, op.cit., pp. 24-25.

The sermon delivered by Dr. Charles Hodge before this same General Assembly on the subject, "Public Religious Education Enforced in a Discussion of Different Plans" had a profound influence upon the future course of the proposed schools. Dr. Hodge urged the immediate return to the old idea that there should be a school for each church. In addition to this, he held that provision should be made for an academy in each presbytery, and a college in each synod.[1]

The Assembly's action on May 31, 1847, was in harmony with the report of the Board of Education. The second resolution contains the essence of this action:

> Resolved, That this Assembly do hereby express their firm conviction that the interests of the Church and the glory of our Redeemer, demand that immediate and strenuous exertions should be made, as far as practicable, by every congregation to establish within its bounds one or more Primary Schools, under the care of the session of the church, in which together with the usual branches of secular learning, the truths and duties of our holy religion shall be assiduously inculcated.[2]

The caution exercised in 1846 was discarded and the General Assembly was pledged to the establishment of a system of schools. The responsibility for promoting the venture was given to the Board of Education, and fell almost entirely on the Rev. Cortlandt Van Rensselaer. His was the task of winning favorable sentiment, in the face of growing popularity of the public school, of the churches throughout every

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1. Sermon printed in Home, School, and Church, I (1850), cited by Sherrill, op. cit., p. 26.
2. Sherrill, op. cit., p. 27.

state of the Union, of shaping the curriculum, and of supplying teachers, texts, and funds for the venture.[1]

The movement aroused much opposition. Debates of great length were carried on in the General Assembly, and in the various synods.[2] Through the press the system was attacked by persons within and without the denomination.[3] "Van Rensselaer, the Corresponding Secretary of the Board of Education, was the champion par excellence of the Presbyterian parochial school."[4]

The National Teachers' Association, now the National Educational Association, in its meeting in 1858 discussed the subject, "Parochial Schools, Are They in Harmony with the Spirit of American Institutions?" Horace Mann at that time expressed the opinion that "any institution which stifled discussion or relied upon authority without investigation, was wrong and hostile to progress." Discussion could be encouraged in a denominational school, but to forbid all inquiries into the soundness of its denominational foundation, is harmful.[5]

Sherrill divides the movement into three periods: (1) The rise (1846-1853), (2) The decline (1854-1861), and (3) The missionary phase (1862-1870). This division is based

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1. Ibid., pp. 27-28.
2. Ibid., pp. 30-34.
3. Ibid., pp. 35-40.
4. Ibid., p. 35.
5. Journal of Proceedings of the National Teachers' Association (1858), cited by Sherrill, op. cit., p. 35.

on the amount of funds contributed to the enterprise, the amount of disbursements, and the number of new schools established.[1]

c. The Rise of the Movement

The movement was most popular during the period from 1848 to 1853. Thirty-nine parochial schools were recorded in 1848.[2] This number had grown to eighty-two by 1849.[3] Each of the years 1850 to 1854 respectively showed an estimated one hundred schools.[4] There is a note of optimism present in the literature of the Board at this time, and many expressions of confidence in the future of the Presbyterian schools. Several projects were undertaken by the Board in an attempt to assist what must have appeared to be a growing, promising educational system, but it failed to make a proper study of the two major problems of the system, curriculum and teacher-supply.

In the promotion of the enterprise many important problems were ignored because of the assumption that the use of the Bible as a textbook for religious instruction each day, and the opening of the school with Bible reading and prayer would assure a thoroughly Christian curriculum.

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1. Sherrill, op. cit., p. 51.
2. Annual Report, Board of Education (1848), cited by Sherrill, op. cit., p. 51.
3. Minutes General Assembly (1849), cited by Sherrill, op. cit., p. 51.
4. Ibid. (1850-1854), cited by Sherrill, op. cit., p. 51.

They further assumed that the teaching of the Shorter Catechism would make the curriculum completely Presbyterian. No attention was given, therefore, to the problem of the curriculum, and very little to providing suitable texts.[1] There was no supply of Christian teachers. Often the local church assumed control of schools which had already been set up. Several plans were proposed for the training of teachers but nothing definite was accomplished.[2]

d. The Decline of the Movement

By 1854 the numerous attacks upon the system were having their effect and "a note of apology is discernible."[3] A number of factors contributing to the decline of the parochial system deserve consideration.

The ministers who were teaching in the parochial schools found the double load too heavy.

The "Presbyterian Herald" reproached ministers for teaching at a time when the need of the frontier churches was so great.[4]

The many difficulties encountered by the local churches in their attempt to maintain an elementary school caused increased attention to be given to academies and colleges rather than to elementary education. There was also a

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1. Sherrill, op. cit., pp. 52-53.
2. Ibid., pp. 53-54.
3. Ibid., p. 56.
4. Presbyterian Herald, XXIV (Nov. 9, 1854), cited by Sherrill, op. cit., p. 57.

growing tendency to raise elementary schools to status academies. Many schools which had their beginning as parochial schools under the care of a session became academies under the care of a presbytery.

The very fact of denominational control tended to discourage patronage from outside the denomination.

