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Sectarian Secondary Education in the United States During the Twentieth Century

Robert Stephen Kelley
Loyola University Chicago

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SECTARIAN SECONDARY EDUCATION
IN THE UNITED STATES DURING THE
TWENTIETH CENTURY

A Thesis
Presented to
the Faculty of the School of Education
Loyola University Chicago

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Robert Stephen Kelley
August 1940
VITA

Robert Stephen Kelley

Born in Tennyson, Indiana. Graduated from Tennyson High School in 1927. Received the degree of Bachelor of Arts from Oakland City College, Oakland City, Indiana in 1931, and the degree of Bachelor of Science in Elementary Education from the same college in 1932. Courses taken from Indiana University, Bloomington, Indiana; Franklin College, Franklin, Indiana; and Butler University, Indianapolis, Indiana.

Teacher in rural school, Warrick County, Indiana; Junior High School, Osgood, Indiana; Senior High School, same city. Teacher in Carl Schurz Evening High School, Chicago, Illinois. Delta Epsilon Sigma.
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CHAPTER I

THE PROBLEM

Justification of the Study

Of late years there has been an increasing realization of the importance of spiritual matters in education. The mere statement of the theme of some of the recent conventions of educational groups, as given in the current issue of a well known educational periodical, is sufficient to show how widespread is this realization. At a meeting of the American Association of Colleges the topic of discussion was "The Quest for Abiding Values in Education." At a meeting of the Association of Urban Universities, declaration was made that secularization in urban universities has proceeded to a point beyond all reason. The New York Chamber of Commerce maintained that the schools of the state need a "deep, true, religious understanding and viewpoint." The Congress on Education in Democracy a short time ago stressed the necessity for religious and moral training for youth in public schools.¹

There has been a growing conviction that the public school, in attempting to give every significant aspect of contemporary culture and at the same time avoiding religion, is seriously deficient. The growing increase of juvenile crime in America has led many to conclude that the schools which exclude religious instruction are failing to provide a complete education.

The interest in religious education today is becoming widespread. Ross, referring to the elimination of religious instruction from American schools, says that "the school has thereby lost much of the character-forming power that gave it a claim on society."\(^2\) Athearn, urging the critical need in America of a comprehensive religious education, says:

Unless society can build an effective system of religious education to match its system of secular schools, our nation will crumble just as certainly as did Greece and Rome and for the same reasons. The American people are becoming aroused; wise and far-seeing leaders in all religious bodies are calling the people to a great crusade in the interest of moral and religious education.\(^3\)

The federal government has recognized the interest in the subject and has directed its attention to it. The report of the White House Conference on Children in a Democracy, which met in Washington in January of this year, called attention to the problem which was defined as "How to utilize the resources of religion in meeting the needs of children without in any way violating freedom of conscience or the principle of separation of Church and State." The committee which prepared the report reasoned that personal and social integrity are more vital to democracy than physical fitness, technical efficiency, and well informed mentality, and that there is grave question as to whether a merely secular mode of education can carry this load. The conference called attention to the efforts of some religious groups to provide denominational schools in order that their children might be brought up under religious influence.\(^4\)

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\(^4\)Editorial in *Our Sunday Visitor* (Huntington, Indiana) 28, No. 38:1.
The Problem and the Method of Procedure

With such interest manifest and conditions being as they are, it appears not amiss to consider the church-connected high schools in this country during recent years. The purpose of this study is the presentation of certain important phases of sectarian secondary education in the United States during the twentieth century.

It will be the plan of the writer to treat the problem from the standpoint of the churches themselves rather than the individual schools. To this end correspondence was had with the boards of education of the denominations maintaining secondary schools in any considerable number, and the leaders in the denominations responsible for the educational program of the church. The publications of the denominational boards of education dealing with secondary education were examined, and the current offerings of the educational press on the subject of church-connected high schools reviewed.

Outside of the Roman Catholic Church, only ten denominations have engaged in secondary education to any great extent in this country. These church groups are the Presbyterian Church, Northern Baptist Church, Church of Jesus Christ of the Latter Day Saints commonly known as the Mormon Church, Lutheran Church, Methodist Episcopal Church South, Protestant Episcopal Church, Congregational Church, Seventh Day Adventist Church, Friends Church commonly known as the Quaker Church, Methodist Episcopal Church and Southern Baptist Church.

The Protestant denominations have national boards of education which deal with their educational problems, whereas the Roman Catholic Church has no single comparable board. The nearest approach to such a board is the Bureau of Education of the National Catholic Welfare Conference with headquarters in Washington, D. C. The writer corresponded with each of these boards and they wrote at length on the problems presented, some of them several times, giving the fullest possible cooperation.

It is manifestly impossible to comprehend fully the subject of denominational high schools without taking into consideration the earlier development of secondary education in this country. A brief chapter will be devoted to that phase of the problem with especial attention given to the question of church influence. While this dissertation will not attempt to attack or defend the sectarian secondary schools as an educational influence in American life, it will set forth the stated aims of the churches in maintaining high schools. The reasons given by the various churches for engaging in secondary education will be studied.

In any consideration of this problem questions naturally arise as to how many young people are being reached by the church high schools, how many schools have been maintained by the churches, and what church groups have been the leaders in the field. These questions will be answered and careful attention will be directed to the growth or decline in importance of these schools during the twentieth century. An attempt will be made to explain the reason for such growth or decline. Since this study is not concerned with the schools of only one denomination, it will be of interest to discover whether there has been a like increase or decline in the schools of the various denominations, and to discover the explanation of the churches for the direc-
tion of the growth or decline. The various statistical reports of the United States Department of the Interior will be utilized for the statistical information presented.

No study of this nature would be complete without consideration of the present conditions. The problems which the churches recognize as they enter the last decade of the first half of this century are varied, and upon their satisfactory solution the whole future of their secondary school program may rest. The problems which the churches recognize as being the most pressing will be reported and analyzed.

The Definition of Terms

The terms "secondary schools" and "high schools" as used in this study refer to schools giving instruction between the elementary school and college. Occasionally mention may be made of junior high schools, which term refers to the seventh and eighth grades of the elementary school, but such mention will be made only insofar as the subject arises as a phase of the movement of secondary education. The term "school" is defined as a group of pupils organized under one or more teachers to give instruction of a defined type. A school may be located in one or more buildings. The number of buildings does not determine the number of schools.

By "sectarian schools" are meant those schools which are under the control of the various religious groups and not under the direct administration of the public school authorities. The term "sectarian" as defined by Webster means pertaining to religious sects, and the word "sect" is used as a synonym for denomination. The word "denominational" is used interchangeably with the word "sectarian" in current publications dealing with church-
sponsored secondary education. It was so used by those with whom the writer corresponded and it will be so used throughout this study.

Only schools which claim to be church-connected and which are so recognized by the churches to which they adhere, will be classed as sectarian or denominational schools in this study. Even though a school is termed denominational, it will not mean that the connection between it and its supporting church is the same as that existing between another school so termed and its church, because such may be far from the facts. The control of the various church groups over the secondary schools maintained by them varies. Some of the church bodies merely serve their schools in an advisory capacity. An example of this rather loose connection between some churches and the secondary schools connected with them is found in the following statement of requirements for recognition by the Methodist Episcopal Church as a church institution:

A Methodist Episcopal institution is one which, frankly declaring it is under the auspices of the church and distinctly claiming that it aims to plan and to conduct its work so as to serve the kingdom of Christ as represented by the work of the Methodist Episcopal Church, shall have the recognition and support of some conference, or mission, the indorsement of the Board of Education, and official classification by the University Senate.6

Similar Studies

Very little has been written regarding the relationship of the churches to the high schools maintained by them. A careful survey of theses written in the past several years fails to reveal a single one which has attacked the

problem from the standpoint proposed in this study. The writings on any phase of private education, when compared to a similar phase of public education, are small and widely scattered, and the bibliographies are far from complete. This paucity of published material may be due in part to the fact that it is extremely difficult to secure data concerning the private schools. Since they are not under the direct control of the public and do not have the incentive of grants of public funds, based in part on the reports made by them, as is the case of the public schools, they have not felt obliged to report their work to the public.\(^7\) There have been many studies, however, dealing with narrow limits of the problem. These have been concerned, as a rule, with the schools of a single denomination, perhaps confined to a single state or diocese. As examples of this narrow treatment, the studies of Goebels,\(^8\) Thorpe,\(^9\) Balmain,\(^10\) and Meade\(^11\) may be mentioned. A very brief summary will be given of two studies which were somewhat closely related to the problem at hand.

In the first of these, Douthit studied the Protestant secondary schools in a thesis which he submitted to the University of Cincinnati in 1935. In

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attemp~ing to secure information concerning the curriculum of these schools, their material possessions, the faculties, length of the school term, and the method of financing, he submitted a questionnaire to 167 schools. From the replies he concluded that on the whole the Protestant secondary schools are efficiently equipped and well managed. Their school term was found to be considerably shorter than that of the public high schools. He found that the general training of the teachers in the denominational schools compared not unfavorably with the training of the teachers in the public schools.12

In the second, Briggs investigated the aims and functions of private secondary schools after 1870. He compiled and analyzed the information contained in a number of similar studies dealing with narrow confines of the subject. He concluded that the private schools have for a primary aim the preparation for college attendance and that religious influence and training have prominent places in the purpose of the denominational schools. He found that there is a great deal of selectivity of students in private schools and that the selectivity is greater in non-denominational schools than it is in denominational schools, unless membership in a particular church is considered as a basis for selection. Children from homes of a particular religious faith, when attending denominational schools, go generally to schools of their denomination. The basis of selection otherwise was found to be economic and social. The number of graduates going on to college from the private schools convinces Briggs that they are achieving their foremost aim.13

12Noah Douthit, op. cit.
The Organization of the Remainder of the Thesis

The scope of the study may be seen from the titles of the chapters. Chapter II gives a brief historical background of the secondary schools with particular emphasis on the religious influence in the development. Chapter III presents certain general statistics dealing with the number of schools maintained by the churches most active in the endeavor and studies the explanations offered by the churches and the current educational publications for the growth or decline of the schools. Chapter IV studies the aims given by the churches for maintaining secondary schools. Chapter V treats of the problems recognized by the churches in regard to the continued maintenance of secondary schools. In Chapter VI a summary is presented setting forth such conclusions as the data warrant.
CHAPTER II

THE DEVELOPMENT OF AMERICAN SECONDARY EDUCATION

This chapter will present a brief history of the development of secondary education in the United States. Particular attention will be directed to the church influence in the development.

The history of secondary education in America falls roughly into three periods. Each of these periods is characterized by a secondary school of an unique type. The first of these periods, which would include the colonial era of development, has as its characteristic type the Latin grammar school. The second period, which may be considered as limited by the Revolutionary War and the Civil War, has as its typical secondary school the academy. The third period, which would then cover the period from the Civil War to the present time, is in a special sense the period of the public high school. The development of each of these types of schools will be studied.

The Latin Grammar School

The earliest schools on this continent would naturally be expected to resemble very closely those which the colonists knew in their native lands, and such was the case. It has been said that the Latin grammar school, which was the first school offering secondary education in this country, was a

transplanted English school. \(^2\) Inglis avers that the data show clearly that
the Massachusetts Latin Grammar School owes a debt to its prototype in
England. \(^3\) Along with the spirit of imitation, however, there was the spirit
of protest against European institutions. The protest was as much a mark of
provincialism as was the imitation. \(^4\)

The Latin school, the direct descendent of the monastic and cathedral
schools in the middle ages, was the common institution of secondary education
in the leading European countries at the beginning of the seventeenth century.
The English colonists were familiar with the Latin grammar schools in England.
Brown states that there were in 1545 approximately three hundred grammar
schools in that country for two and one-half million people, or about one
school for every eight thousand three hundred people. These schools were
largely attended, their membership being made up in the main from the middle
classes, both rural and urban, the younger sons of the nobility, the farmers,
the lesser land owners, and the prosperous tradesmen. These people had real
need for Latin. It was the language of science, diplomacy, the learned
professions, in fact, everyone who was other than a mere day laborer needed
a living knowledge of the tongue as a spoken as well as a written language. \(^5\)

In the Catholic portions of Europe the Jesuits were conducting in the
seventeenth century the most thoroughly organized system of Latin schools to

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\(^2\) Paul Monroe, *A Textbook in the History of Education* (New York: The

\(^3\) Alexander James Inglis, *The Rise of the High School in Massachusetts*


\(^5\) Ibid., p. 18.
be found anywhere. Although the Society of Jesus was excluded from England by political and ecclesiastical forces, it can not be doubted that the high standards the society was holding for the schools of the continent influenced the English schools. 6

Many of the colonists had been educated in the Latin schools of England. William Penn received his early training at Chigwell Free Grammar School, while Theophilus Eaton and John Davenport were educated at Coventry Free Grammar School, and Roger Williams at the Charter House. 7

The founding fathers were deeply concerned with the education of their young. They viewed with especial horror the prospect of an unlearned ministry and had no intention that learning should "lie in the graves of their fathers." The stern Calvinistic doctrine which permeated New England demanded that the layman be able to read the Scriptures. The thoughts of the fathers soon turned toward education when a colony was formed. Five years after the settlement of Boston, in 1635, the citizens in town meetings voted to engage a schoolmaster for the teaching of the young. The school thus formed, the Boston Latin School, was successful and continues in service today. It was marked by two main characteristics in that it prepared boys for admission to Harvard and it was a town school. 8

Other towns of Massachusetts followed the lead of Boston and soon there were a number of schools in existence. That which had been done on

6 Ibid., p. 8.
7 Ibid., p. 31.
8 Ibid., p. 37.
the initiative of the towns was required by the Massachusetts Bay Colony Act of 1647. This Act, which from its opening sentence is generally known as the "Ould Deluder Satan" Act, provided that every town of a hundred households or families should provide a grammar school for the instruction of the youth that "they may be fitted for ye university." The intensely religious spirit that prompted this Act is evident from the opening paragraph, which reads:

It being one cheife piec of yt ould deluder, Satan, to keepe men from the knowledge of ye Scriptures, as in formr times by keeping ym in an unknowne tongue, so in these latte times by pswading from ye use of tongues, yt so at least ye true sense & meaning of ye originall might be clouded by false glosses of saint seeming deceivers, yt learning may not be buried in ye grave of or fathrs in ye church & comonwealth, the Lord assisting, or endeavors.9

The Act was passed by a legislature which looked upon the furtherance of religion as its chief aim. It was directed to towns which were congregations and whose voters were members of a church of a recognized faith and order. Although the schools for which it provided were supported by grants of land and money and shared to an extent in the tax receipts, they derived a considerable proportion of their income from tuition.10

The Latin schools of Massachusetts were in a very real sense denominational schools. This can only be expected from a people who, for the sake of conscience and religious freedom, had moved boldly out into an unknown world across a fearful, uncharted sea. It is but natural, too, that they should attempt to perpetuate their religious belief. What has been said of Massachusetts schools is true to a marked extent of the schools of the other New England colonies.

10Brown, op. cit., p. 69.
There is very little available information concerning the grammar schools of the Southern and Middle colonies. Most writers in the field of the history of education, while dealing extensively with the Latin grammar schools of New England, pass by those of the Southern and Middle colonies with but a fleeting glance. Practically all the schools established in those colonies were voluntary, being supported by endowments, grants, and tuition fees. The private tutor was responsible for a very large part of the education in the Southern colonies during this period, while in the Middle colonies there were many parochial schools. The Dutch Reformed Church, in the seventeenth century, was chiefly responsible for education in what is now the State of New York. The efforts of this church were largely directed to elementary education, although some attention was given to secondary education and a Latin school was established in 1662. With the coming of the English, however, the Anglican attitude of laissez faire soon became evident.

Pennsylvania, being settled by a heterogeneous group, owing in a large measure to its tolerant attitude in matters pertaining to religion, had attracted many Protestant sects, among whom were the Lutherans, German Reformed, Moravians, and others, all of whom were devoted to their denominational schools. The Friends established the "Penn Charter School" for secondary education toward the close of the seventeenth century. The Moravians established schools in Bethlehem, Nazareth, and Libitz. 12


The activity of the Roman Catholic Church in secondary education in
the English colonies prior to the Revolutionary War was very limited. The
limited activity on the part of the Catholic Church can be accounted for in
part by the smallness of the Catholic population as well as the lack of or-
ganization. It will be remembered that the first Catholic bishop, John
Carroll, was not appointed until 1789. The Jesuits attempted from time to
time to set up schools and did start a few. In 1683 or 1684, during the
governorship of the Catholic Colonel, Thomas Dongan, the Jesuits opened a
secondary school in New York. It lasted probably as long as Dongan was
governor, which was only until 1688, when James II was deposed in England.