Throughout the whole experiment there was evident within the Church a conspicuous lack of interest. There were many resolutions favoring the system but no aggressive action by presbyteries or synods. The extent to which the local congregations failed to respond is shown by the fact that less than eight-tenths of one per cent of the congregations in the Assembly established parochial schools at this time.

The lack of interest was accompanied by the lack of funds. Even in the churches which conducted schools there were serious financial difficulties. Records include many instances of foreclosures, unpaid tuition efforts to obtain state funds, and so forth.

Public controversies made the position of the Bible in the public school more and more precarious, but even this did not turn the tide of public opinion in favor of a Protestant parochial system of schools.

The death of Van Rensselaer on July 25, 1860, meant the loss of one active defender of the Presbyterian parochial policy. Those who continued the work lacked his firm

convictions.

The Civil War was the final blow to these schools. Sherrill says:

> When the war came, the question whether the Presbyterian Church should control its elementary education had been practically settled with a negative, not so much in theory as by force of circumstance.[1]

Sherrill calls these factors listed above "symptoms rather than causes" of the failure. The causes, he feels, are much deeper. The very nature of Presbyterian polity which allows the General Assembly to "recommend" and "urge," but not to compel makes it difficult to arouse the indifferent to action. The leaders of the Church were acting in accord with true Calvinistic tradition in assuming that a complete school was necessary, but were mistaken in believing that they represented the convictions of the Church as a whole. Presbyterians were not only members of a Church but citizens of a State as well. It was at this time that the American public was accepting the idea that a common-school system, at least, should be supported by the State.

There were no differences of language, customs or religion to separate them from the rest of society for they were members of this society. Furthermore, they would not be expected to bear the extra financial burden of supporting a system which they did not sanction. The American Presbyterians chose to face the problem of a satisfactory

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1. Sherrill, op. cit., pp. 56-64.

institution in which religious education could be carried on with all American Christians and not as a separate denomination.[1]

e. The Missionary Phase of the Movement

The parochial school "had failed" among the congregations of the English-speaking people but about 1862 there was a slight increase in parochial schools as the missionary phase of the movement began. Schools were promoted among foreign-speaking people of America. A few schools were conducted for the German-speaking Presbyterians, two for those who spoke French, and one for those of the Spanish language. There were also some schools for Americans of unfortunate economic and social conditions. But the change of sentiments throughout the Church was becoming more pronounced.[2] Dr. Speer, Corresponding Secretary of the Board, in reviewing the Board's work of fifty years regarded the parochial venture as a failure. He closed this section of his paper with the significant remark:

> Some of the most observing leaders . . . among our brethren . . . have proclaimed that its mission is ended, and that a new order of things is needed to save the masses, and to meet the progress of democratic ideas of government which are now upheaving society. It becomes us then thoughtfully and prayerfully to consider towards what course the all-wise Head of the Church points us.[3]

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1. Ibid., pp. 177-82.
2. Ibid., pp. 64-66.
3. Speer: Semicentenary Review, quoted by Sherrill, op. cit., p. 67.

f. Contributions

By its very failure the enterprise made an important contribution. The problem which the Church faced was that of finding a suitable institution for the religious training of American children and young people. This experiment revealed the fact that the Presbyterians of our country were not willing to promote parochial schools as the institutions for furnishing religious education.

The experiment strengthened the conviction that religion must be kept in education, and that in this matter the Church had a responsibility, but at the same time gave definite proof to the fact that the Protestant parochial school was not the institution through which the Church could accomplish this end. It had failed in a time before the establishment of the free public schools, before secularization of the public schools had completely taken place, and before it was necessary to compete with a great system of schools such as the present public school system.[1]

D. A Summary of the Religio-Social Factors Surrounding the Development of Protestant Parochial Schools During the Period of Transition

Religious factors greatly influenced the development of the Protestant parochial school during the period of transition (1791-1890). There was a definite desire among

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1. Sherrill, op. cit., pp. 182-85.

the people of the churches to have their children in an evangelistic, spiritual atmosphere where they could develop soul as well as mind. Many felt that their religion depended upon the German language for its very existence, and that the parochial school must teach this language. The religious heritage of the settlers from Pennsylvania and from Europe was one in which the parochial school was the accepted means of promoting pure doctrine, training future church members, and perpetuating their faith. As the public school became more and more secular the need to provide the religious training for the children became more acute. A revival in the South led to the establishment of a school by the Methodist Church. The shortage of ministers in the Presbyterian Church made the leaders eager for a school in which youth could be guided toward a life of service. The absence of these various religious factors at any time resulted in indifference to the idea of the parochial school and approval of the public school.

Social, as well as religious, factors were present. The national groups, which developed because of common language and customs, continued the educational institution of their European homes, the parochial school. The German pastors accepted the obligation placed upon them to promote education within their parish, and to teach whenever they were needed. The authority assumed by the Lutheran Missouri Synod, the extent to which it centralized its organization, and the

consideration it gave to provision for teacher-training and suitable textbooks helped to build the strong school system which it still maintains.