Despite many discouragements and continued thwarting, the Jesuits
opened a school in 1677 in Maryland, which taught probably both secondary
and college subjects. Restriction of their activity was not long delayed,
however. In 1704 a law was passed in that colony which provided as follows:

If any persons professing to be of the church of Rome should keep
school, or take upon themselves the education, government, or board-
ing of youth, at any place in the province, upon their conviction
such offenders shall be transported to England to undergo the penalties
provided there by statutes 11 and 13, William III; for the further pre-
venting the growth of Popery.13

A continued effort was made to prevent Catholics in Maryland from
giving a Catholic education to their children, with severe penalties being
set up for those who attempted to do so. Poor Catholics were effectively
deprived of all opportunities to furnish sectarian education to their
children, while the wealthier families could only do so by secretly hiring
tutors or sending their children out of the country for education. A Maryland

13 John Gilmary Shea, History of the Catholic Church in the United
law imposed a fine on fathers sending their sons abroad to study. This led to the students going abroad, assuming an alias during their sojourn. This was a favorite practice of the Jesuits in times of persecution.\textsuperscript{14}

The characteristics of the grammar schools of New England may be summarized as follows:

1. They were established by the towns under colonial law.
2. Theoretically they were free, though fees of some sort were usually paid.
3. They were dominated by the spirit of the colleges rather than by the desires and needs of the people at large.
4. The curriculum was made up for the most part of Latin and Greek.
5. Since they were established to prepare young men for service to the church and commonwealth, especially the former, the religious spirit in them was strong.
6. Most of the pupils attempted to go on to college.
7. They were small schools, usually taught by one or two teachers.\textsuperscript{15}

The grammar schools confined their work to college preparation, which in the seventeenth century was practically preparation for the ministry.\textsuperscript{16} In the New England States this, of course, meant preparation for the ministry of a particular denomination. This was true to a greater or less degree of the Latin grammar schools wherever found. There came, however, a demand for a secondary education which would furnish other knowledge and prepare for broader fields.

\textsuperscript{14} Rev. J. C. Burns, The Catholic School System in the United States (New York: Benziger Brothers, 1908), pp. 89-134.


The Academy

After the close of the War of the Revolution men's eyes turned westward to the great domain lying fertile and fallow, ready for settlement. The interest in commerce, which had been so apparent, thrived and grew. There was exploration to be done on land and sea. New arrivals from Europe looked with longing on the idle lands challenging exploration and settlement. To meet these changing conditions navigators, bookkeepers, builders, and surveyors became as essential to the new society as the minister had been in the earlier period. The Latin grammar school, designed to provide one type of educational service, could not or would not meet the demands of changing conditions. There could be but one result, a result which has always occurred when a man or his institution fails to supply the needs of the people served, another individual or another institution arises to supply the apparent need. Such was true in the case of the Latin grammar school. A new institution which could meet the needs of the people came into existence. Beginning in the middle years of the eighteenth century the academy spelled the doom of the Latin grammar school. 17

The War of the Revolution strengthened the democratic spirit which was already being felt through the length and breadth of the colonies. Already Thomas Jefferson had penned the stirring words that all men are created equal. Soon, in solemn conclave, the representatives of the people were to frame a bill of rights and declare that titles of nobility were not to be bestowed nor received. This strong democratic spirit demanded liberal

education, and the ideal of education for its own value in promoting the individual worth, as well as for its own sake, developed. The ideal of a liberal education for heightening individual worth and development was the dominant aim of the academies. 18

The first academy in America was that established by Benjamin Franklin in Philadelphia in 1751. The very word "academy" has interesting connotations. Plato taught in the grove of Academus and consequently his school was called the Academy. The term was used in England long before the beginning of secondary schools so designated in America. Milton, in the Tractate on Education, 1644, used the word to designate a school where a "complete and generous culture" was given. The non-conformists in England used it to describe their boarding schools. Daniel Defoe, while not using it in his description of a secondary school, used it in his Essay and Projects. Franklin claimed to have been greatly influenced by this essay. 19

The ends which the academy of Franklin was intended to serve were set forth by the trustees in their petition for aid from the treasury of the city. They were four in number, as follows:

1. That the Youth of Pensilvania may have an opportunity of receiving a good Education at home, and be under no necessity of going abroad for it; Whereby not only considerable Expense may be saved to the Country, but a stricter Eye may be had over their morals by their Friends and Relations.

2. That a number of our Natives will be hereby qualified to bear Magistracies, and execute other public offices of Trust, with Reputation


19 Ibid., p. 2.
to themselves & Country. There being at present great Want of Persons so qualified in the several counties of this Province. And this is the more necessary now to be provided for by the English here, as vast Numbers of Foreigners are yearly imported among us, totally ignorant of our Laws, Customs and Language.

3. That a number of the poorer Sort will be hereby qualified to act as Schoolmasters in the Country, to teach Children Reading, Writing, Arithmetic and the Grammar of their Mother Tongue, and being of good morals and known character, may be recommended from the Academy to Country Schools for that purpose; The Country suffering at present very much for want of good Schoolmasters, and obliged frequently to employ in their Schools, vicious imported Servants, or concealed Papists, who by their bad Examples and Instructions often deprave the Morals or corrupt the Principles of the Children under their Care.

4. It is thought that a good Academy erected in Philadelphia, a healthy place where Provisions are plenty, situated in the Center of the Colonies, may draw a number of Students from the neighboring Provinces, who must spend Considerable Sums yearly among us, in Payment for their Lodging, Diet, Apparel, &c, which will be an advantage to our Traders, Artisans, and Owners of Houses and Lands.20

This first academy was not controlled by any denomination. Representatives of different denominations were made members of the first board of trustees. This was in keeping with the desires of Franklin whose religious creed was short and simple and not given to sectarianism. Even so, its basic Protestantism may be discerned from the statement of purpose. The Academy in other respects did not meet the desires of Franklin in many ways. He was especially chagrined at the lack of attention given to the English department of the school and the great attention given to the classical department. It was necessary, however, for him to make concessions, as is so often the case of the idealist, to secure financial support and the backing for his plan.21 The Academy of Franklin enjoyed a long and successful life, much later becoming the University of Pennsylvania.

20 E. E. Brown, op. cit., p. 185.
The first academy in Massachusetts was founded in 1761, but by 1800 there were seventeen in that state alone. Two of the most famous were the Phillips Academies of Andover and Exeter, founded in 1780 and 1783 respectively. To the latter came young Daniel Webster in 1796. Its roster of famous students includes the names of Edward Everett and Lewis Cass. These schools today are recognized as outstanding for educational achievement and financial soundness.

The growth of the academies was most rapid during the first half of the nineteenth century. Inglis\(^{22}\) and Dexter\(^{23}\) furnish figures showing that by 1850 there were 1,007 academies, incorporated and unincorporated, in the New England States; 1,636 in the Middle Atlantic States; 753 in the North Central States; 1,379 in the South Atlantic States; 1,261 in the South Central States; and 49 in other states; or, a total of 6,086 academies with 12,260 teachers and 263,096 pupils in the entire United States.

The academies were in the main privately supported, although some states gave grants of land and liberal gifts of money for their support. In 1797 Massachusetts by statute provided for the giving of grants of land in Maine for the founding of academies. Seven were endowed with a township each, while fourteen others were chartered by the towns and empowered by the state to hold educational funds.\(^{24}\) Some of the Middle and Southern States were likewise quite liberal in their gifts to the various academies within


\(^{24}\)Graves, *op. cit.*, p. 283.
their borders. However, an important part of the funds for the various schools came from endowments and private gifts. The Phillips family alone gave eighty-five thousand dollars for the school at Andover. This was a very substantial sum of money for those days. Despite the support from the states and gifts, the academies relied largely upon fees for their support, thus becoming essentially schools for the more prosperous and wealthy.

Hinchman states that fees were invariably charged and that attendance was possible only for the well-do-do.25 The academies were not easily accessible for geographical reasons, although a large part of the enrollment in each case consisted of pupils from the other towns who had been forced to leave their homes to attend them.26

The control of the academies was vested for the most part in private boards or corporations of one kind or another. These were in some cases self-perpetuating bodies, while in others they were appointed by religious denominations.

The earlier academies were very largely denominational and under church control, the motive behind their establishment being not infrequently sectarian pride and denominational interests, although it can not be doubted that the strongly missionary spirit of the various denominations was responsible to a large extent for the educational activities of the churches.27 Others that were not strictly sectarian schools often had strong denominational ties and biases. The Phillips deed made provision for the school at

27 Knight, op. cit., p. 5.
Andover and stipulated that only Protestants could be instructors or trustees in the school, and that the principal instructor must be a professor of the Christian religion.

The rising of the many sects, together with the growing dissatisfaction with sectarian strife, made it increasingly difficult to secure adequate support for denominational schools under ecclesiastical control. The feeling was beginning to be apparent that those doctrines on which the sects had divided should be excluded from the schools. Although the strictly sectarian influence waned in the academies as a whole, the religious spirit was prevalent and attendance at devotional exercises was commonly required of the students enrolled.

Despite the waning sectarian influence, many churches continued academies and established new ones. The Catholic Church became active after the War of the Revolution in the establishment of secondary schools. The Jesuits were the leaders in this activity, establishing Georgetown University in 1789, which was followed in rapid succession by St. Mary's at Baltimore in 1803, Mt. St. Mary's at Emmettsburg in 1808, St. Louis University Academy in 1818, St. Joseph's at Bardstown, Kentucky, in 1819, and Washington Seminary at Washington, D.C., in 1821. By 1850 there were approximately thirty Catholic colleges for men in operation. Many of these schools were chartered to grant degrees, but all were engaged in secondary education. The secondary instruction was quite similar to that given in the academies.

28 E. E. Brown, op. cit., p. 239.
29 Burns, op. cit., p. 117.
It must be remembered that many academies were founded purely as private ventures. Young men just out of college or young clergymen awaiting a pulpit would start such schools to augment their incomes. The records of these schools are practically non-existent. Most of them soon died out while a few were successful and flourished. Some of them continue to this day, especially in the East.

The academies were generally small. The 6,085 in existence in 1850 had only 12,360 teachers and an enrollment of 263,096. This averages about two teachers and forty or forty-five pupils each. One outstanding characteristic was the fact that they admitted girls or in many cases were founded solely as female academies or seminaries. Brown lists the particular characteristics of the academies as follows:

1. They represent a protest against the narrow classical training afforded by the grammar schools.
2. They sought to give substantial secondary education to young people, regardless of whether they wished to go to college or not.
3. Their early development was almost entirely independent of the colleges, but they soon came to provide college preparatory courses.
4. They were organized and managed by private effort and supported for the most part by private funds - subscriptions, endowments, and tuition fees.
5. They were broadly religious in spirit without being denominational.
6. In most cases they admitted girls as well as boys.
7. They trained teachers for the elementary schools.
8. They influenced the entrance requirements of the colleges.
9. They were animated by a broader, freer, more truly American spirit than were the Latin grammar schools.
10. The fact that they were managed by private effort, and that they were not free, rendered them somewhat exclusive and prevented any organic connection with the public elementary schools.31

The period of greatest prosperity for the academies was reached immediately after the Civil War when the public high school began to compete with

31J. F. Brown, op. cit., p. 23.
them. It will be seen that they were worsted in the competition and were gradually forced from the field. Monroe calls the academy in America the product of the frontier period of national development and the laissez faire theory of government.32

The Public High School

During the period of the ascendency of the academy, other movements were afoot in America, settling definite policies of school support and control. The policy of the New England States in giving land endowments has been noted earlier in this chapter. Other states had used other means to supply funds for schools. Connecticut, in 1774, turned over all the proceeds from liquor taxes to the towns where collected, to be used for the schools. New York, in 1799, authorized four state lotteries to raise one hundred thousand dollars for schools, a similar amount in 1801, and numerous other lotteries before 1810.

The attitude of the federal government in setting aside land grants for the purpose of supporting the schools in the states admitted to the Union after 1802, consisting of the sixteenth section for the common schools, and two townships of land for the endowment of a state university, helped to develop the growing idea that schools should be supported by the public. The movement for public support of secondary education was slow, however, and received many set-backs. The rate bill, requiring an assessment on parents sending children to the schools, might be mentioned as one

of the last attempts of those opposed to public supported education to prevent it. State systems of elementary education came into existence gradually but by 1860 all the Northern States had established such systems and those of the Southern States which had not done so were taking steps in that direction. 33

The popular demand for secondary education available for all began to be strongly felt in the second decade of the nineteenth century. This demand resulted from a number of conditions, among which may be mentioned the increasing population, the growing tendency of labor to organize to secure its desires, and the increasing prosperity. There was, in fact, a spirit of democracy moving rapidly across the country. Within the next few years the common people were to come into their own when they placed their idol, "Old Hickory" Jackson, in the White House.

The common schools were well established and a system of state universities provided. The curious spectacle of a public school system dependent upon private schools to give the training necessary to pass its students from its lower to its higher branches, was evident. The academies had popularized secondary education. New demands were made as a result of shifting population and mechanical inventions, which the academies were not willing to meet. 34 To meet these desires and demands, the public high school came into existence to give at public expense, for all the children of a community, that which had been available previously only to those whose parents could send them to tuition schools.

33Smith, op. cit., pp. 33-34.

34Wrinkle, op. cit., p. 5.
The first public high school in America was founded in Boston in 1821. In the report presented to the town meeting called in January 1821 to consider the foundation of the new school, attention was directed to the fact that no means of public education were available for pupils after they had finished the primary and grammar grades. This is representative of the fundamental characteristic of the new schools in that they were an extension upward of the public school system. A portion of the report which was adopted, reads as follows:

The mode of education now adopted and the branches of knowledge that are taught at our English grammar schools are not sufficiently extensive nor otherwise calculated to bring the powers of the mind into operation nor to qualify a youth to fill usefully and respectfully, many of those stations, both public and private, in which he may be placed. A parent who wishes to give a child an education that shall fit him for active life, and shall serve as a foundation for eminence in his profession, whether Mercantile or Mechanical, is under the necessity of giving him a different education from any which our public schools can now furnish. Hence many children are separated from their parents and sent to private academies in this vicinity to acquire that instruction which can not be obtained at the public seminaries. Thus, many parents who contribute largely to the support of these institutions are subjected to heavy expense for the same object in other towns.

The committee for these and many other weighty considerations that may be offered, and in order to render the present system of public education more nearly perfect, are of the opinion that an additional school is required.35

The school thus established, which was originally named the English Classical School and renamed the English High School in 1824, was for boys exclusively, and provided for a course of three years. Other New England towns soon followed the lead of Boston and established high schools, notably

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Portland, Maine, in 1821; Worcester, Massachusetts, in 1824; and New Bedford, Haverhill, and Salem, Massachusetts, in 1827. The real beginning of public high schools in this country dates from the Massachusetts law of 1827. This law required each town having five hundred families or more to establish a high school in which should be taught United States history, bookkeeping, algebra, geometry, and surveying, while towns having a population of four thousand or more were required to furnish, in addition, instruction in Greek, Latin, history, rhetoric, and logic. The term "high school" does not appear in the text of the act. This law is significant in that it undeniably affected legislation and formed the basis for high schools in other states. It is doubly significant in that it made mandatory the establishment of the schools for which it provided, and imposed a heavy penalty for failure to comply with its provisions.

The growth of public high schools was slow. By 1840 not more than twenty-five schools had been established in the entire United States. This slow development was due largely to the hostility of the academies and more so to the opposition to an extension of taxation to include their costs. This question was ever at the forefront whenever the establishment of public high schools was proposed.36 It can not be doubted that the fact that those in authority had been educated in academies rather than in high schools tended to strengthen the opposition which they so often showed toward the establishment of high schools.

The question of whether a state had the right to levy a tax for public high schools was finally settled in the famous Kalamazoo case of 1872. In

the decision of Chief Justice Cooley in the suit brought by Charles F. Stuart, et al., vs. School District No. 1 of Kalamazoo, Michigan, in which the complainants sought to restrain the collection of taxes voted for the support of the high school and the payment of the salary of a school superintendent, was the following famous declaration:

Neither in our state policy, in our constitution, nor in our laws, do we find the primary districts restricted in the branches of knowledge which their officers may cause to be taught, or the grade of instruction that may be given, if the voters consent in regular form to bear the expense and raise the taxes for the purpose.37

Cubberly has ranked this decision along with the Massachusetts law of 1827 as one of the important milestones in the establishment of the public high school. Not only did this decision settle the question of public support of high schools in Michigan, but it created a precedent for the other states as well.38

The growth of public high schools in this country since 1860 has been phenomenal. It has been estimated that there were about forty such schools in that year, whereas the latest available figures, which are for the year 1936, show an enrollment of 5,974,537 in the public high schools.

Brown aver that the spirit of denominationalism has not been very strongly present in the public high schools, although in the earlier ones a positive religious element was present.39 The Catholics objected to such schools on the grounds that their undenominationalism was in fact undenomina-


tional Protestantism, while to most Protestants and to those who had no religious affiliations, such schools appeared to give the strongest assurance of the maintenance of religious freedom. To those of the Jewish religion, however, the reading of the Bible in the public schools, as required by some states, is sectarian teaching of the most flagrant sort.

There were in this country, as is shown in a later chapter, in recent years more than two hundred sects. In addition to the citizens adhering to one or the other of these groups, there are many who are without religious affiliation, and still others who are actively opposed to such. It is apparent that no form of religious instruction in the public schools can meet the demands of the children of such mixed groups. This fact early became evident, and after 1850 the use of public money to support sectarian schools was prohibited in all states admitted to the Union.40 This does not imply that the question was not present, because such is far from true. A clear example of this is the fact that in 1934 eleven states and the District of Columbia required Bible reading in the schools, six expressly forbade it, and two permitted it, either expressly or by implication. The high schools of today are not entirely free from sectarian feeling, as every teacher who has taught in a small town can testify. In many towns in this country, membership in certain churches is enough to exclude one from teaching in the local high school. Whole sections of the country refuse to elect members of certain churches to public office which, of course, keeps such churches from representation on school boards and other bodies forming school policy.

Summary

The discussion of this chapter has presented briefly the development of secondary education in the United States from colonial times. No attempt has been made to give other than an historical statement, and all controversies have been avoided. The growth of the Latin grammar school, the academy, and the public high school was considered. Special attention has been given to the religious tendencies of the various types of secondary schools presented. Secondary education today is undergoing rapid change. Movements of great import in recent years have included the junior high school and the junior college. These changes form no part of this study other than as they affect sectarian instruction.
CHAPTER III

A STATISTICAL STUDY AND ANALYSIS OF THE TRENDS

This chapter is devoted to a study of the statistics of the church-connected high schools in this country during the present century, and to an analysis of the growth, or lack of growth, of these schools, as explained by the churches themselves and as evidenced by the current educational literature.

The Department of Interior, through the Bureau of Education, the Commissioner of Education, and more recently the Office of Education, has furnished for many years, in connection with its educational reports, certain statistical information pertaining to public and private secondary schools. Much of this information has been classified as to the schools of the various religious denominations. The statistical portion of this chapter is based largely upon the information contained in the reports issued during the years from 1900 to 1936.

The statistics presented by the Department of Interior are based upon the information furnished by the institutions reporting to it. Since no compulsion was used in securing reports, it is thought that the number of schools reporting, as well as the number of students shown enrolled in the various schools, is somewhat less than the number actually doing work of a secondary level. The figures given for the private schools are more likely to be understated than those for the public schools, since the former do not
have the same incentives to file reports desired by governmental agencies. However, the figures presented serve the purpose of this study. The statistics set forth in this chapter, taken from these reports, have at least the advantage over figures taken from private sources, if such were available, of being gathered in the same manner through the years. The figures showing the number of secondary schools maintained by all the church bodies for many of the years of the twentieth century, together with the enrollment in them, with individual listings for those most active in the endeavor, are shown in Table I. The statistics dealing with sectarian secondary schools will be first presented.

Statistics Showing the Trend of Sectarian Secondary Education in the Twentieth Century

The enrollment in all secondary schools of this country for the school year ending in June 1900, as shown by the reports of the Commissioner of Education, was 719,241, or more than four per cent of the aggregate enrollment in all the schools and colleges in the United States, which was 17,020,710. The 1900 census showed the population of the United States to be approximately 91,972,000. Thus it will be seen that slightly less than one per cent of the total population was enrolled in schools of the secondary level during that year. The enrollment of students in the sectarian high schools during the school year ending June 1900 was 53,624. There were 945 such schools affiliated with religious denominations, and in them were en-

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<th>Denominations</th>
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<th>1900</th>
<th>1905</th>
<th>1910</th>
<th>1915</th>
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TABLE I (continued)

NUMBER OF SECONDARY SCHOOLS AND STUDENTS ENROLLED THEREIN
OF CHURCHES LEADING IN SECONDARY EDUCATION
1895-1933

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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>40</td>
<td>56</td>
<td>50</td>
<td>84</td>
<td>70</td>
<td>58</td>
<td>57</td>
<td>52</td>
<td>38</td>
</tr>
<tr>
<td>Students</td>
<td>3,564</td>
<td>4,344</td>
<td>6,575</td>
<td>9,490</td>
<td>5,380</td>
<td>5,305</td>
<td>6,251</td>
<td>5,623</td>
<td>2,894</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td>910</td>
<td>945</td>
<td>883</td>
<td>1,143</td>
<td>1,586</td>
<td>1,527</td>
<td>1,703</td>
<td>1,789</td>
<td>2,113</td>
</tr>
<tr>
<td>Students</td>
<td>52,441</td>
<td>53,624</td>
<td>59,256</td>
<td>71,147</td>
<td>103,829</td>
<td>130,019</td>
<td>185,641</td>
<td>204,787</td>
<td>228,912</td>
</tr>
</tbody>
</table>

\(^2\text{Compiled from various reports of the Department of Interior, U. S. Government, dealing with educational statistics.}\)
ployed 5,074 instructors. The distribution of these schools, instructors, and students, among the various denominations is shown in Table II. From that table it will be noted that in 1900 there were only nine church bodies engaged to any appreciable degree in secondary education. Other denominations and sects had a few schools, but not more than one or two for each body, if the figures for a later year, which are set forth in detail for that year in Table III, are any indication of the facts for the year 1900.

In 1895 nine hundred and ten secondary schools were reported as being under church control or closely affiliated with one of the church groups. In these schools were enrolled 52,441 pupils. A slight increase of thirty-five schools was reported in 1900. The report at the end of the next five years showed a slight decrease in the number of schools, inasmuch as there were only 883 schools with an enrollment of 59,256. It is believed that this represents a failure of some schools to report, rather than a decided decrease in the number of schools actually in existence during that year. In 1910 a total of 1,143 schools reported with an enrollment of 71,147. The reports at the end of the next decade showed a considerable increase in the number of schools, as well as in the enrollment. The number of schools reporting for the school year ending in June 1920 was 1,527, with a total enrollment of 130,019.

Of the sectarian high schools and academies, 1,789 reported to the Office of Education, furnishing statistics for the school year ending in June 1928. These statistics showed an enrollment of 204,787, representing an increase of only eighty-six schools and 19,146 pupils over the year 1926. An increase of 272 schools was shown over the number reporting in 1920, or more than seventeen per cent, while there was an increase in enrollment of 74,768
## Table II

NUMBER OF SECONDARY SCHOOLS TOGETHER WITH INSTRUCTORS AND ENROLLMENT MAINTAINED BY VARIOUS CHURCHES IN 1900

<table>
<thead>
<tr>
<th>Religious Denominations</th>
<th>Schools</th>
<th>Instructors</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roman Catholic</td>
<td>361</td>
<td>1,910</td>
<td>15,872</td>
</tr>
<tr>
<td>Episcopal</td>
<td>98</td>
<td>714</td>
<td>5,145</td>
</tr>
<tr>
<td>Baptist</td>
<td>96</td>
<td>529</td>
<td>7,173</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>93</td>
<td>402</td>
<td>4,574</td>
</tr>
<tr>
<td>Methodist</td>
<td>65</td>
<td>324</td>
<td>5,522</td>
</tr>
<tr>
<td>Friends</td>
<td>55</td>
<td>296</td>
<td>3,428</td>
</tr>
<tr>
<td>Congregational</td>
<td>51</td>
<td>242</td>
<td>2,671</td>
</tr>
<tr>
<td>Methodist Episcopal (South)</td>
<td>38</td>
<td>154</td>
<td>2,863</td>
</tr>
<tr>
<td>Lutheran</td>
<td>32</td>
<td>175</td>
<td>2,032</td>
</tr>
<tr>
<td>Other denominations</td>
<td>56</td>
<td>328</td>
<td>4,344</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>945</td>
<td>5,074</td>
<td>53,624</td>
</tr>
</tbody>
</table>

---

### TABLE III

**NUMBER OF SECONDARY SCHOOLS TOGETHER WITH INSTRUCTORS THEREIN MAINTAINED BY CHURCHES IN 1927-1928**

<table>
<thead>
<tr>
<th>Denominations</th>
<th>Schools</th>
<th>Secondary Instructors</th>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist</td>
<td>68</td>
<td>256</td>
<td>218</td>
<td></td>
</tr>
<tr>
<td>Brethren</td>
<td>3</td>
<td>9</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Christian Apostolic Catholic</td>
<td>1</td>
<td>6</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Christ Reformed</td>
<td>2</td>
<td>16</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Christian Science</td>
<td>2</td>
<td>3</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Church of Christ</td>
<td>4</td>
<td>13</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Church of New Jerusalem</td>
<td>3</td>
<td>17</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Congregational</td>
<td>15</td>
<td>41</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>4</td>
<td>10</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Episcopal</td>
<td>82</td>
<td>435</td>
<td>384</td>
<td></td>
</tr>
<tr>
<td>Evangelical Free</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Friends</td>
<td>23</td>
<td>135</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>Holiness</td>
<td>3</td>
<td>8</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Jewish</td>
<td>1</td>
<td>9</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Latter Day Saints</td>
<td>2</td>
<td>35</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Lutheran</td>
<td>26</td>
<td>148</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Mennonite</td>
<td>4</td>
<td>13</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td>71</td>
<td>271</td>
<td>379</td>
<td></td>
</tr>
<tr>
<td>Methodist Episcopal South</td>
<td>10</td>
<td>42</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Moravian</td>
<td>2</td>
<td>11</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Nazarene</td>
<td>5</td>
<td>12</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Presbyterian</td>
<td>60</td>
<td>156</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>Reformed Church</td>
<td>9</td>
<td>84</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>1,345</td>
<td>2,775</td>
<td>7,093</td>
<td></td>
</tr>
<tr>
<td>Schwenfelder</td>
<td>1</td>
<td>9</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Seventh Day Adventist</td>
<td>35</td>
<td>131</td>
<td>161</td>
<td></td>
</tr>
<tr>
<td>Swedish Evangelical</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Covenant</td>
<td>2</td>
<td>13</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Unitarian</td>
<td>2</td>
<td>5</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>United Brethren</td>
<td>2</td>
<td>5</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Universalist</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

**Totals** 1,789 4,676 8,925

---

or fifty-seven per cent. This indicates the tendency to larger schools rather than to more schools. The number of schools maintained by the different churches during that year varied widely. Among the Protestant denominations the Episcopal church led with eighty-two schools offering secondary education and a total enrollment of 7,310, while the Baptist church was a close second, with sixty-eight schools enrolling 7,145 students. The schools of the Roman Catholic church continued the rapid increase that was manifest in the preceding reports. The latest figures available for the schools maintained by the various church groups are those in the report for the school year ending in June 1933. This report presents statistics for 2,113 schools which had an enrollment of 228,912, and indicates a decrease of fifty-three schools and a decrease in enrollment of 25,156 from the totals reported in the year 1930.

The number of Catholic secondary schools reporting to the Office of Education in 1933 was 1,715, with an enrollment of 197,712. According to the statistics furnished that office by the Department of Education of the National Catholic Welfare Conference for the year 1932, there were 2,074 secondary schools maintained by the Catholic church, with an enrollment of 269,309 students and a total of 15,609 teachers, of whom 13,311 were religious and 2,298 were laymen. This supports the contention earlier in this chapter that there was probably an understatement in the figures presented by the government. A portion of a table given in the 1932-34 report of the Office of Education is reproduced in Table IV, showing the Catholic secondary schools by states in 1932. It will be noted from that table that in 1932 the Catholic church maintained secondary schools in all the states except Nevada and Wyoming. The leading states were New York with 212 schools
<table>
<thead>
<tr>
<th>State</th>
<th>Schools</th>
<th>Religious</th>
<th>Laymen</th>
<th>Total</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>19</td>
<td>80</td>
<td>7</td>
<td>87</td>
<td>1,143</td>
</tr>
<tr>
<td>Arizona</td>
<td>6</td>
<td>38</td>
<td>6</td>
<td>44</td>
<td>453</td>
</tr>
<tr>
<td>Arkansas</td>
<td>10</td>
<td>47</td>
<td>3</td>
<td>50</td>
<td>652</td>
</tr>
<tr>
<td>California</td>
<td>78</td>
<td>589</td>
<td>171</td>
<td>760</td>
<td>11,495</td>
</tr>
<tr>
<td>Colorado</td>
<td>16</td>
<td>129</td>
<td>11</td>
<td>140</td>
<td>2,041</td>
</tr>
<tr>
<td>Connecticut</td>
<td>12</td>
<td>120</td>
<td>30</td>
<td>150</td>
<td>1,433</td>
</tr>
<tr>
<td>Delaware</td>
<td>5</td>
<td>31</td>
<td>13</td>
<td>44</td>
<td>584</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>16</td>
<td>100</td>
<td>31</td>
<td>131</td>
<td>1,864</td>
</tr>
<tr>
<td>Florida</td>
<td>16</td>
<td>90</td>
<td>13</td>
<td>103</td>
<td>1,333</td>
</tr>
<tr>
<td>Georgia</td>
<td>5</td>
<td>38</td>
<td>10</td>
<td>48</td>
<td>662</td>
</tr>
<tr>
<td>Idaho</td>
<td>7</td>
<td>42</td>
<td>3</td>
<td>45</td>
<td>613</td>
</tr>
<tr>
<td>Illinois</td>
<td>123</td>
<td>1,208</td>
<td>210</td>
<td>1,418</td>
<td>25,105</td>
</tr>
<tr>
<td>Indiana</td>
<td>47</td>
<td>274</td>
<td>28</td>
<td>302</td>
<td>5,241</td>
</tr>
<tr>
<td>Iowa</td>
<td>147</td>
<td>556</td>
<td>43</td>
<td>599</td>
<td>8,921</td>
</tr>
<tr>
<td>Kansas</td>
<td>44</td>
<td>223</td>
<td>25</td>
<td>248</td>
<td>3,565</td>
</tr>
<tr>
<td>Kentucky</td>
<td>56</td>
<td>268</td>
<td>25</td>
<td>293</td>
<td>4,522</td>
</tr>
<tr>
<td>Louisiana</td>
<td>59</td>
<td>322</td>
<td>47</td>
<td>369</td>
<td>5,412</td>
</tr>
<tr>
<td>Maine</td>
<td>10</td>
<td>73</td>
<td>16</td>
<td>89</td>
<td>1,413</td>
</tr>
<tr>
<td>Maryland</td>
<td>36</td>
<td>204</td>
<td>34</td>
<td>238</td>
<td>3,880</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>111</td>
<td>663</td>
<td>28</td>
<td>691</td>
<td>15,900</td>
</tr>
<tr>
<td>Michigan</td>
<td>109</td>
<td>730</td>
<td>82</td>
<td>812</td>
<td>15,694</td>
</tr>
<tr>
<td>Minnesota</td>
<td>69</td>
<td>380</td>
<td>106</td>
<td>486</td>
<td>7,395</td>
</tr>
<tr>
<td>Mississippi</td>
<td>21</td>
<td>85</td>
<td>3</td>
<td>88</td>
<td>1,276</td>
</tr>
<tr>
<td>Missouri</td>
<td>58</td>
<td>414</td>
<td>63</td>
<td>477</td>
<td>7,839</td>
</tr>
<tr>
<td>Montana</td>
<td>11</td>
<td>67</td>
<td>16</td>
<td>83</td>
<td>1,368</td>
</tr>
<tr>
<td>Nebraska</td>
<td>50</td>
<td>197</td>
<td>14</td>
<td>211</td>
<td>3,314</td>
</tr>
<tr>
<td>Nevada</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Hampshire</td>
<td>17</td>
<td>93</td>
<td>12</td>
<td>105</td>
<td>1,109</td>
</tr>
<tr>
<td>New Jersey</td>
<td>80</td>
<td>530</td>
<td>193</td>
<td>723</td>
<td>13,156</td>
</tr>
<tr>
<td>New Mexico</td>
<td>10</td>
<td>56</td>
<td>12</td>
<td>68</td>
<td>1,144</td>
</tr>
</tbody>
</table>
TABLE IV (continued)