The public school was usually superior to the church school. Since no adequate teacher-training was provided, there was a shortage of teachers. The people were poor and found the extra financial load hard to bear. Often the homes of the parish were scattered and it was impossible for the children to attend the school. The Scandinavian clergy refused to accept the responsibility for the church school. This attitude was due, in part, to the high-church attitude which separated clergy from laymen. The Presbyterian experiment was not supported by the people because they were not willing to separate themselves from the rest of society. The nature of Presbyterian polity prevented the leaders from forcing the people to co-operate against their wishes. Other factors entered in such as lack of finances and centralized organization, and neglect of teacher-training and textbooks, but sufficient interest on the part of the people could have overcome these. The death of the one man who bore almost all the responsibility for the project and the Civil War brought the efforts of the Presbyterians to an end. Many interpreted the failure of the Presbyterian parochial school as the failure of the parochial school as an educational institution. This belief was strengthened by the growing conviction of the American public that the public school,

one system for all, was the only answer to the educational problems of our democratic government.

CHAPTER III

THE DEVELOPMENT OF PROTESTANT PAROCHIAL SCHOOLS DURING THE FIRST HALF OF THE TWENTIETH CENTURY

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A. Introduction

The early part of the twentieth century saw the conviction firmly established that the public schools could meet the needs of the people of the United States better than a number of parochial school systems. The Lutherans, however, and specifically the Missouri Synod, continued to promote their schools. The Christian Reformed Church also sponsored a few schools.

During recent years there has been much activity in the field of church school education. A new development is the Christian day school movement which is growing rapidly at the present time. Although it is quite similar to the parochial school, this group insists upon a separate classification for itself. The Supreme Court decisions of the past few years have raised the question of the legality of the released time plan for religion in the public schools. This has made those who are alarmed by the conditions of secularization in education seek for a more satisfactory means of providing religious education for their children.

This chapter will continue the study of the Lutheran and Christian Reformed schools, investigate the Christian

day school movement, and set forth the opinions of the Christian educators on the subject of the parochial school, in order to determine the religious and social factors surrounding their development. A summary pointing out these factors will conclude the chapter.

B. The Continued Development of Protestant Parochial Systems Established During the Nineteenth Century

1. Lutheran

The turn of the century marked a continuation of the second period of development of Lutheran schools rather than the beginning of a third.[1] For almost two hundred years these schools had been confronted with only minor obstacles imposed by the state or nation. The idea of one school system for all was growing more and more popular. Public opinion was aroused because of the demand of some denominations for a portion of the school funds. Several attempts at state legislation threatened the very existence of the schools. These were not only successfully defeated but served to instigate reorganization and improvements. Various synods made the administration of their school systems more direct and comprehensive so that greater efficiency was possible.[2]

The World War period had a greater effect upon the

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1. Beck, op. cit., p. 408.
2. Ibid., p. 226.

Lutheran Church than upon any denomination in America. Because of the close ties between the Lutheran Church in America and the State Church of Germany the members of the American churches suffered from much propaganda and persecution. The use of the German language in church or school was bitterly condemned, and a movement was launched to prohibit the use of foreign language in any elementary school, public or private. The Lutherans fought this movement on grounds which were well summarized by the editor of the Lutheran Witness, the official English publication of the Missouri Synod, in the following words:

> It will be observed that three issues confront our schools when these bills are favorably reported on by legislative committees:
> 1. The inspection of schools by the State.
> 2. The use of languages other than English.
> 3. The continued existence of parochial schools.[1]

The Supreme Court of the Federal Government eventually declared all the contested legislation unconstitutional and thus made the Lutheran Church victorious. This victory covered also the attempt to force all children between the ages of eight and eighteen to attend the public school. The right of existence of the parochial school was now guaranteed by law.[2]

The victories of the campaigns to safeguard the freedom and the future of the parochial schools encouraged

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1. Ibid., p. 328.
2. Ibid., p. 333.

improvements within the system. Christian day-school came to be the name used to designate the Lutheran school, although no official action was taken by any synod in the matter. This was considered a wise change because of the antagonistic attitude of certain elements of the public toward the parochial school, and misunderstandings of its function. The new name helped to emphasize the fact that Christian development of the child was the primary concern of the schools.[1]

The Missouri and Wisconsin synods at this time launched out with greater strength to rebuild and improve their systems and were followed to some extent by the Ohio and Iowa synods. Theo. Graebner describes briefly in Lehre and Wehre the attitude of the Church concerning the continued need for the schools. In part, he says:

> Let us become English if we must; if some Asiatic conqueror ever makes us Chinese, let us become Chinese in speech if we must; but whatever we become, let us take our parish-schools with us. .
>
> What is it that we should have uppermost in our minds today if we thank God for the mercies He has shown us through our fathers? This, that our fathers in holy zeal kept the Gospel pure in doctrine and schooled it into our hearts from the pulpit and from the schoolmaster's desk.[2]

There were losses in all synods as a result of the attempted legislations and because of the public attitude

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1. Ibid., pp. 353-54.
2. H. K. Moussa: "Seventy-five Years of the Wisconsin Synod in Brief Survey," The Northwestern Lutheran, XII, 22 (Nov. 1, 1925), cited by Beck, op. cit., p. 355.

toward the parochial school. The Missouri and Wisconsin synods suffered much less than some of the smaller ones. The schools which were taught by the pastors were usually the ones that were closed.[1] The decade from 1926 to 1936 witnessed a standstill and even a slight decline in the number of schools, which was due largely to the economic conditions at that time. Recent reports show that once more they are making progress.