NUMBER OF ROMAN CATHOLIC SECONDARY SCHOOLS IN THE UNITED STATES, TOGETHER WITH ENROLLMENT AND NUMBER OF INSTRUCTORS 1932

<table>
<thead>
<tr>
<th>State</th>
<th>Schools</th>
<th>Religious</th>
<th>Laymen</th>
<th>Total</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td>212</td>
<td>1,586</td>
<td>418</td>
<td>2,004</td>
<td>39,706</td>
</tr>
<tr>
<td>North Carolina</td>
<td>3</td>
<td>22</td>
<td>4</td>
<td>26</td>
<td>196</td>
</tr>
<tr>
<td>North Dakota</td>
<td>14</td>
<td>84</td>
<td>3</td>
<td>87</td>
<td>956</td>
</tr>
<tr>
<td>Ohio</td>
<td>146</td>
<td>1,002</td>
<td>157</td>
<td>1,159</td>
<td>22,254</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>23</td>
<td>100</td>
<td>9</td>
<td>109</td>
<td>1,276</td>
</tr>
<tr>
<td>Oregon</td>
<td>19</td>
<td>119</td>
<td>16</td>
<td>135</td>
<td>1,761</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>204</td>
<td>1,321</td>
<td>205</td>
<td>1,526</td>
<td>29,944</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>13</td>
<td>136</td>
<td>42</td>
<td>178</td>
<td>3,086</td>
</tr>
<tr>
<td>South Carolina</td>
<td>3</td>
<td>16</td>
<td>1</td>
<td>17</td>
<td>309</td>
</tr>
<tr>
<td>South Dakota</td>
<td>8</td>
<td>43</td>
<td>7</td>
<td>50</td>
<td>970</td>
</tr>
<tr>
<td>Tennessee</td>
<td>8</td>
<td>69</td>
<td>11</td>
<td>80</td>
<td>1,678</td>
</tr>
<tr>
<td>Texas</td>
<td>55</td>
<td>313</td>
<td>34</td>
<td>347</td>
<td>3,996</td>
</tr>
<tr>
<td>Utah</td>
<td>4</td>
<td>27</td>
<td>9</td>
<td>36</td>
<td>368</td>
</tr>
<tr>
<td>Vermont</td>
<td>7</td>
<td>55</td>
<td>14</td>
<td>69</td>
<td>1,100</td>
</tr>
<tr>
<td>Virginia</td>
<td>21</td>
<td>96</td>
<td>28</td>
<td>124</td>
<td>1,720</td>
</tr>
<tr>
<td>Washington</td>
<td>24</td>
<td>186</td>
<td>20</td>
<td>206</td>
<td>2,949</td>
</tr>
<tr>
<td>West Virginia</td>
<td>13</td>
<td>63</td>
<td>4</td>
<td>67</td>
<td>1,105</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>49</td>
<td>426</td>
<td>61</td>
<td>487</td>
<td>7,396</td>
</tr>
</tbody>
</table>

and Pennsylvania a close second with 204, while fewest schools were maintained in North Carolina and South Carolina, with three each, and Georgia with five. In the twelve states south of the Mason Dixon Line and east of the Mississippi River, there were only 206 Catholic secondary schools in that year. The Catholic population is centralized in the larger cities and, as would be expected, more schools maintained by this church are found in the more thickly populated regions and in the larger cities.

The number of secondary schools under denominational control has shown a rather steady increase since 1900, with a tendency to larger schools. This increase in the number of schools does not imply that there has been a like increase in the schools of the various denominations. That has been far from true, as indicated by the various tables and figures set out in this chapter. The increase in sectarian secondary schools during the twentieth century is accounted for entirely by the growth in the number of the schools of two denominations, the Roman Catholic and the Seventh Day Adventist. The number of schools operated by the Lutheran and Episcopalian churches does not show much variation during the past forty years. The participation of other religious groups in this work is steadily declining, although the decline in the Methodist Episcopal church was not great until after 1930.6

It has been previously stated that only a few of the many church groups in this country have engaged in secondary education to any great extent. Table I shows that of the churches engaged in secondary education in 1900, only nine maintained schools in any considerable number. Of the 945

---

sectarian high schools listed in 1900, all but fifty-six were maintained by these nine churches. In 1933 there were ten churches maintaining 2,073 of the 2,113 schools reporting. These churches were the same as those which maintained schools in 1900, with the addition of one, namely, the Seventh Day Adventist. While the entrance of this church into the field of secondary education is comparatively recent, reporting first in 1915 with twenty schools, it has shown a consistent increase, both in number of schools and in enrollment. In 1933 only two churches, the Episcopalian with ninety schools and the Roman Catholic with 1,715, surpassed the seventy-two reported by the Seventh Day Adventists. The explanation of this rapid increase in the number of schools maintained by this church will be studied later.

The Church of the Latter Day Saints, commonly known as the Mormon church, was quite active in secondary education for a few years. It reported eighteen schools with an enrollment of 4,765 pupils in the year 1915. Only twelve schools were reported by this church in 1920, with an enrollment of 3,959, while in the report for the school year 1933 no schools were listed for this church.

While only eleven church bodies at the most were engaged in secondary education to any considerable extent in any of the years for which information was furnished by the Bureau of Education, many denominations and sects reported a school or a few schools in each report. Some of these groups maintained their school or schools for many years, and others reported for only a single year. Their schools evidently lasted no longer than the year in which they were started. Such minor sects as the Pentecostal, the Holiness, the Pillars of Fire, imbued with high hopes, started schools which did not long survive their founding. That there have been many church groups engaged
in secondary education may be seen from Table II, which shows all the
churches which reported as maintaining secondary schools in the school year
1927-1928, together with the number of instructors classified as to male and
female, serving in their schools.

It has been shown that there has been a gradual withdrawing of the
various denominations from the field of secondary education. There has been
a like withdrawing of others supporting private schools. In 1890 over
thirty-nine per cent of the secondary schools in the United States were
private, whereas in 1928 only eleven and nine-tenths per cent were private,
and nearly two-thirds of this number were either Roman Catholic or non-
sectarian. Table V shows the number of non-sectarian private schools,
together with their enrollment, for many of the years from 1895 to 1933.
From that table it will be noted that there has been a continuous tendency
for the purely private secondary schools to become larger. In 1895 these
schools had an average enrollment of less than fifty-two, and in 1933 the
schools in existence had an average enrollment of nearly a hundred.

In studying the number of high schools maintained by the various
churches, recognition was given to the fact that the different denominations
vary widely in membership, otherwise one would be led to the conclusion that
a given number of schools, when maintained by two churches, would represent
the same endeavor, when such is far from true. The total church membership
of the different churches studied in this discussion varies from only a few
thousand to several million each. There were in 1926 in the United States
212 religious denominations with a total membership of 54,576,346. The

7Religious Bodies, 1926, Publication U. S. Department of Commerce,
TABLE V

NON-SECTARIAN PRIVATE SCHOOLS IN THE UNITED STATES WITH THEIR ENROLLMENT FOR VARIOUS YEARS FROM 1895 TO 1933

<table>
<thead>
<tr>
<th>Year</th>
<th>1895</th>
<th>1900</th>
<th>1905</th>
<th>1910</th>
<th>1915</th>
<th>1920</th>
<th>1926</th>
<th>1930</th>
<th>1933</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schools</td>
<td>1,270</td>
<td>1,033</td>
<td>744</td>
<td>638</td>
<td>662</td>
<td>566</td>
<td>647</td>
<td>647</td>
<td>522</td>
</tr>
<tr>
<td>Students</td>
<td>65,906</td>
<td>57,173</td>
<td>47,951</td>
<td>48,253</td>
<td>51,215</td>
<td>54,134</td>
<td>62,435</td>
<td>80,507</td>
<td>50,564</td>
</tr>
</tbody>
</table>

8 Compiled from various reports of the Office of Education.
figures for each of the eleven denominations with which this study is concerned, together with the number of secondary schools maintained by each, as well as the percentages in each case of the whole, is shown in Table VI and graphically in Figure I.

Analysis of the Trends

It is well to examine some of the factors which have influenced the direction of the growth of the private schools and the sectarian schools in particular. The first of these factors is that of finance.

Finances

The sectarian schools are financed largely from four sources, namely, fees and board paid by the students, gifts, endowments, and funds received from the local parishes. Douthit, in a study of a number of Protestant church schools, found that the schools are in the main financed by the board and fees of pupils. This he avers makes the expenses so high that only the financially favored can afford it.9 The correspondence held by the writer with the educational boards of the various churches reveals in every case that the secondary schools maintained by their churches were financed in part from tuition and fees of the pupils.

The Catholic secondary schools are supported by the tuition and fees of the students and by the parishes. In the case of central high schools, support comes from the diocese as well. A few of the schools have endowments

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## TABLE VI

MEMBERSHIP OF AND NUMBER OF SECONDARY SCHOOLS MAINTAINED BY ELEVEN DENOMINATIONS IN 1926, TOGETHER WITH PERCENTAGE IN EACH CASE, OF THE TOTAL FOR ALL CHURCHES

<table>
<thead>
<tr>
<th>Denominations</th>
<th>Church Membership</th>
<th>Percentage of Total Membership</th>
<th>Secondary Schools</th>
<th>Percentage of Total No. of Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist</td>
<td>4,814,344</td>
<td>8.78</td>
<td>92</td>
<td>5.40</td>
</tr>
<tr>
<td>Congregational</td>
<td>881,678</td>
<td>1.61</td>
<td>20</td>
<td>1.17</td>
</tr>
<tr>
<td>Episcopal</td>
<td>1,859,086</td>
<td>3.46</td>
<td>97</td>
<td>5.69</td>
</tr>
<tr>
<td>Friends</td>
<td>91,326</td>
<td>.17</td>
<td>26</td>
<td>1.52</td>
</tr>
<tr>
<td>Latter Day Saints</td>
<td>606,561</td>
<td>1.11</td>
<td>2</td>
<td>.11</td>
</tr>
<tr>
<td>Lutherans</td>
<td>3,966,003</td>
<td>7.26</td>
<td>35</td>
<td>2.05</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td>4,080,777</td>
<td>7.47</td>
<td>64</td>
<td>3.75</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>South</td>
<td>2,487,694</td>
<td>4.55</td>
<td>18</td>
<td>1.05</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>2,625,284</td>
<td>4.81</td>
<td>65</td>
<td>3.81</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>18,605,003</td>
<td>34.09</td>
<td>1196</td>
<td>70.02</td>
</tr>
<tr>
<td>Seventh Day Adventist</td>
<td>110,998</td>
<td>.23</td>
<td>31</td>
<td>1.82</td>
</tr>
</tbody>
</table>
FIGURE 1

MEMBERSHIP OF, AND NUMBER OF SECONDARY SCHOOLS MAINTAINED
BY ELEVEN DENOMINATIONS IN 1926, TOGETHER WITH PERCENTAGE
IN EACH CASE, OF THE TOTAL FOR ALL CHURCHES
and receive gifts. Of 1784 schools reporting to the National Catholic Welfare Conference, 904, or fifty and seven-tenths per cent were supported by tuition; 568, or thirty-one and eight-tenths per cent by the parish; 243, or thirteen and six-tenths per cent by the parish and tuition; forty-two, or two and four-tenths per cent by the diocese; twenty-three, or one and three-tenths per cent received state or county aid; and four, or two-tenths per cent were endowed. 10

The cost of instruction has risen steadily in the Protestant schools during the years since 1900. It is only natural that the salaries paid to the teachers in these schools must rise somewhat in proportion to the salaries paid to the teachers in the public schools, inasmuch as the former are laymen or religious with the usual family responsibilities and are under no vows of poverty. The cost of all other items entering into the budget of a school has increased during this century. This rising cost has tended to make it impossible for many churches to maintain their high schools. Without doubt this is responsible in a large measure for the decrease that has been noted in the sectarian schools, other than Catholic, during the twentieth century. The findings of the writer, as set out below, amply substantiate such a belief.

One of the questions asked the church boards of education by the writer dealt with the reasons for the withdrawal of their churches from the field of secondary education as revealed by the statistics, and the answer in practically every case, on the part of the non-Catholic church boards, was in

part financial reasons. A typical reply is the following statement from the 
Secretary of the Board of Education of the Methodist Episcopal Church:

Within the past eight years several of our high schools have 
gone out of existence because of the lack of financial support.11

The editor of the Lutheran Herald states in a recent issue of that 
magazine that the one thing which caused the death of every one of the 
Lutheran high schools which no longer exist was the lack of local support.12

Inasmuch as the Catholic schools are generally operated by religious 
orders whose members teach for a very small salary, in most cases only their 
necessary living expenses, it is but natural that they would not feel the 
effect of rising costs as much as those schools which employ higher salaried 
instructions. This fact is all the more apparent when it is recognized that 
eighty-six per cent of the teachers in the Catholic high schools are members 
of religious orders. The salaries vary considerably, but for religious men 
the median has been found to be a thousand dollars per year, and for 
religious women, five hundred dollars per year.13 In a study covering the 
central Catholic high school, Ryan found that the salaries paid the religious 
in these schools varied from forty dollars per month to seventy-five dollars 
for the brothers, and from thirty-six dollars per month to fifty-five for 
the sisters.14

11Personal Correspondence of the writer, Letter from the Board of 
Education, Methodist Episcopal Church, January 15, 1940.

12"Relic or Rebuild," Lutheran Herald, 24:107, January 30, 1940.

13Francis M. Crowley, Rapid Development of Catholic High Schools in 
Past Decade, Bulletin of Bureau of Education, National Catholic Welfare 

14Carl J. Ryan, The Central Catholic High School (Doctoral Disserta­
tion, Washington: Catholic University of America, 1927).
It can not be doubted that this very factor is not an unimportant one in the increase in Catholic secondary schools while most denominational schools were declining in importance. This fact is all the more noticeable when it is considered that the only Protestant secondary schools showing a decided growth in the past decade were those of the Seventh Day Adventist group whose teachers are regarded as missionaries and receive missionary salaries.\textsuperscript{15} It is only fair to add, however, that the number of religious available for employment in Catholic secondary schools is not sufficient to meet the needs. Crowley cites figures showing the increase in the number of lay teachers in Catholic high schools. He says:

The employment of lay teachers on a large scale is a phenomenon common to all divisions of the Catholic school system. The normal increase in vocations can not keep pace with the teacher shortage caused by the growing enrollment in Catholic schools.\textsuperscript{16}

The Catholic schools, with other sectarian schools, are, of course, faced with the problem of heavy cost of construction, maintenance, fuel, and other incidental expenses. These costs become all the more burdensome when it is recognized that those supporting the sectarian schools and giving their children education therein are taxed for the support of the public schools as well, while receiving nothing from the public treasury for the support of their own schools. Even though fees are quite small, there are thousands of families in this country who find it absolutely impossible to spare from their limited incomes any funds to send their children to private schools.

\textsuperscript{15} Personal Correspondence of the writer, Letter from the Secretary of the Board of Education, General Conference, Seventh Day Adventist Church, December 6, 1939.

\textsuperscript{16} Crowley, \textit{op. cit.}, p. 6.
A recent report of the National Resources Planning Bureau, entitled "Consumer Expenditures," has presented facts and figures which amply substantiate this statement. The report studying the average consumer disbursements in the relatively prosperous year of 1935-1936 grouped the population into three numerically equal annual income groups. Those in the lower third had an annual income of $780 or less; the middle third, $780 to $1,450; and the upper third, $1,450 or over. The report revealed these significant startling facts, (a) The lower third of the nation spends ninety-six per cent of its income on four major living expenses, namely, food, housing, household operation (fuel, light, etc.), and clothing; (b) Exclusive of food, clothing, and shelter expenditures, Americans in the lower third had an average of thirty-one dollars per year, or about sixty cents a week, for all other living expenses.\(^{17}\) The report goes on to show that thirteen million American families and individuals spend one hundred sixteen and seventy-seven hundredths per cent of their income, borrowing the amount in excess of that income or getting it from relief, charity, and other sources. It is apparent that the children of these families in the lower third group could have little money spared for tuition costs for private schools.

From this statement of family income, it will be readily agreed that if the churches expect to educate their young, they will be forced to provide such education at a very minimum of expense to the family. Most churches have been unable to do this, although they have conscientiously tried. The result has been noted in a decrease in the number of schools and enrollment. Cole found that all the evidence points to the conclusion that the strictly

\(^{17}\text{Chicago Daily Times, Syndicated Column, December 20, 1939.}\)
Church schools are not conducted for financial gain. One part of the definition of a church school, as given in a bulletin of the National Council of the Protestant Episcopal Church, states that they must not be so operated.

The Depression

The severe economic depression, beginning about the close of the year 1929, was profoundly felt by millions of people who had their incomes reduced or entirely wiped out through loss of position or savings. The uncertainty and fear, together with the actual losses experienced as the result of this depression, had a tremendous effect upon the lives of the people and their institutions, public as well as private. The schools were among the first to feel the gripping hand of curtailed budgets. The percentage of cities reducing the tax rate for school purposes was greater than the percentage of cities reducing the tax rate for other governmental purposes in 549 cities. In forty-seven and nine-tenths per cent of these cities, the tax rate for school purposes decreased, while in only thirty-nine and five-tenths per cent did the tax rate for other purposes decrease.


During the period 1930-1934 there was a decrease in the current expenses of the public schools of all the states except Delaware. This decrease averaged seventeen and eight-tenths per cent, ranging from thirty-eight and two-tenths per cent in North Dakota to two and five-tenths per cent in New York. There was a decrease in the cost per pupil, in average daily attendance from $86.70 in 1930 to $67.48 in 1934.21

It is only natural to suppose that this factor, which so greatly affected other institutions of American life, would have some influence on the sectarian high schools. The facts support such a supposition. In 1930 there were 2,166 sectarian high schools in this country, with an enrollment of 254,068 pupils. As has been previously noted, there were only 2,113 such schools in 1933, with an enrollment of 228,912. This represents a decrease of approximately two and five-tenths per cent in the number of schools, and a decrease of 25,156 in enrollment, or approximately eleven per cent. All the churches, except the Lutheran and Roman Catholic, showed a loss during this period in the number of schools, while even they, together with all the rest, showed a loss in enrollment. Excluding the schools of the Roman Catholic church from consideration, it will be noted that there was a decline of 120 in the number of schools from 1930 to 1933, or more than twenty-three per cent, and a decrease in enrollment of 21,366, or forty per cent.22

Most of the sectarian schools are financed in part by the mission boards of the churches maintaining them. That there was a great drop in the missionary income of the various churches during the depression decade may

21 Ibid., pp. 10-11.
22 Ibid., p. 15.
be seen from the report of Bishop Stewart of the Episcopal Church before a diocesan convention in January of 1940. He said:

In this diocese I saw the missionary income drop from $232,000 a year to $84,000. Even today we have not climbed back to fifty per cent of the missionary income of 1929.23

The private schools of this country which were not under denomination-
al influence or control, have showed a decrease in importance very similar to that of the sectarian high schools, excluding the Roman Catholic. In 1930 there were 647 such schools, with an enrollment of 80,507, while in 1933 there were but 522 schools with an enrollment of 51,264. This represents a loss of 125 schools, or approximately twenty per cent, and 29,243 pupils, or approximately thirty-six per cent, during the first years of the depression.

The Rise of the Public High School

One of the main reasons for the decrease in importance of the sectarian public schools for all denominations, except the Roman Catholic, has been the rise of the public high school. Considering 1880 as the base year, the increase in enrollment each decade, as shown below, is one of the phenomena of American education:

<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1800</td>
<td>0.0%</td>
</tr>
<tr>
<td>1890</td>
<td>84.0</td>
</tr>
<tr>
<td>1900</td>
<td>270.0</td>
</tr>
<tr>
<td>1910</td>
<td>728.8</td>
</tr>
<tr>
<td>1920</td>
<td>1894.4</td>
</tr>
<tr>
<td>1930</td>
<td>3849.0</td>
</tr>
</tbody>
</table>

Most of the church boards and religious leaders replying to the writer's questions listed the growth of the public high school as one of the most important reasons for the decline in importance of the denominational

23News Item, Chicago Tribune, January 31, 1940.
secondary schools. It is not amiss to state here that this statement is applicable to the Protestant schools, with the exception of the Seventh Day Adventists, and not to the Roman Catholic schools. Typical of the statement submitted by the various denominational boards attributing the coming of the public high schools as a determining factor in the decline of their secondary schools, are the following:

As the public schools covered more effectively the needs of the community in secondary education, a number of the smaller Friends' schools were closed. This accounts for the decrease between 1895 and 1933.24

Southern Baptist High Schools (academies) have been discontinued among us since 1895 chiefly for one reason. They were established in backward sections of the South where there was no public high school. During this period most of these sections have established good public high schools and there is no further special need of denominational schools in this region. The continued growth of such public high schools will, of course, finally care for all the needs of the people in these sections and allows us to discontinue this type of work.25

A part of the explanation as to the decline in the number of high schools maintained by the Presbyterian church is the development of public high schools.26

The number of the schools have decreased probably because of the efficiency of the tax supported schools.27

Considering the ease with which youngsters can attend public tax supported high schools, it is not unexpected that they have in such large

24 Personal correspondence of the writer, Letter from the Society of Friends, General Conference, February 16, 1940.
25 Personal correspondence of the writer, Letter from the Secretary of the Board of Education, Southern Baptist Convention, January 22, 1940.
26 Personal correspondence of the writer, Letter from the Board of National Missions, Presbyterian Church in the U. S., January 24, 1940.
27 Personal correspondence of the writer, Letter from the Secretary for College Work, National Council Protestant Episcopal Church, January 16, 1940.
numbers deserted the private schools where they have had to pay tuition or other fees. The church schools enjoyed a great measure of success and large enrollments when there were no public schools in so many localities. That there has been a great increase in public secondary schools in enrollment may be seen from Table VII, which shows the number of pupils enrolled in the public high schools and the population for the country as a whole, for many years of the present century. Inglis presents figures to show that there were only sixty-four public high schools in the United States in 1880, but that there were 6,095 academies. In 1924 there were 19,442 high schools and 2,124 private schools. Of these 1,553 were sectarian schools. It will be seen that the decrease in the number of sectarian schools has been in direct proportion to the increase in the number of public high schools.

Growth of the Catholic Secondary Schools

The growth of the Catholic secondary schools during the period when most of the Protestant denominations were gradually withdrawing from the field of secondary education, can not be attributed to a single reason. It can not be doubted that the great impetus given to the whole field of Catholic education by the Third Plenary Council of Baltimore has been one of the most important factors in this growth. One-fourth of the decrees adopted by the council had to do with education. One of the most important ones bound the clergy and the laity to establish parish schools, when possible.29


### TABLE VII

ENROLLMENT IN PUBLIC HIGH SCHOOLS IN THE UNITED STATES
AND THE POPULATION OF THE COUNTRY

<table>
<thead>
<tr>
<th></th>
<th>1900</th>
<th>1910</th>
<th>1920</th>
<th>1930</th>
<th>1932</th>
<th>1936</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Enrollment</strong></td>
<td>519,251</td>
<td>915,061</td>
<td>2,200,389</td>
<td>4,399,422</td>
<td>5,140,021</td>
<td>5,974,537</td>
</tr>
<tr>
<td><strong>Population</strong></td>
<td>75,602,515</td>
<td>91,972,266</td>
<td>105,710,620</td>
<td>122,775,046</td>
<td>124,822,000</td>
<td>128,429,000</td>
</tr>
</tbody>
</table>

30 Compiled from various reports of the U. S. Office of Education
The large Catholic elementary school enrollment has been an important factor in the growth in Catholic secondary schools. The general American feeling that all youth should have a secondary education has been shared by Catholic parents and they have desired, when possible, that such education be secured by their children in Catholic secondary schools.

The whole attitude of the Catholic church, as expressed in pronouncements of the hierarchy and the head of the Church, has been to encourage the growth of church schools on every level. This same attitude has not been common in the official boards of the Protestant denominations. The secretary of a board having to do with educational matters of a large denomination, stated in a letter to the writer as follows:

There was a time when our general assembly expressed the judgment that local Presbyterian churches should maintain parish schools. This, however, has never been the policy of our church and it has never received any considerable support from our church. Broadly speaking, it seems to me safe to say that the Presbyterian church as a whole has been committed to the principle of supporting the development of the public schools to care for education on the elementary and high school levels.31

The directly opposed attitude of the Roman Catholic church is seen from the statement of the American Hierarchy, as presented in a pastoral letter by Cardinal Gibbons in 1919. It was stated specifically that "The church in our country is obliged for the sake of principle to maintain a system of education distinct and separate from other systems.32

31 Personal correspondence of the writer, Letter from Administrative Secretary, Board of National Missions, Presbyterian Church in the United States, January 24, 1940.

Another element of great importance in the growth of the Catholic secondary school system has been the indefatigable labor of the great teaching orders of the church who, through the self-sacrifice and untiring devotion of the members, have brought into existence a great system of private education.

Change in Educational Policy on the Part of the Mormon Church

The Latter Day Saints, more commonly known as Mormons, have been among the leaders in the maintenance of high schools. During recent years, however, there has been a decided change in the educational policy of that church. It has practically withdrawn from the field of secular secondary education, maintaining at the present time in this country only two high schools. This does not mean that the church has withdrawn from the field of secondary education. Such is far from true. Instead of maintaining high schools presenting a full program of secular education, the church now maintains week-day seminaries or schools of religion on the secondary level. In these schools the church gives sectarian instruction on time released by the public schools. This instruction is given in buildings having from one to four rooms, located adjacent to the public high schools. During the school year 1937-1938 there were ninety-five such seminaries in operation, serving approximately nineteen thousand students. That the movement is gaining is evidenced by the fact that there were twelve new seminaries established and twenty-five seminary teachers added to the staff in the period 1935-1937.33

33Announcement of Program, Bull. 1, 1937-8, Church of Jesus Christ of Latter Day Saints.
It is pointed out in a later chapter that one of the impelling reasons for which the Mormons entered the field of secondary education was the fact that so many denominational schools had been established by the various churches in Utah and they felt it was the purpose of these churches to wean the children away from the Mormon faith. These schools had practically withdrawn from the state by 1900 and the reason was no longer a factor leading the Mormons to maintaining schools. Then, too, the public high school developed rapidly after that year.

The Church of the Latter Day Saints is more strongly centralized than any other denomination with which this study deals. With its official headquarters at Salt Lake City, the membership of the church is practically contained in Utah and the bordering states. Of the total membership of the church in 1926, which was 606,561, there were located in Utah 337,200, in Idaho 85,495, and in Arizona 16,891. From forty to fifty per cent of the population of the State of Utah is Mormon. Inasmuch as this church was the only one which has so nearly completely withdrawn from the field of secular secondary education, it was the opinion of the writer that the fact that the church was so largely centralized had probably enabled it to exercise a degree of control over what is taught and the general conditions in the public schools which the young people attend, that it permitted its young people to secure their secular education therein rather than from sectarian schools. The question was raised, and the Department of Education of the church replied that this reason was not at all responsible for the change in its educational policy which shifted the emphasis from secular education. The question, with all its implications, was dealt with so thoroughly by this board of education that the pertinent paragraphs of the letter are quoted, as
Although the Church is probably an important social factor in the West since around 40 to 50 per cent of the State of Utah is Mormon, it is not true, I am sure, that the Church is a direct factor in controlling public schools and the curriculum therein. The schools in Utah are carried on quite independent of any church connection. One may go so far as to say that in some extreme cases, almost in opposition in some things, although such cases may be rare. The Church has sought to keep itself quite independent of State activities and the schools themselves have also sought to maintain their program quite independent of Church relations. Even the Mormon people who lead out in educational activities of the State are very careful not to let religious interest affect their educational policies, and I am sure they act in accordance with this principle.

There are various pressures in this State that tend to encourage this type of independence, various lodges and fraternal organizations I am sure are playing a part in encouraging this independence. About the nearest suggestion of the type of relationship that you suggest in your question was experienced last year when a bill was passed in the Legislature requiring the schools of the State to pay particular attention to the field of Character Education and also education against the use of alcohol and tobacco. While this bill was passed through the instrumentality of various civic organizations, farm bureaus, women's clubs, etc., there is no question but that the officials of these organizations, belonging largely to the Mormon Church, have something to do with the passing of these bills. But even if these bills were passed, it would seem that the non-Mormon element in the State was also back of their passage. This was evidenced by the approval that was received by the ministerial association in the State for they took a definite stand in favor of these bills.

Let us come now directly to the reason that the Church is satisfied with the secular education from the public schools and show no desire to interfere with it by carrying on church schools to teach secular subjects. It has been reasoned in the various meetings of the Church Educational authorities that there is no need to compete with the State in the field of secular education and to put an unnecessary tax burden upon the Church members for since the Church members are paying taxes to the State for the education of their children, there is no further need for these same members to pay out to the Church to teach secular subjects. It surely would be a waste of money that would not particularly leave benefit to the Church members. The church has felt, however, that it could better spend its money from these members in a more direct approach to religious education. Thus the Church has developed an extensive program of Week-day Religious education. At the present time it is spending probably as much money in week-day religious education as it used to spend for all religious education and secular education combined.
There is a feeling that more good is being accomplished in the field of Religious Education than was ever accomplished when secular education was taught. More students are contacted, more classes in religion are given, and discussions cover more areas that probably could not be done in the State schools since the Week-day schools are carried on and supported by church moneys.34

The Mormon church contemplates the withdrawal from sectarian education on a college level, maintaining only Brigham Young University. This withdrawal is for the purpose of utilizing the funds, which would be expended for this purpose, for the purely religious work of the church.35

Changes in Educational Theory and Practice

The sectarian schools are being influenced by general changes in educational theory and practice, changes in administration have been seen in many directions. Not the least of these is the virtual elimination of the academy as an integral part of private colleges. This naturally has resulted in a decrease in the number of sectarian secondary schools.

In a recent study, Benson found that the most important reasons for the disappearance of the secondary school as a part of the denominational college were the growth and development of the public high schools, the desire of the colleges to strengthen their collegiate status or because of financial inability to support institutions of both types. In a study of 109 colleges at one time maintaining secondary school departments, he found that only forty-five were still operating in 1929. He concludes that the

34 Personal correspondence of the writer, Letter from the Department of Education, Church of Jesus Christ of Latter Day Saints, February 20, 1940.

35 Ibid.
willingness on the part of many Protestant church boards of education to acknowledge the strength and position of the public high school has been largely responsible for the recent decrease in the exercise of the secondary school function by a majority of the western denominational colleges.  

Other Reasons

The very fact that most Protestant churches were filled with the missionary spirit when the country was younger and regarded the founding of schools, where educational opportunities were not available, as part of their missionary activities, accounted for the greater number of schools at an earlier date. These reasons are no longer so important as educational opportunities become available and the missionary spirit less strong, thus the schools decline. This was indicated to the writer in the replies from a number of boards.

The increase in the number of secondary schools maintained by the Seventh Day Adventist Church while other denominations are largely ceasing to maintain high schools, can be accounted for by distinct reasons, namely, that the schools are largely located in sections where public schools are not available, that they are practically self-supporting wherever found, and that they are recognized by the church as distinct missionary activities for the spread of the church and its teachings. The schools of this church stress


37 Personal correspondence of the writer, Letter from the Secretary, Department of Education, General Conference, Seventh Day Adventists, December 6, 1939.
vocational activities and through the farms and factories which are maintained in connection with them, actually not only teach vocational subjects but actually earn a large share of the schools' costs. Typical of these schools is the Asheville Agricultural School, Asheville, North Carolina. Eighty per cent or more of the one hundred and fifty boarding students paid only fifteen dollars in cash for a four-year high school course, this an entrance fee in declaration of good intentions and determination of purpose.

SUMMARY

Statistics have been given in this chapter which show clearly that during recent years there has been a decline in the number of secondary schools maintained by all the Protestant churches which have been active in the field, with the exception of the schools of the Seventh Day Adventists. On the other hand, there has been a continued increase in the number of schools maintained by the Catholic church. Reasons for this growth and decline, as given by the churches, were presented.