During this period, as during the eighteenth century, the schools of the Missouri Synod far surpassed in numbers the schools of any other synod. In 1895 the Missouri Synod had a total of 1,603 parochial schools, the Wisconsin Synod had 193 schools, and other synods of the Synodical Conference together had only 95 schools.[2] In the year 1937 the Missouri Synod had 1,166 schools, the Wisconsin Synod only 155, and other synods totaled 63.[3] The 1950 report shows that the Missouri Synod had at that time 1,177 schools while all other Lutheran synods together had only 250 parochial schools.[4]

2. The Christian Reformed Church

In the year 1857 a small group of people in the state of Michigan severed their relationship with the Dutch Reformed Church. This group became the founders of the denomination

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1. Beck, op. cit., p. 356.
2. Ibid., p. 224.
3. Ibid., p. 401.
4. National Association of Christian Schools: What Hath God Wrought, pp. 1-5.

which is known today as the Christian Reformed Church. From its beginning this Church was interested in primary Christian instruction. Steps were taken, even in the early days, to promote Christian schools. After 1895 they began the process of severing the schools from the authority of the local churches. These schools became "free schools" in every sense of the word, although they were still influenced by the "parent-body, the church, and still helped by its money", and supported by its prayers.[1]

R. B. Kuiper in his book entitled, As To Being Reformed, states the conviction of the Christian Reformed Church in regard to education as follows:

> We conclude that Christian parents are in sacred duty bound to provide free Christian schools for their children because there alone can they expect them to receive a positively Christian training.[2]

In 1920 a union of the Christian schools of the Christian Reformed Church was formed. It took the name of "National Union of Christian Schools". Today it includes Christian schools of other Calvinistic Protestants, although the Christian Reformed Church represents the bulk of its constituency. In an article written by Mark Fakkema during his tenth year as full-time general secretary of the National Union of Christian Schools, a clear picture is given of the conditions of these schools in 1936. The Christian Reformed

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1. Henry Beets: The Christian Reformed Church, Its Roots, History, Schools and Mission Work, pp. 119-20.
2. R. B. Kuiper: As To Being Reformed, p. 171.

Church had increased its membership fourteen per cent in the ten years while the school enrollment had decreased one per cent. Mr. Fakkema refused to make great allowance for the financial depression when attempting to explain the low enrollment of the schools on the grounds that only "luxuries are given up in hard times--but the Christian school is no luxury." The blame for the low enrollment he placed on a spiritual depression rather than a financial one, but refusing to admit that the end of the Christian school movement was in sight he challenged the Church to consider that foundations were being laid for a glorious future for its schools. His final words summarize the challenge as follows:

> Whither bound? We are upward bound. We as a Christian school movement are bound for a glorious future--provided we have eyes to see the plight in which we now are, provided we confess our sins in the matter, and provided we mend our ways.[1]

This plea was not ignored; interest in the schools began to increase. On January 15, 1950, the New York Times reported a total of 120 schools in the National Union of Christian Schools with bright prospects for future growth. During the years 1946 and 1947 it helped to organize the National Association of Christian Schools because of the importance it placed upon Christian schools for all evangelical churches.[2] Mark Fakkema is Educational Director of

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1. Mark Fakkema: "Whither Bound", Educational Convention Papers compiled and edited by the National Union of Christian Schools (Oct. 1936), pp. 88-98.
2. Preston King Shelton: "Protestants Hail New Type Schools", New York Times, Jan. 15, 1950.

this new organization. Christian Life and Times, September, 1947, referring to his work in the National Union of Christian Schools, says of him, "Due in part at least, to his consuming zeal 120 Christ-honoring schools now employ 659 teachers to instruct 19,837 pupils."[1]

The National Union of Christian Schools accepted the invitation to participate in the White House Conference of 1950. This conference is sponsored by the President of the United States every ten years and deals with some phase of the care of children. The 1950 Conference based its concern for children upon the "primacy of spiritual values, of democratic practice, and of the dignity and worth of every individual." The National Union of Christian Schools submitted a statement which indicated the contribution of the Christian school movement to the welfare of American youth. It described its contribution as follows:

> The National Union of Christian Schools is the central agency for the Christian day schools that have a Calvinistic basis. In this capacity it gives these schools guidance and direction. It sponsors studies of the philosophy that underly the purpose, organization, and instruction in the Christian schools, and it publishes textbooks and teachers' aids that are specifically designed for the use of these schools.[2]

There were 115 Christian elementary schools affiliated

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1. Mark Fakkema: "Christian Schools and How to Establish Them", Christian Life and Times, II (Sept. 1947), 62.
2. National Union of Christian Schools: "The Christian School and American Youth", Report of the National Union of Christian Schools for the Mid-Century White House Conference on Children and Youth, published in Christian Home and School, XXIX (Sept. 1950), 12.

with this organization in 1949. These schools are "society owned and controlled". Calvinistic Christians who feel the need for a Christian school organize a Christian school society. The society elects a school board, and supports and operates its school through the school board. The parents who belong to the society have a direct voice in shaping the school policies and determining the bases for instruction.