After a careful consideration of the replies received from the boards of education of the Protestant schools and others in a position to speak with authority on the subject, it was found that the principal reasons for the gradual withdrawal of the Protestant churches from the field of secondary education were fivefold. The second of these reasons is akin to the first, but since it was mentioned a number of times in the letters which were received, it has been listed as a separate reason. These five reasons are as follows, in the order of their importance, as revealed by the frequency

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of their statement:

1. Rise of a system of tax supported schools available for nearly everyone.
2. The excellency of the public high schools.
3. Difficulties of financing the schools.
4. Educational policy opposed to maintenance of a parallel system to the state schools.
5. The missionary effort which was originally the basis for the founding of the schools no longer relevant.

The main reasons for the continued growth of the Catholic secondary schools were found to be as follows:

1. The policy of the church that a Catholic education shall be available for every Catholic child.
2. The large elementary enrollment in the parish schools of the past few years moving into the high schools.
3. The lower costs of Catholic schools through the use of religious as instructors.
4. The encouragement given by the American hierarchy.

The correspondence held by the writer reveals incidentally that the number of schools maintained by most of the non-Catholic churches have shown a further decline since the years for which the statistics utilized in this study were available. These figures have not been used in this study, however, since coming from different sources than those used, they would have a different degree of reliability and so would tend to distort those used.
CHAPTER IV

THE PURPOSES OF THE CHURCHES IN MAINTAINING SECONDARY SCHOOLS

The growth of the church-connected high schools in the United States has been studied in an earlier chapter. It was seen that at one time or another there have been a great many schools of the secondary level maintained by the various church groups in this country. It was shown that while many churches have maintained schools, only eleven denominational groups have engaged in this activity to any considerable extent. The financial element was shown to be an important factor in the extent to which churches have engaged in secondary education. While there are no available figures for the amounts spent by the various churches in any given year on their secondary schools, figures are available for the cost of the Catholic secondary schools in the year 1926. The education of the 204,815 students in these schools in that year required the expenditure of approximately nine million dollars. The value of the buildings used in the instruction of these students was placed at $117,040,000.\(^1\)

The cost of instruction per pupil is higher in non-Catholic denominational schools than it is in Catholic schools for reasons already discussed. Considering the number of pupils enrolled in these schools, it can readily be

recognized that the churches in any given year spend a tremendous sum of money for the support of secondary education. This money, as has been shown, comes from church funds which could well be used for the many purposes for which churches are always in need of funds, and from the pockets of devoted parents who often are sorely pressed to supply the other needs of their families.

Why have the churches engaged in the field of secondary education? Why have they divided their funds with the schools? What purpose have they had in mind to accomplish through their secondary schools? It was to answer these questions amongst others that the writer corresponded with the boards of education of the various denominations engaged extensively in secondary education and examined their official publications bearing on the subject.

In studying the aims of the churches in supporting secondary schools one could have examined the aims of the schools themselves and drawn conclusions from them. This procedure might have entailed the examination of a great number of school catalogues or the submission of questionnaires to those in charge of the individual schools asking that they list the aims of their schools or check prepared lists of general aims. It is felt that neither of these methods is any too reliable. Schools must have students in order to exist. Catalogues are the press agents of the schools. Aims which are thought to be attractive to parents are likely to be stressed in them, and it is not possible to discover how closely the stated aims are observed in actual practice. Cole recognized the weakness of the catalogue method of gathering information concerning the aims of private secondary schools, but he pointed out that "the desire of the parents to obtain full value for money expended leads them to exercise a supervision over the schools suffi-
cient to curb any tendency to extravagant claims." He listed the aims, as stated in the catalogues, of two hundred private secondary schools, with the number of schools stating each aim, and the percentage of the total number of schools stating each aim. He grouped these aims under the following ten headings:

1. Foundation of ethical character.
2. College preparation.
3. Health.
4. Meeting the needs of individuals.
5. Formation of habits.
6. Citizenship and leadership.
7. Provision for the non-college student.
8. Manners and general culture.
9. Substitute for, or supplement to the home.
10. Mental discipline.

To have used a questionnaire addressed to the heads of the various schools would have been to risk other possibilities of error, always taking into consideration the difficulty in securing a sufficient number of replies. At any rate, these methods have been employed by others. While these studies have not distinguished between the denominational and other private secondary schools, they have, as a rule, included them in their investigation. The purpose of these studies was different from that of the writer.

The purpose of this phase of this study has been to determine why the churches which have been engaged in secondary education to any appreciable extent during the twentieth century have maintained high schools rather than the purpose of the schools themselves. The statements made by the educational boards of the various churches in their official publications and their correspondence with the writer have been the sources of information used to

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3 Cole, op. cit., p. 80.
answer the question. The reasons given by the eleven denominations which have engaged in secondary education to any considerable extent during the twentieth century are given in the pages of this chapter which follow.

The Roman Catholic Church

The Roman Catholic Church alone, of all the denominations studied, is thoroughly committed to the policy of supplying a sectarian education for all the young people of that church. This church regards the teaching of youth as a part of the divine commission of its Founder. During all the years of its existence, it has conducted schools of every description. In the monasteries of this church was preserved the knowledge that was being destroyed elsewhere during the centuries after the decline of the Roman Empire. During the Middle Ages this church was the inspiration and the protection of the great universities. The names of Saint John Baptist de La Salle and his Christian Brothers, Saint Angela de Merici and her Ursulines, and Ignatius Loyola and his Jesuits, not to mention countless others, are known everywhere for their great contributions to education. They went into the highways and byways to bring education to the poor long before any state concerned itself with education.  

A similar devotion to education on the part of the Catholic Church has been seen in this country. The American Hierarchy stated unequivocally in the pastoral letter of 1919 that "the church in our country is obliged, for the sake of conscience, to maintain a system of education distinct and

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The leaders of the church have reiterated this stand.

Ryan avers that the Catholic church has established a separate system of schools because it is the divinely appointed custodian of the whole body of revealed religious truth and is charged with the duty of teaching it to all men and to all nations. To do this adequately he affirms that a separate system of schools in our country is necessary and that training of the will is looked upon by the church as no less important in the educative process than physical or intellectual training. He concludes that religious training is the best for the citizen.

The great Pius XI declared that "first of all education belongs preeminently to the church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself and, therefore, absolutely superior to any other title in the natural order." This great Pontiff stated that the true aim and object of Christian education is to "cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism." He described the true Christian, a product of Christian education, as "the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."

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7Pius XI, Encyclical, Christian Education of Youth, December 31, 1929.

8Ibid.
The Hierarchy in the United States has repeatedly encouraged the establishment and support of schools. In 1829 the bishops, gathered in the First Provincial Council of Baltimore, insisted that schools be established in which the young people would be taught the principles of faith and morals while being instructed in the secular studies. In 1884 the Hierarchy came together in the Third Plenary Council of Baltimore. This council stated specifically that the schools must be multiplied until every Catholic child in the land would have an opportunity for Christian education within its reach. Schools are maintained by various orders in this church for many reasons, and the individual schools have aims and objectives of their own, but it is not with these that this study is concerned. Suffice it to say that the schools have been in many cases missionary efforts, but whether that, or merely for the established families of a particular parish, the great aim and purpose has been the same, and that is the aim of the Catholic Church in maintaining schools on every level, the Christian education of youth, the secondary schools being merely a part of a whole program.

Religion is taught in the secondary schools of this church, both formally and practically. Boys and girls are instructed in the principles which underlie their faith. Crowley states that they are also trained in the practices of morality which make for sterling manhood and womanhood, and that for this, if for no other reason, the schools are maintained. He avers that for this, if for no other reason, Catholic parents should send their children to Catholic schools. ⁹ There is no uniformity, however, in the man-

ner in which religion is taught in Catholic secondary schools as to content of courses, time spent, texts, or instructors. A questionnaire was submitted to five hundred and fifty secondary teachers throughout all the states by the Executive Committee of the National Catholic Educational Association, to which two hundred and fifty replies were received. The report indicated that "the proverbial fifty-seven varieties would appear as absolute unity compared to the thousand and one varieties of answers to the questions submitted." The teaching of the catechism, for example, ranged from one period of thirty minutes a week to five periods of fifty minutes per week for freshman, sophomore, junior, and senior classes. There were sixty-six different divisions of time for a week reported by the two hundred and fifty schools for this subject alone. The methods of teaching it were quite varied, sixteen schools requiring that the text be learned word for word, seventy-four that the students memorize certain parts word for word, one hundred and fifty-six requiring only the complete sense of the text, while the other four schools varied their method with the different classes. 10

The Protestant Episcopal Church

The Protestant Episcopal Church has been engaged in every phase of education practically from the time of its establishment in this country, which was in the very earliest colonial days. It has been especially active in secondary education. It has been previously stated that there were 119

high schools maintained by the church in 1895, which placed it in first place among the non-Catholic denominations. The church had ninety high schools in 1933, which was likewise the highest number maintained by any non-Catholic denomination.

The first aim of this church in maintaining high schools or academies was mainly preparatory. Many of the schools were established as departments of the colleges and universities of the church. This consideration has been a continuing influence in the maintenance of secondary schools by this church.

Another aim of this church in maintaining high schools has been to furnish secondary education to groups which could not otherwise have secured it. The church has established high schools as missionary enterprises in sections where no such schools were available. Being regarded as missionary enterprises, many of the schools were financed almost entirely by the church from its missionary funds.

Another aim of the Episcopal Church in supporting high schools is for the purpose of giving instruction in the doctrines of the church. To this end formal classes in religion are held in many of the schools and devotions of the church are regularly held. The church has not, however, set up any particular curriculum in religion which must be followed by all its schools. The principals and the chaplains of the various schools are


12 Personal correspondence of the writer, Letter from the Secretary for College Work of the Protestant Episcopal Church, January 16, 1940.
allowed considerable leeway in determining the religious program of each particular school.¹³

The Presbyterian Church

The Presbyterian Church has long been active in the field of secondary education. In 1895 this church ranked third among non-Catholic denominations in the number of schools maintained, while in 1933 it ranked second, although the number of schools maintained in the latter year was only a third of the number maintained in the former.

It has never been the policy of this church to maintain schools on either the elementary or the secondary level when public schools were available to supply the necessary training. Rather, it has recognized the schools as missionary activities. The majority of its secondary schools at the present time, all except one, has been under the direction of the board of missions. The present day purpose of the Presbyterian church in maintaining schools of the secondary level was stated so well in a letter addressed to the writer by the secretary of the board of missions of the church that the pertinent paragraphs are set out here:

It is not easy to state in a few words our purpose in maintaining high schools. In fact, the purpose is not always the same. It is perhaps easier to state it negatively than positively. Our purpose has not been denominational indoctrination. It is not based upon the assumption that high school work under church auspices is ipso facto superior to high school work under public auspices. The broad underlying reason is a recognition of the importance of providing the entire population with adequate facilities for a high school education plus the recognition of the fact that a secondary education period gives us our best opportunity in the training of a socially minded Christian leadership.

¹³ Ibid.
Considering the particular schools which we now maintain, certain of them are supported because they serve populations which do not have ready access to other high schools in those communities. A number of them are maintained at central points as boarding schools for children from isolated communities which do not have local high schools. Certain of them now represent a transitional stage in the turning over of the local educational job from our board to the community. A few of them are attempting to demonstrate particular measures or objectives in secondary education with reference to vocational and social needs. I might add in this connection that all but four of the high schools which we now maintain, are boarding schools in whole or in part.\textsuperscript{14}

It is interesting to note that while the church maintains that its purpose has not been denominational indoctrination, the schools all have strong religious departments and all teach the Bible. The writer was informed that a great deal of emphasis was placed upon the Christian life of the individual and of the school community, and that in certain of the schools the practice of teaching the shorter catechism was followed.\textsuperscript{15}

The Presbyterian Church has one purpose in maintaining secondary schools, and that is the experimentation with new methods and procedures, which, although not mentioned by any other church in the correspondence held by the writer with them, is regarded by many as the most important reason for the continued maintenance of private schools, since they have a greater degree of freedom than the public schools can have, even under the best conditions conceivable.

The Lutheran Church

The three important divisions of the Lutheran Church in this country

\textsuperscript{14} Personal correspondence of the writer, Letter from the Administrative Secretary of the Board of National Missions of the Presbyterian Church in the United States of America, January 24, 1940.

\textsuperscript{15} Ibid.
are the Evangelical Lutheran Synod, the American Lutheran Church, and the Norwegian Lutheran Church of America. Each of these bodies has been engaged at one time or another in secondary education. From the letters received by the writer from the boards of education of the various branches of this church, it appears that the story of all of them, in regard to secondary education, is so similar that they have been treated as one body in this study. It must be borne in mind, however, that there are other minor branches of this church. These minor branches have not engaged in secondary education to any appreciable extent. It was noted in a previous chapter that the schools of this church have not shown a decrease similar to that of the schools of the other non-Catholic denominations.

The purpose of the Evangelical Lutheran Synod in maintaining secondary schools is to accord the future pastor or parochial teacher a thorough Christian and Lutheran education as a unit in the church education that is provided for him from the time that he enters the elementary school until he graduates from college. It is the desire of the church to provide a uniform Christian education through the college level, and to have close integration between the courses on all levels. Of the twenty secondary schools maintained by this church, eighteen form an integral part of junior and senior colleges maintained by the church for the training of pastors and parochial school teachers.\(^16\)

The schools of the three branches of this church distinctly engage in doctrinal instruction. The first named requires a thorough course in

\(^{16}\) Personal correspondence of the writer, Letter received from the Secretary of the Board of Christian Education, Evangelical Lutheran Church, February 7, 1940.
Christian doctrine, Bible history, church history, and church music. While
the courses vary in the separate schools, the general requirements are the
same.17 The schools of the American Lutheran Church require daily attendance
at chapel services and, in addition, the students receive two class periods
of religious instruction each week. This same policy is followed by the
schools of the Norwegian Lutheran Church, which makes attendance at daily
devotions compulsory and requires each student to enroll for a class in
religion which meets twice a week.

Both the American Lutheran and the Norwegian Lutheran Churches have
had as primary purposes in maintaining secondary schools, the giving of the
youth of the church a thorough education based upon the Bible. They have
believed that a higher type of church leader in the pastorate, in the
schools, and in the various congregational activities of the church, would
be produced by having the high school education given under church auspices.
They have been actuated by a desire to give as many young people of their
church as possible sectarian training throughout the high school period.
They have felt that there are dangers in the secular high schools from which
they desire to protect their youth.18

While the Lutheran Church has been a leader in church education among
the Protestant denominations, its greatest efforts have been directed to the
field of elementary education, where a real effort has been made to provide

17 Personal correspondence of the writer, Letter received from the
Director of the Board of Parish Education, American Lutheran Church,
February 12, 1940.

18 Personal correspondence of the writer, Letter received from the
Editor of the Lutheran Herald, February 16, 1940.
education under church control for as many children of the church as possible. This church has not tried to provide secondary education for all its young people of the age for this instruction, but it has been thoroughly committed to the policy of giving a complete education under church direction to as many of its young people as possible, and to all those who plan to enter its pastorate or teaching force. Lutherans have recognized that the training of the adolescent youth of the church by the church in secondary schools gives a "desirable degree of church solidarity and loyalty."

The Mormon Church

The purpose of the Mormon Church in maintaining schools of the secondary level has been two-fold; first, to give secular instruction which was not otherwise available, and second, to give sectarian training. With the withdrawal of the church from the field of secular training on the secondary level, the sectarian influence has become the chief aim. This church has always recognized the value of education and has actively fostered and supported it. The founder of the church, Joseph Smith, stated that a man is saved no faster than as he gains knowledge, and that he cannot be saved in ignorance, that the glory of God is intelligence.

The purpose of the religious instruction now given in the seminaries of this church has been stated in the following recent announcement of the educational program of the church:

19 Director, Board of Parish Education, Evangelical Lutheran Church, Letter cited.
21 Ibid.
1. To help the students develop a consciousness of the reality of God and a realization of man's personal relation to him.

2. To develop in the life and experience of students an appreciation and understanding of Jesus as the Saviour of mankind and to lead the students to uphold His cause and the cause for which He stood.

3. To assist the students in the development of the testimony of the divinity of the work of Joseph Smith, and a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the priesthood of God.