The statement continues by enumerating four guiding principles of the Christian schools which are directly related to the focus of the Mid-Century White House Conference. These are: (1) The development of the personality has a spiritual basis. (2) Life comes to its highest realization in a democratic society when it is inspired by religious motives. (3) Responsibility rests primarily with the parents for the training of children. (4) To best serve its function the school must be an extension of the home. These principles are imparted to teachers and students by means of textbooks and teachers' aids, and parents are instructed in the application of them through the magazine Christian Home and School.

The schools of the National Union of Christian Schools are a product of the Christian home. Parents who have committed themselves to definite spiritual values, and who have as an ultimate objective for themselves and their children, "a life of service to God to nation and to neighbor", directly control the schools.[1]

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1. Ibid., pp. 12-13.

At the Annual Christian School Convention the Board of the National Union of Christian Schools presented to the House of Delegates a statement pertaining to the trend toward secularism in the public schools. A copy was sent to the President of the United States, to the United States Commissioner of Education, and to the chief education officer in each state of the Union. The statement points to the secular education of our public schools as one of the major factors responsible for the growing spirit of lawlessness in our country, and for which a revival of respect for the basic moral law as found in the Ten Commandments is the only remedy. It urges, therefore, that the Ten Commandments and the "summary" as found in Deuteronomy 6:5, Leviticus 19:18, and Matthew 22:37-39 be hung in all schoolrooms of schools not having daily instruction in religion and morals, and be read aloud at least once a week.[1]

August 16, 1950, marked the thirtieth anniversary of the organization of the National Union of Christian Schools. At its annual meeting there was a spirit of thankfulness for the progress which had been made since the beginning of the organization in 1920. John H. Sietsema described the spirit of the meeting as follows:

> Hearts were thankful for all that has been given by our Father in the past years, and hopes were rekindled from blessings evident in the present. Also the impulse

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1. Board of the National Union of Christian Schools: "A Testimony", Ibid., pp. 14-15.

> was felt toward renewed efforts to achieve by God's grace higher goals, and new insights were gained to establish and maintain God-given purposes. . . we felt a bond of union as we faced together the work that awaited us.[1]

C. Recent Development of Protestant Parochial Schools

Protestants have increased their attempts during the last several years to provide religious instruction for their children by organizing additional parochial schools. There are now more than 2,500 schools with an enrollment of 150,000 students. The majority of these are Lutheran schools of the Missouri Synod.

1. The Seventh-day Adventists

The second largest group of schools among the Protestants in the United States today is that operated by the Seventh-day Adventists.[2] This denomination believes that the public school bases its program on the assumption that human nature is essentially good, and thereby denies the teachings of the Bible.[3] For this reason it maintains its own system of schools.

2. The Episcopalians

New interest in parochial schools developed among the

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1. John H. Sietsema: "The National Union Convention," Ibid., XXIX (Oct. 1950), 14-19.
2. Shelton: "Protestants Push Parochial Schools," New York Times, Jan. 7, 1951.
3. Carlyle B. Haynes: Seventh-day Adventists, Their Work and Teachings, pp. 84-85.

members of the Protestant Episcopal Church during the war days and has continued to the present time. Eleven new schools were organized in Louisiana during the period 1948-1950. Eight new schools in the New York Diocese point to an awakening in that territory. One Episcopal school attempts to follow "a current trend among Protestants not to add a course in religion but to permeate the whole course of study with the religious dimension in the study of man."[1]

3. The Society of Friends

According to reports of the Council of Education of the Religious Society of Friends (Quakers), there are now twenty-three schools under the care of Monthly Meetings. These schools also integrate religious principles into the teachings of secular subjects.

4. The Mennonites

There has been progress made among the Mennonites with the National Fellowship of Brethren reporting three new schools and the Old Order Amish having a total of eleven schools.[2] In 1937 all Mennonite groups reported only three schools; by 1950 this number had grown to fifty-four.[3] In 1949 a Christian School Educational Foundation was set up.

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1. Shelton: "Protestants Push Parochial Schools," New York Times, Jan. 7, 1951.
2. Ibid.
3. National Association of Christian Schools: What Hath God Wrought, p. 2.