4. To help students to develop the ability and disposition to participate actively in the organization of the church.

5. To help students arrive at a sound interpretation of life and the universe, and to develop the disposition and ability to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

6. To foster in students a progressive and continuous development of personality and character which is harmonious within itself and adjusted to society, to the physical environment and to God.22

The desire of the Mormons to educate their youth at home instead of sending them away to school was an important factor in the establishment of secondary schools. They felt that could they train the undergraduates while the lines of character were being graven, they would not be so likely to falter later.23

Another important reason for the church going into the field of secondary education was the fact that other churches established a great number of mission schools which the Mormons felt were trying to reclaim

22 Bulletin, Department of Education, Church of the Latter Day Saints, op. cit., p. 58.

23 M. L. Bennion, Mormonism and Education (Salt Lake City; The Deseret News Press, 1939), p. 144.
their young people from the faith of their fathers. In 1884 there were seventy-nine denominational schools in Utah, distributed as follows: Episcopal, five; Methodist, ten; Congregational, twenty-six; Presbyterian, thirty-five; Baptist, two; Catholic, one. That the Mormons were extremely fearful of these churches is seen very plainly in the following quotation from an article published during this period in a church school paper:

From present prospects it appears evident that Utah territory is to be furnished with excellent facilities for education. Those who oppose us are well aware of the importance of education in shaping the minds of the rising generations. If they could only take from us the education of our children, they think that they would deal us one of the most deadly blows ever aimed at us. Under this impression, and with this object in view, money has been spent very lavishly by various sects for the express purpose of building school houses in this territory and furnishing teachers thereof. It has been hoped by this means and by making the charge for tuition low to induce Latter Day Saint children to these schools for education. Many people have been tempted by these advantages and have permitted their children to attend these schools. Whenever they have done so, the results have been evil; for what is the value of education if it leads children into infidelity and to reject the gospel.

The need of trained officers for the various organizations of the church and teachers was another factor in the establishment of schools on the secondary level by the Mormon church. It entered the field of secondary education for another reason which likewise led the public into that field, and that was the fact that the church had a system of elementary schools and a university, but no provision had been made for furnishing the education required to pass the students from the lower to the higher branches of the system, except by utilizing the mission schools of other denominations.

24 Bennion, op. cit., p. 145.
25 The Juvenile Instructor, 25:243, April 15, 1890.
26 Bennion, op. cit., p. 146.
or by makeshift preparatory courses at the university. As has been seen in an earlier chapter, the Mormons have withdrawn from the field of secondary education, maintaining only a system of seminaries which give religious instruction on time released from the regular class schedules by the public schools.

The Methodist and Baptist Churches

The two most important groups of Protestants in this country, insofar as numerical strength is concerned, are the Methodist and the Baptist groups. Together their membership totals nearly sixteen million. They both were represented in this country quite early, and their evangelists followed every wagon trail westward. Both have been interested in education and both have founded colleges and universities throughout the length and breadth of the land. Some of the greatest universities of today owe their existence to these churches. Not only have they been actively engaged in the field of higher education, but they have also been leaders in the field of denominational supported high schools. Neither of the churches, however, has been committed to the policy of maintaining a system of schools paralleling the public schools.

Each of these groups has many minor divisions, but the Methodist Church South and the Methodist Episcopal Church are the only two groups of any importance in the Methodist communion, and they are the ones with which this study has dealt, because they have maintained practically all the schools bearing the Methodist designation. The Baptist Church has two

important divisions, the Northern Baptist Convention and the Southern Baptist Convention.

In a letter to the writer, the Secretary for Educational Institutions of the Methodist Episcopal Church stated that the only purpose of the church in maintaining high schools is that a distinctly Christian emphasis can be given to work on the secondary level. He further stated that no special effort was being made to retain the high schools of the church where good public schools are available, this being especially true where the schools lack funds to enable them to do first class work. 

Many of the Methodist schools have been established as preparatory departments in connection with the schools of higher learning maintained by the church, while others have been established where no other means of education were available for the young people to be served. The Methodist schools are not actually owned or controlled by the church. The writer was informed that the relation of the church to the high schools was an advisory one, and that no attempt was made to control them. Appropriations are made by the church to only a few schools.

The purpose of the Methodist Church in maintaining schools on the secondary level is definitely not for the purpose of giving instruction in the doctrines of the church, and the writer was so informed. 

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28 Personal correspondence of the writer, Letter from the Secretary for Educational Instruction, Board of Education of the Methodist Episcopal Church, January 15, 1940.
29 Loc. cit.
30 Loc. cit.
During the last few years one of the major developments in Protestantism has been the tendency of certain churches to unite. The most important of these unions was that of the Methodist Episcopal Church and the Methodist Episcopal Church South, which has been consummated within the past two years. The many problems connected with this merger are even now in the process of being settled. The writer asked each branch of the church what was likely to be the effect of the union on the secondary schools of these groups, and the answer given in both cases was that it would have no effect whatsoever, inasmuch as the secondary schools are a vanishing institution in the Methodist communion.31

The schools of the Northern branch of the Baptist Church were started in the days before public high schools began. Their purpose was to furnish education for those who would not otherwise be able to secure it. They have gradually disappeared with the coming of the public schools, and at the present time only a few remain. Those which are left are maintained for two distinct purposes, namely, to furnish education for those who can not otherwise secure it, and to supply a type of training not available in the public schools, for the children of those who are willing to pay for it. Most of the schools existing for the latter purpose are located in the East. The writer was informed that they were maintained for the purpose of giving training not possible in the over-crowded public schools.32

31 Personal correspondence of the writer, Letter from the Secretary for Educational Institutions, Board of Education of the Methodist Episcopal Church, November 17, 1939.

32 Personal correspondence of the writer, Letter from the Executive Secretary of the Board of Education of the Northern Baptist Convention, November 21, 1939.
The secondary schools of the Southern Baptists were established in the backward sections of the South where there were no public high schools. The purpose was to furnish education to those who through poverty, lack of facilities and other reasons would not otherwise be able to secure it. As public high schools have become available, the schools of the Southern Baptists have been discontinued. It is anticipated that within another dozen years or so, all those schools will be discontinued for the reason that they will no longer be needed.33 Both branches of the Baptist Church with which this study deals are committed to the policy of turning all secondary education over to the public as soon as possible.

Neither branch of the Baptist Church has been committed to the practice of giving doctrinal instruction in the establishment of its secondary schools. The very strong feeling that the Baptist Church shall not have as a purpose the giving of church doctrine was plainly seen in the statement to the writer from Dr. Frank Padelford, Executive Secretary of the Board of Education of the Northern branch of the church, who has been intimately connected with the board for more than twenty years. Regarding the use of the word "sectarian" in relation to schools of that denomination, he said:

"You use entirely the wrong word in speaking about these institutions as sectarian high schools. There is absolutely nothing sectarian about them, and as far as my knowledge goes, there never has been. The use of the word entirely misrepresents the whole history of these schools."34

33 Personal correspondence of the writer, Letter from the Secretary of the Department of Survey, Statistics and Information, Southern Baptist Convention, January 22, 1940.

34 Personal correspondence of the writer, Letter from the Secretary of the Board of Education of the Northern Baptist Convention, November 21, 1939.
He stated further that the schools are Christian in spirit and that they try to maintain a Christian influence, but that there is absolutely no sectarian instruction given in any of them, and very little religious training.

The same feeling is apparent, to a less marked degree, however, regarding the schools of the Southern Baptists. The writer was informed by the board of that church that not very much doctrinal instruction was given in the schools, that most of this type of instruction is given in the chapel hour devotional meeting held daily in such schools, and in the churches adjacent to or connected with the schools.35 The schools of the Southern Baptist Convention are under the control of the Board of Home Missions and the various district associations through boards of trustees appointed by the board and the associations.

The Baptist Church, in recent years, has given much of its secondary religious instruction to the adults of the church through the School of Religion which, under various names such as the School of Experience, Seminaries, and others, meets one night a week for a period of five or six weeks to give the desired instruction.36 Both Methodist and Baptist Churches have been committed to the policy of giving religious instruction in the Sunday Schools which are a part of the Sunday worship services of the local churches. These Sunday Schools, which meet for only an hour or so each week, are worship services as well as instructional periods for the teaching of the Bible and the doctrines of the church.

35 Loc. cit.
The Congregational Church

The educational work of the Congregational Church is under the direction of the American Missionary Association. This association was formed almost a hundred years ago as a direct result of the slave ship Amistad docking at Montauk Point, Long Island, instead of the west coast of Africa, to which the slaves had directed it when they mutinied along the shores of Cuba. The founders of the association carried the fight for the freedom of the slaves through all the courts to the Supreme Court of the United States, from which a favorable decree was secured. There was thus given to these founders the strong desire to do something for the negroes and the other oppressed sections of the population. After the Civil War was over, this effort was directed to the opening of schools that the freed men might become capable of citizenship.

The people to whom this church directs its educational efforts are poor, desperately poor. Their housing conditions are such as to encourage the diseases which ravage the undernourished people that they are. They have few normal outlets for recreation, their religion is primitive and superstition-laden, and they are easily exploited by racketeers and quacks. Need is the directing factor for the missionary board in conducting its secondary schools. It is to the negroes in the South, who are separated and kept in their place by customs and traditions, who are sent to separate schools, go to separate churches, and ride in separate railroad cars, that this board goes with schools. It is to the Indian on the reservation, who has not in the past been too plentifully supplied with schools, and to the Southern Highlanders, that they also go. About a million and a half of these high-
landers live in the valleys and coves of the mountains which stretch through Virginia, West Virginia, Kentucky, Tennessee, North Carolina, Northern Georgia, and Alabama. They have been shackled with the twin evils of poverty and ignorance. The association has long had the policy that no people, regardless of race or previous condition, shall remain ignorant and superstitious. To combat these evils, the founders went into the school business and the association has been in it ever since.

Primarily, the purpose of this church in maintaining secondary schools has been to furnish educational advantages to persons who had no other access to them. As the public schools became available for those people, the Congregational schools have been discontinued. Those that remain today serve a very definite need. Without them, the communities in which they are located would be in a sad way educationally. 37

This church has had no desire in the past to compete with the public in the maintenance of high schools. When the public has erected a school, the church school has been discontinued. There is an indication, however, that the church may keep its few remaining schools to give the communities in which they are located a type of instruction that the public schools cannot give. A few of the schools have served as preparatory departments in the colleges of the church. No doctrinal instruction whatsoever is given in the secondary schools maintained by the Congregational church. Such has never been their purpose. 38

38Personal correspondence of the writer, Letter from the General Secretary, American Missionary Association of the Congregational Church, January 26, 1940.
The schools of this church are controlled directly by the American Missionary Society which appoints the teachers, the principals, and the other workers. The schools are largely supported by the association from gifts received by it for the purpose.39

The Seventh Day Adventist Church

The number of secondary schools of the Seventh Day Adventist Church has shown the greatest increase of any of the non-Catholic churches during the twentieth century. The schools of that church are very largely located in the highlands of the South, where educational opportunities are not readily available for the young people. In many cases these schools are conducted in such manner that those of the most limited means, as well as those with no means whatsoever, can secure an education in them. The furnishing of secondary education to this class of people is one of the prime motives of the church in maintaining secondary schools. The schools are regarded as missionary activities, and the teachers work on a missionary salary in order that the tuition may be kept low.40

Typical of this plan is the statement made by a representative of one of the schools, Chestnut Hill Farm, near Portland, Tennessee, at a recent convention of the rural workers of the church:

We decided to offer junior high school work to a few mature students, to as many as we could offer sufficient work to earn their expenses. A two hour per day recitation, five days a week

39 Loc. cit.

40 Personal correspondence of the writer, Letter from the Secretary, Department of Education, General Conference of Seventh Day Adventists, December 6, 1939.
gives the required time for each subject, and makes possible the completion of four subjects a year, one at a time, in a school year of twelve months instead of nine.\textsuperscript{41}

The church aims for its schools to give training in manual labor and experience in industrial activities to the students. The specific statement is made that it is desired to give sufficient training in this respect so that the student will have the right concept of, and will understand the dignity of labor. It is desired that each student learn some trade which he can perform with his hands. Labor is held in high regard in these schools and to read what some of them have accomplished with almost no financial means, is to be amazed. Do they want a building, then the students build it. They wash their clothes, they raise their food, and prepare and serve it. Working together, students and teachers bring education to poverty stricken lands. The objectives of the Seventh Day Adventist Church in maintaining schools, have been listed as follows:

1. Active faith in God and Jesus Christ as the Creator and Redeemer of the world.
2. Nobility of character.
3. Physical development and health maintenance.
4. Preparation for fulfillment of one's duty as a member of the Christian home and church.
5. Responsibility to the state and society in all avenues of upbuilding.
6. Mastery of fundamentals and essentials.
7. Highest mental achievements according to individual aptitudes.
8. Vocational training and skill.
9. Appreciation of the true and beautiful in nature and art.
10. Ability to use leisure time for the enrichment of life.\textsuperscript{42}

\textsuperscript{41}Madison Survey, Published by Madison College, Madison, Tennessee, 21:91, December 6, 1939.

\textsuperscript{42}Leaflet of the Educational Council, Seventh Day Adventist Church, "Objectives of Christian Education of Seventh Day Adventist Church," August 20, 1939.
The church very definitely urges its members to consider the importance of education given in its schools and to make that education available for all the children and youth of the church. It always stresses the fact that the Bible occupies first place in its schools, influencing the conception of knowledge in every department as the school strives to "restore in man the image of his Maker through development of body, mind, and soul, and to fit him for the service of God and his fellowmen."

In a study published in 1935, Louis D. Thorpe reported that the ten most important objectives of the Seventh Day Adventist secondary schools, as derived from inquiries submitted to school superintendents, from school catalogues and denominational books, were as follows, in the order of their importance:

1. Training for active Seventh Day Adventist service.
3. Development of spiritual, mental, and physical powers.
4. All around training for Christian citizenship.
5. Shelter from corrupt influences of the world.
6. Make Bible the foundation of education.
10. Save our young people for Seventh Day Adventist cause.

The Quaker Church

Most of the Quaker secondary schools are managed by a committee appointed by the local organization which is called the Friends Meeting. The meeting is made up of the entire local membership, and the faculty of the

of the schools are included in it. There are in the United States at the present time twenty-four meetings. The Quakers have been interested in education since the founding of their church. George Fox, the founder of the society, was born in 1624, and began his active religious work about the year 1647. He wrote in his Journal, under the date 1667, "Then returning toward London by Waltham I advised the setting up of a school there for teaching boys, and also a women's school for instructing girls and young maidens in whatsoever things were civil and useful in the creation." William Penn's Frame of Government for the governing of Pennsylvania, provided for schools in the new colony. These significant words are found:

That the Governor and Provincial Council shall erect and order all public schools and encourage and reward the authors of useful sciences and laudable invention in the said province, That all the children within the province of the age of twelve years shall be taught some useful trade or skill, to the end none may be idle, but the poor may work to live, and the rich, if they become poor, may not want.

The statement of the Bristol Friends in 1695 has been a guiding star to the educational policy of the Quaker church. That noble statement follows:

This meeting does desire that where Friends can, they would get such schools and school masters for their children as may bring them up in the fear of the Lord and the love of truth, so that they may learn not only to be scholars, but Christian also, and that all parents will take the same care at home that such reproof, counsel, and example may be constantly continued in their

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45 Ibid.

46 Loc. cit., p. 31
respective families that so, from the eldest to the youngest, truth may flow in its beauty and comeliness God's glory and all His peoples comfort.  

As the Quakers moved westward, they built schools soon after they built meeting houses. Children of all faiths were permitted to attend these schools, and many schools were provided for the Indians and the negroes. The Quakers have not been committed to the policy of maintaining a system of education parallel to the public schools; rather have the members of the Friends meetings been active in the development of public high schools, their own schools, in many places, being made over into public schools. There has, however, been a desire on the part of the church to continue some high schools in order that those who were willing to pay could have their children taught in "smaller classes with an opportunity for personal relationship between students and teachers, where there is also opportunity to develop the character through the way in which the subjects are taught and the tone of the school, as produced by both teacher and students.  

The Friends have not stressed doctrine in their secondary schools, although they have had as part of their purpose in maintaining all their schools, a desire that their children would absorb the particular atmosphere of their society. The church maintains that it does not identify religion with doctrine, and that it does not want its children to "accept unquestionably and preserve unaltered the formulations of faith and the procedures used by it in the years gone by." To this end the Quakers desire that their


48 Personal correspondence of the writer, Letter from the Secretary of the Friends Council on Education, January 19, 1940.
schools should develop in their youth "a courageous independence and readiness for responsibility." 49 Although the doctrinal element is not stressed in the Friends' schools, courses are given in the Bible and in Quaker principles. As a whole, this study is on a voluntary basis, and as usual in the Quaker church, ideas are shared in the group discussion. 50 The desire of the Friends to have schools in which that freedom, which is unavailable in the public schools, can be found, is clearly seen from the statement of the ideal of a Quaker school, as given by Speight:

It is a school which offers community life in which pupils are encouraged to seek excellence in their relations with one another in work and play as well as in their workmanship and in their scholarship.