The purpose of this foundation is to promote the interests of Christian education. Such activities as research, publication of Christian school textbooks, sponsoring scholarships, conferences, clinics, and refresher courses for Christian-school teachers are to be the responsibility of this board.[1]

5. The Presbyterians

Presbyterians in the southern states have opened nursery and kindergarten schools. These often include the primary grades.[2]

6. The Baptists

A few Baptist schools have also been set up in some southern states. Ten Baptist schools with 875 pupils were organized in Los Angeles during 1947.[3]

D. The Development of the Christian Day School Movement

Today many evangelistic Christian parents, of various groups, who are not willing for their children to be exposed to the secular atmosphere of the public school, are banding together to form Christian school societies and set up

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1. C. F. Yake: "News Release," The Christian School, III (Feb. 1950), 51.
2. Erwin L. Shaver: "Day Schools Under Church Auspices," Prepared for White House Conference, p. 2. (mimeographed)
3. Shelton: "Protestants Push Parochial Schools," New York Times, Jan. 7, 1951.

Christian day schools. Because of their deep convictions concerning the need for the schools, they are able to set aside sectarian differences, and agree on a doctrinal policy with which they are able to replace the Christless curriculum of the public school with one that honors Christ.

The National Union of Christian Schools during 1946 and 1947 helped to start a more extensive effort among these evangelical groups. This new organization is the National Association of Christian Schools.[1] Its purpose is the promotion of Christian schools everywhere. Mark Fakkema, the former general secretary of the National Union of Christian Schools, is educational secretary of the National Association of Christian Schools at the present time. The latter organization follows the policy of the former and places the control of the schools in the hands of parents and friends who are in sympathy with the plan. Operational techniques are also similar to those of the former group.[2]

A recent article in the United Evangelical Action describes the increase in Christian day schools throughout the nation. Of these schools it says:

> The Christian day school cause has become an American movement which stems from the grass roots of American evangelical life. . . Wherever in the United States there is a concentration of dynamic evangelical life and action,

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1. Mark Fakkema: "Christian Schools and How to Establish Them," Christian Life and Times, II (Sept. 1947), 62.
2. Shelton: "Protestants Hail New Type Schools," New York Times, Jan. 15, 1950.

there one may look for a Christian school program directed toward establishing one or more local Christian schools.

Until recently the Christian school movement was among a very small number of congregations, but now it is finding supporters among ever increasing numbers of evangelical communities. The year 1949 exceeded all records in Christian school activities for the past hundred years. Over a hundred schools have been aided in launching a school organization or in opening a school. The teacher placement service has made progress in locating the many teachers who feel that there is a greater challenge to them in a Christian school. Work has been begun on Christian textbooks, one of the problems of the Christian school.[1] A course in "The Philosophy of Christian School Teaching" has been prepared, and during the past year was given in five localities by the Educational Director. Copy was prepared for a leading school encyclopedia on the Christian aspects of Ethics and Evolution.[2]

In a study prepared by Mark Fakkema the task of the National Association of Christian Schools is set forth. He says:

> In our present situation our duty as evangelicals is two-fold: as children of light we, on the one hand, must do what we legally can to fight forces of darkness that would lead public instruction still further away from God. This spiritual warfare we should carry on not merely as individuals but as a united army of evangelicals bent

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1. "Christian Day Schools Show Increase Throughout the Nation," United Evangelical Action, IX (June 15, 1950).
2. National Association of Christian Schools: What Hath God Wrought, pp. 1-5.

on opposing evil wherever we find it. On the other hand, we should be busy pointing out to all those who fear God the danger of a knowledge which is without the fear of God. Locally and nationally we should be active helping those who fear God to provide for their children an education that in theory as well as in practice, and in practice as well as in theory, is true to God.[1]

E. Protestants Evaluate the
Development of the Parochial Schools

The attention of Protestant America is at present focused upon religion in its relationship to the public schools. It is clearly evident that there is a growing recognition of the need for religion in education, and a determination to find a place in the daily training of children for religion. There are three general categories into which the various Protestant groups may be divided according to the institution they choose to support as the answer to the problem: (1) There are those who believe that the answer lies in the teaching of spiritual values in the public schools. The supporters of this approach are usually the most liberal Protestants.[2] Publication, in February, 1951, of the recommendations of the Educational Policies Commission regarding moral and spiritual values in the public schools, furnishes encouragement for this group.[3]

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1. Mark Fakkema: Historical Survey of Private Schools, p. 5.
2. Shaver: "Religion and the Public Schools," Religious Education, XLIV (Nov.-Dec. 1949), 332-34.
3. Cf. The Educational Policies Commission of the National Education Association of the United States and the American Association of School Administrators: Moral and Spiritual Values in the Public Schools.

(2) The many progressive Protestants, such as those who support the International Council of Religious Education, desire to support the public school, but seek to supplement it with a program of education in religion which integrates the best in the present church program. (3) The very conservative are turning to parochial schools as the answer to the problem. The number of this group is now on the increase.[1]

The trend toward parochial school education has caused authorities in the field of Christian education to consider the parochial school as an answer to the situation today.

W. S. Fleming considers the question a very vital one. He says:

> The public school with no God in it is a plain invitation to religious parents to set up parochial schools. Such a movement would greatly weaken our public school system, the very heart of democracy, and of course do much to destroy the solidarity and therefore the strength of democracy. The only safety for our public school system is Christ in the schoolhouse.[2]

J. Paul Williams, writing for the Christian Century, recalls the fact that Protestantism of a hundred years ago chose to back the public school rather than the church school. This choice weakened the church institutions but has strengthened the spirit of tolerance and unity of purpose in our country. "The public schools for all their faults have done what a series of competing parochial systems could never

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1. Shaver: "Religion and the Public Schools," Religious Education, XLIV (Nov.-Dec. 1949), 332-34.
2. W. S. Fleming: God in Our Public Schools, pp. 198-99.

have done," he continues.[1]

Nevin C. Harner admits that the parochial school offers a "complete and unhampered" solution to the problem, but does not believe that it is the best way out of the difficulty.[2]

Conrad A. Houser sees in the religious school an element which is lacking in the public school, an element which the church considers an essential "educational instrument for the development of democracy." His opinion of the legitimacy of the parochial school is expressed in the following:

> . . . it must be admitted that as long as our public schools are dominated by the material and secular spirit, as long as religious liberty is considered a basic right of the American people and as long as the first loyalty in religion is to God rather than to the state, the parochial school will be a legitimate institution. It dare not be opposed by the state until religious education is embodied in the public school itself.[3]

The International Council of Religious Education at its annual meeting in February, 1944, authorized an inquiry into the present status of Christian education. The statement of the implications and findings of the study was made available to the public in 1947. On the subject of religion's place in general education the report says:

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1. J. Paul Williams: "Protestantism and Public Education," The Christian Century, LXIV (March 12, 1947), 330.
2. Nevin C. Harner: Religion's Place in General Education, p. 57.
3. Conrad A. Houser: Teaching Religion in the Public School, pp. 186-87.

> The time has come for a drastic review of this whole situation on the part of both churchmen and schoolmen. It is our contention that to lay foundations in religious education is a part of the responsibility of the general schools. Unless they take this responsibility, it is questionable whether the task of Christian education which has been undertaken by the churches can ever be satisfactorily accomplished. If the public school is to remain secularized, there is ground for the suggestion which is now frequently heard that the parochial school should be resorted to by Protestantism. We believe, however, that there are such disadvantages in parochial education that some other solution must be found.[1]

The International Council of Religious Education (now the Division of Christian Education of the National Council of the Churches of Christ in the United States of America) adopted the report of its Committee on Religion and Public Education in February, 1949, with the following policy regarding the parochial school:

> Should our Protestant churches consider seriously the building of church-related elementary and secondary schools on an increasing scale? We believe our answer should be "No."
>
> We defend the right of all religious groups to carry on church-related education at any level, elementary, secondary or higher, and the right of parents to send their children to these schools if they so desire. But while we defend the right we do not believe it should be widely exercised at the elementary and secondary levels. Public education has brought too many wide-spread gains, and Protestant parochial education would create too many problems, to justify the general adoption of such a practice. We do not believe that parochial schools are the Protestant answer. We are sure that if that proposal were universally or even widely adopted it would constitute a serious threat to public education and to our democracy.[2]

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1. Paul H. Vieth: The Church and Christian Education, pp. 301-02.
2. Shaver: "Day Schools Under Church Auspices," prepared for White House Conference, p. 2.

F. A Summary of the Religio-Social Factors Surrounding the Development of Protestant Parochial Schools During the First Half of the Twentieth Century

The development of the Protestant parochial schools during the twentieth century has been affected by religious elements. The Lutheran Church continues to believe that sound doctrine can only be preserved through the parochial school, and that it is needed for the continuation of their church. The Christian Reformed Church places great emphasis upon the parents' sacred duty to provide free Christian schools for their children. The Seventh-day Adventists condemn the teachings of the public school as contradictory to the Scriptures and provide their own schools. The growing consciousness of the need for religion in education, and the determination to find some place for religion in daily training makes consideration of the parochial school, which does this, necessary. The current trend in the religious school is to make religion a part of the whole course and not an additional subject of the curriculum. This emphasis upon religion as an integral part of the whole school program, and the God-centered curriculum, comes primarily from those who hold conservative doctrinal views. During the days of financial depression the indifference to the importance of religious training was responsible for the slump in the number of parochial schools.

Social factors also played a part in this development.

The right of existence of the parochial school was assured by the legal victories. The new name adopted by Lutheran and other churches, the Christian day-school, decreased the disfavor which was attached to the word parochial. It is also called attention to the fact that first consideration was given to the development of the child. The plan of the Christian Reformed Church, by which their schools were made "free" from local authority, not only furthered the development of the schools of that denomination but were the inspiration for the many Christian schools now springing up all over our country. It was also this denomination which centralized their schools in the organization known as the National Union of Christian Schools and promoted a similar organization, the National Association of Christian Schools, among evangelicals of other denominations.

In the early part of this century public opinion was turned against the parochial school because of the demand of some churches for a part of the school funds. This influenced the legal action attempted against them. The World War brought much hardship to those who had ties with Germany. The Lutherans suffered much because of the prejudice that existed at this time. Many small schools closed. Today many people are satisfied with the teaching of spiritual values in the public schools, and do not feel that other religious education is necessary. Others wish to supplement the work of the public school with a highly

integrated church program, to be composed of the best of the church's present program, such as the Sunday School and Vacation Church School. Some would go even farther and establish parochial or Christian day-schools. There are still others who are not satisfied with the public schools, but who feel that parochial school systems of great size would weaken our democracy. These would have Christ put back into the classroom of the public school. The number of Christian educators opposed to the promotion of the parochial school on a large scale is of sufficient size to make its influence strongly felt.

CHAPTER IV

SUMMARY AND CONCLUSION

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A. Restatement of the Problem and Procedure

The problem under consideration was to determine the religious and social factors which have surrounded the development of Protestant parochial schools throughout the history of America. It was approached by first making a survey of the development of education during the Colonial and early national period in which Protestant parochial schools first came into existence. This was followed by an examination of the parochial school which came into prominence during the period of transition (1791-1890). The last step was investigation of parochial school activity during the first half of the twentieth century. Religious and social factors surrounding the development of the parochial schools of each period were pointed out.

B. Summary of Findings

All education of the Colonial period was religious in nature, and for the purpose of providing knowledge needed for the study of the Scripture. The belief that the school was necessary for the preservation of the doctrines, literature, and traditions of the church promoted the plan of

placing a school alongside each church. The parochial school of this time had its greatest growth in Pennsylvania.

Social factors also influenced the development of education. The Calvinistic belief in universal education, the determination to preserve the culture brought from Europe, and the belief that tax-supported schools would become secular helped to promote the parochial schools. The small number of competent teachers, widely scattered homes, poor transportation facilities, the need for children to help with the farm work, and the poverty of the people hindered the schools' development.

During the transitional period (1791-1890), development of the schools on the frontier was the result of many of the same factors present during the Colonial and early national period. The conviction was strong that schools must be provided by the church to teach German (because religion depended upon this language), to promote pure doctrine, to train future church members, and to perpetuate their faith. Separation of Church and State, which was brought about by the first amendment to the Constitution, banned religion from the public schools and made them secular. Because of the condition of the public school, the churches felt the need for a school which would provide the religious training no longer allowed in the public school. Not only could the church school supply a spiritual atmosphere, but proper training could be given the future ministers and

leaders of the church. The growth of parochial schools reflected the concern of the people for the progress of their church and its teaching.

The national groups which existed during this period brought from Europe the idea that the church should furnish the educational institution for the community. German pastors accepted the responsibility of supervising and teaching in the Lutheran schools. The Missouri Synod, by its centralized educational organization and its provision for teacher-training and suitable textbooks, was able to build the strong school system which has endured until the present time. Other systems which did not give consideration to these factors made less progress and often ceased to exist. Many of the immigrants of this period had economic rather than religious interests. The extra expense involved in maintaining a parochial school was often burdensome. The Scandinavian ministers were not willing to assume the responsibility for the schools. This group of people soon found in the public school, as did an increasing number of Americans of the time, the most satisfactory answer to their needs. The Presbyterian local churches were not interested in an institution which would separate them from the rest of society, and the nature of their church polity prevented the leaders from forcing their support against their wishes. Financial difficulties were increased by the Civil War and contributed to the failure of their attempt to establish a

system of schools. The popularity of the public school increased rapidly during this period and many advocates of the parochial school transferred their support to the tax-supported school.

During the first half of the twentieth century the Lutheran schools were continued because of their belief that the preservation of sound doctrine depended upon these schools. The Christian Reformed Church established schools because of their conviction that the duty of the parents is to provide Christian schools for their children. The Seventh-day Adventists condemned the teachings of the public schools and provided schools for their children in which they could be given religious training. In recent years there has been a growing recognition of the importance of religion in the daily training of the child. Attempts to make parochial schools illegal ended in defeat. The Lutherans changed the name of their schools to Christian day-school because the word parochial was in disfavor. The plan of the Christian Reformed Church, by which their schools were freed from local control, promoted the schools of that denomination and gave inspiration to many Christian day-schools throughout the country. Centralization of these schools in one organization gave them greater strength. The Christian day-schools which are controlled by a society of parents attempt to provide the Christ-centered curriculum. These parents are primarily those who hold conservative doctrinal views.

C. Conclusion

The study pointed to certain conclusions. The establishment of parochial schools in great numbers by Protestants has deep implications. The public school is a vital part of the democratic way of life.

Interest in parochial schools reflected the spiritual life of the period. During times of spiritual depression they were neglected. In 1936 Mark Fakkema laid the blame for the loss of interest in the Christian Reformed schools upon a spiritual depression.

Alarm over the conditions in the public school caused an increase in parochial school activity. The Presbyterian Church attempted to establish schools during the nineteenth century when religion was taken from the public schools. Certain denominations considered that the need for the parochial school as a means of indoctrination justified the sacrifices involved in promoting them. This has been the attitude of the Lutheran Church throughout the history of our nation.

Possibilities for training church leaders are present in the parochial school. The Presbyterians of the nineteenth century considered that the small number of candidates for the ministry was due to the secular training which their youth received in the public schools.

The Christian day-school plan makes possible the

establishment of a Christian school without the denominational indoctrination of the parochial school to which many object.

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