It is a school which is interested in the child as an individual and more concerned with his development than with smoothness or routine or the support of precedent.

It is a school which is intelligent in planning a program of activities through which the child's interests may be expressed, clarified, broadened, and integrated.

It is a school which understands the human mind and the learning process and has the courage to modify or replace the traditional procedures when they are found to be inconsistent with what we know about the development of young minds. 51

This statement might very well be used to describe any private schools which have for their purpose the training of the few who are able to pay for individual instruction. The relatively high tuition fees charged by Quaker schools enables them to give such training. The Quakers conclude that since they have been free in the past to teach without political interference, the

51 Speight, op. cit., p. 2.
the survival of their schools in the future is conditioned upon their fulfilling two functions, namely, to maintain the schools as pioneers in educational methods and practices, and so to teach religion that the students, as they become leaders or moulders of public opinion, shall promote individual and group living to ever higher and fuller levels.52

General Reasons

Many of the sectarian schools are boarding schools. In some of the denominations practically all the schools are of this type. They care for children from broken or inadequate homes, in addition to the other reasons for which they are maintained by the churches. There are many such children in this country today on account of the decease of parents and the widespread prevalence of divorce. There are some who feel that the most significant reason for the existence of private schools is to care for young people from such homes. Koos, while generally opposed to private secondary schools, feels that the schools serving this purpose are abundantly justified.53

While this study has as no part of its purpose the discussion of theological or doctrinal differences of any of the churches, it is only fair to recognize that they exist, and that the position of the churches in regard to secondary education is influenced by their particular doctrinal belief. On the one hand are those denominations which are supporters of the educational standpoint. They insist that the religious nurture and training of youth

is one of the most important functions of the church. They are ever in the forefront when questions of education arise. They believe that religion can be taught. They maintain schools and every educational activity. On the other hand, there are those evangelistic groups who are more or less skeptical about religious education. They feel that the Sunday School is sufficient. They have the grave suspicion that religious education will end by substituting education for religion. Betts quotes a well-known evangelist as saying, "If I had a million dollars to spend for religion, I would use nine hundred ninety-nine thousand, nine hundred and ninety-nine dollars and ninety-nine cents for evangelism, and then I might use the remaining one cent for religious education."  

**SUMMARY**

The discussion of this chapter has shown that the churches have been impelled by different motives as they went into the field of secondary education. Most of the Protestant churches maintain that they have not been influenced by sectarian aims. The writer was informed to the contrary, however, by the General Secretary of the Council of Church Boards of Education, in a statement which follows:

The purpose of any church in maintaining a school is to propagate its own faith, either directly or indirectly. I know that this will be denied by some, but I am inclined to think that it is true nevertheless. If that be not the real motive then all Christians could cooperate in maintaining a school system; but individuals must give their interpretation of issues and principles and doctrines and they can hardly help giving

special emphasis to their own convictions and views. Neither the Lutherans nor the Catholics would ever have maintained parochial schools separate from the state system if they did not believe they had something to contribute to the lives of the children.55

One of the questions asked by the writer dealt with the amount of sectarian instruction given in the schools of the different denominations, and the replies led the writer to agree with the findings of Biggs, who reported that the religious training in the schools of the various Protestant churches is coming more and more to be considered in the light of moral and ethical training, rather than in the training for membership in a particular denomination.56

It was shown that the Protestant churches do not have the definite policy of furnishing secondary education to all of their young people, whereas the Catholic church is fully committed to such policy.

55Personal correspondence of the writer, Letter from the General Secretary of the Council of Church Boards of Education, February 14, 1940.
CHAPTER V

THE PROBLEMS FACING THE CHURCHES IN REGARD TO THE
CONTINUED MAINTENANCE OF SECONDARY SCHOOLS

It has been shown in the previous chapters of this study that a
great many church groups have engaged at one time or another in secondary
education, although only a comparatively few denominations have so engaged
to a very great extent. It was seen that there has been a gradual withdraw­
al of most of the non-Catholic denominations from the field. The reasons
for the churches engaging in secondary education were studied. Certain
churches continue to maintain high schools and some of them have the defin­
ite policy of staying with the endeavor.

There are many problems which confront purely private groups when
they attempt to provide a public service. Such is true in an especial
sense of the churches maintaining high schools. Some of these problems are
not new, others are peculiarly a product of this generation. Some of them
may be easily overcome, as have some seemingly insurmountable ones in the
past, while others may be impossible of solution and result in the complete
withdrawal of the churches from the field of secondary education. Others
may result in a change of educational policy on the part of the churches
which will cause them to retire from the field, leaving the maintenance of
secondary schools to the state. It is the purpose of this chapter to study
some of these problems. They will be examined in the light of their recog-
nition by the churches themselves as revealed in the writer's correspondence and as discussed in the current educational literature.

The Right of Denominational Schools to Exist

A problem which faced every private school a few years ago, and upon whose favorable solution the continued existence of private education depended, has been settled satisfactorily once and for all. That problem concerned the right of the private schools to exist, and specifically, whether a parent could send his children to schools other than those maintained by the public. The right of a parent to decide whether he shall send his child to private, parochial, denominational, or public schools, is recognized today by all the states. While many states have enacted various provisions concerning the private schools, these provisions deal only with standards and requirements for approval, and in no way affect the right of the parent to choose the school which his child shall attend. There is then no longer a question of the right of the churches to maintain schools. This was not true until a few years ago, and that very question was one of the serious ones confronting the various denominations as they entered the field of secondary education.

The question of prohibiting attendance at private schools has been raised from time to time. The voters of Washington and Michigan have decisively defeated two attempts to amend their state constitutions to permit such a prohibition. In 1924 the proposal was decisively defeated in Michigan by a majority of sixty-four per cent of the votes cast.¹

Various states had enacted restrictive legislation regarding private schools when in 1922 the legislature of Oregon passed a compulsory education law virtually outlawing private and parochial schools. This law, which was generally recognized as being directed at the schools of the Roman Catholic church, attracted nationwide attention. The law furnished occasion for a test case in the Federal courts as to whether the churches had the right to maintain schools, and whether parents had the right to send their children to them if maintained. On June 1, 1925, the United States Supreme Court concurred in a decision of the Federal District Court, annulling the law. The legal principle involved was that of depriving the owners of private and parochial schools of their property without due process of law, but the effect of the case was to answer effectively the question of the right of existence of church-supported schools. The pertinent portion of the decision is stated below:

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public school teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high moral duty, to recognize and prepare him for additional obligations.

While the right of the churches to maintain secondary schools is no longer a problem, the question of whether they can continue to do so is a

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2 I. L. Kandel, Editor, Educational Yearbook International Institute of Teachers College Columbia University 1932 (New York: Teachers College, Columbia University, 1933), p. 365

very pressing one. The question of financial support for the educational
program of the church is the most serious problem facing all the denomina-
tional groups today in regard to their continued maintenance of high schools.

The Problem of Financing the Schools

It was pointed out in an earlier chapter that one of the reasons for
the reduction in the number of high schools supported by the non-Catholic
denominations was that of finance. The problem has been of paramount impor-
tance during all the years of this century, and continues to be so. Baldly,
the question which faces every church which has high schools is, can we pay
for them and where is the money coming from. While this problem is less
pressing for those groups whose teachers work for a minimum salary, it faces
them nevertheless because the salaries of the instructional staff are only
a part of the general expense incidental to the operation of the schools.
This problem is widely recognized.

The secretary of the Council of Church Boards of Education informed
the writer that the most pressing problem confronting the Protestant denomina-
tions in regard to the continued maintenance of high schools was the "inabilit-
ity financially, of the separate groups to maintain them." All the churches
with whom the writer corresponded stated that one of their most difficult
problems was that of finance. Typical of the statements received by the
writer from the various churches giving finances as the most pressing problem
that confronts them in the continuation of their secondary educational
program are the following:

4Personal correspondence of the writer, Letter from the General
Secretary of the Council of Church Boards of Education, February 14, 1940.
The most obvious answer to your third question is finances. We could justify the maintaining of a large number of high schools if we had the means to support them. In the nature of the case, the schools which we support are not and can not be self-supporting. They are for underprivileged people. If they could be self-supporting, we would not continue to maintain them.5

Necessary money contributions.6

The chief problem which has confronted our synod all of the years in regard to continued maintenance of its high schools has been financial. Ours is a rural church and most of our pupils have been drawn from farm homes. As taxes, including school taxes have increased, it has become more and more difficult for us to get parents to send their children to private high schools, which not only have to be supported in part by synodical funds, but at which a parent must pay a considerable sum to keep his children enrolled.7

I suppose our greatest problem, as is usually the case for schools, is the financial end.8

The main problem with which we were confronted in maintaining the secondary schools was financial in nature. We had to charge tuition for the maintenance of the schools. When children had to be sent away from home, there was in addition the cost of room and board and traveling expense.9

The problem of finances is one which affects the Catholic church in some respects more than all the other churches together, although the teachers do teach for a minimum salary. The fact that the number of schools supported by this church is so much greater than the number supported by all the other churches together, when coupled with the fact that this church

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5 Personal correspondence of the writer, Letter from the Administrative Secretary, Board of National Missions, Presbyterian Church, January 24, 1940.
6 Personal correspondence of the writer, Letter from Secretary, Board of Christian Education, Evangelical Lutheran Synod, February 7, 1940.
7 Personal correspondence of the writer, Letter from the Editor of the Lutheran Herald, February 16, 1940.
8 Personal correspondence of the writer, Letter from Secretary, Department of Education, General Conference, Seventh Day Adventist, December 6, 1939.
9 Personal correspondence of the writer, Letter from the Director of Parish Education, American Lutheran Church, February 12, 1940.
envisions a Catholic education for every Catholic boy and girl, makes this problem a tremendous one for that church. In attempting to meet this problem many dioceses of the Catholic Church have begun the construction of central high schools to which go the children from a number of parishes. This cuts down the tremendous overhead costs for building construction and maintenance, as well as that arising from smaller classes when the individual parishes attempt to support high schools.  

A clear example of the burdensome costs of high schools to the Catholic Church can be taken from the figures for their cost in a single city, Chicago, Illinois. The tuition charges for boys in Catholic high schools in that city are from one hundred to one hundred seventy-five dollars a year, while those for girls are from sixty to one hundred dollars a year. To this cost must be added the burden of the books and other extras. This cost keeps many Catholic youngsters of Chicago from attending Catholic high schools. Father Daniel F. Cunningham, superintendent of schools for the Chicago archdiocese, reported that in June 1937 there were 8,798 boys graduated from Catholic grade schools. Of these 2,841 went into Catholic high schools and 5,199 went into public high schools. In the same year, 9,300 girls graduated from Catholic grade schools and 3,747 of them went into Catholic high schools while 4,584 went into the public schools. Obviously, the Catholic high schools cost too much.  

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11 Clem Lane, "It Costs too Much," Commonweal, 25:491-2, February 26, 1937.
The Problem of Transportation

A problem facing the churches maintaining secondary schools, which is akin to the financial problem, is that of providing means of transportation to and from the schools for those attending them. The problem has generally been decided on the basis that to provide transportation for pupils attending private schools is to render aid to these schools. Judge Ripy, writing the majority opinion of a three to four decision of the New York Court of Appeals which held unconstitutional a law permitting local boards of education to transport parochial pupils in public conveyances in the same manner as public school pupils, held that the state constitution prohibits either direct or indirect aid to denominational schools and declared unequivocally that free transportation is a form of indirect aid to an institution and so contravenes the constitution.12

It is generally recognized that the denominational schools are severely handicapped by a dearth of transportation facilities.13 Unless means are found to provide these facilities, many such schools will not be able to continue. In a great many cases, transportation could be furnished the private school pupils at no extra cost beyond what is now being expended for the transportation of public school pupils. Dr. George Johnson, Secretary General of the National Catholic Educational Association, in a recent address before that body, declared that it would be as illogical to forbid the


Catholic child the right to use the tax-provided streets and sidewalks on his way to and from school as to deprive him of the right to use tax-provided bus transportation to school.\textsuperscript{14}

The seriousness of this problem is all the more apparent when consideration is given to the fact that in the rural communities, of which there are many thousands in this country, the denominational schools must perforce draw their student bodies from a radius of several miles. If means of transportation are not available, students are faced with three possibilities. They must provide their own transportation, they must board at the schools, or they must attend public schools, utilizing the means of transportation provided for that purpose. The first two of these possibilities cost so much as to render their acceptance doubtful, while the other is objectionable to those churches which desire to educate their young. There has been a tendency in recent years for states to provide free bus transportation to private and parochial school pupils. This has been done either by furnishing special busses for the private school pupils, or by permitting them to ride on the busses already in use for the public school pupils. The following states now furnish free bus transportation for parochial school pupils: Indiana, Illinois, Iowa, Kansas, Massachusetts, New Hampshire, Rhode Island, New York, Oregon, Oklahoma, and certain counties in Maryland.\textsuperscript{15}

State and Federal Aid

No phase of sectarian secondary education has been conducive of more


thought in recent years than that of state and federal aid. The whole ques-
tion was conveniently settled for a time many decades ago with the general
abandonment of state aid to schools not under public control. The constitu-
tions of twenty-nine states forbid aid to church schools, whereas Louisiana
and New Mexico supply parochial students with textbooks, and certain other
states which have just been named, furnish free transportation. While the
question has often been an issue in bitter political campaigns, there is
found here and there evidence of a spirit of cooperation in its solution.
In 136 communities in seventeen states there has been a frank spirit of
cooperation present, which has evolved the "catholic-public school." In such
cases, the states usually lease the parish schools, pay the religious who
conduct them, and furnish the necessary lay teachers, all of whom are
regularly licensed. Religious instruction is permitted before or after the
regular school hours.16

The arguments for and against state and federal aid for parochial
schools are so numerous that it is beyond the scope of this study even to
list them. The general argument for each side will be given, however.

Typical of the attitude of those who are opposed to the extension of
state aid to sectarian schools, is the following recent conservative editori-
al expression from a leading school journal:

Before the present well-established policy is given up and
return made to an earlier one, the practical outcomes of the
older policy should be essayed with care. Those who are famil-
lar with the history of state aid to private sectarian schools
in this country look with many misgivings on those recent efforts
to revive the practice.17

17 Newton Edwards, "State Aid to Private and Sectarian Schools," The
The arguments of those who favor the use of state funds for sectarian schools have been well expressed by State Senator Frank B. Hendel, of New York, in reply to a critic of the resolution introduced by him in the legislature of that state for an amendment to the state constitution to permit state aid to sectarian schools. He is reported to have replied as follows:

Many cities are finding it a difficult matter to secure enough seats for the pupils they are obliged to educate. How much harder it would be if they were compelled to build many more schools, employ many more teachers, and set up new machinery to educate these children.

Those who support the parochial schools are really paying a double tax, since they contribute to the cost of the parochial schools and also the support of the common schools.

If the various dioceses of the state should close up their schools and other institutions of learning and call upon the state to educate the children, it would mean a big drain upon the taxpayers.18

The Catholic Church has felt that since its membership pays tax for the support of the public schools while maintaining schools for the education of its own children, they are doubly taxed for educational purposes. It feels that it would be only fair to lift from the shoulders of Catholics this burden of double taxation and so recompense them for the public service they are performing in their schools. This burden is recognized to be truly heavy when it is realized that about one tenth of the school population of the United States, elementary and secondary, is in the Catholic schools, while Catholics constitute only about one-sixth of the total population of the country. This means that one-sixth of the population is paying the full bill

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18 "Public Support for Private Schools," School and Society, 43:194, February 8, 1936.
for the education of one-tenth of the children of the country, and at the same time contributing its quota to the education of the other nine-tenths. In certain portions of the country this load is even more oppressive. In Cincinnati, Ohio, the Catholic population makes up about forty per cent of the total population of the city and has about ninety per cent of its children in Catholic schools. This means that the Catholics are paying the full educational bill for one-half of the children of the city and are contributing one-half of the cost of education; the remainder. Recognition has been given to this condition.

The report of the President's Advisory Committee on Education made the following recommendation concerning federal aid to education:

Such portions of the general aid as may be allocated in the joint plans to the purchase of reading materials, transportation, and scholarships should be made available, so far as the federal legislation is concerned, for the benefit of pupils both in public and in non-public schools. Local public schools receiving public aid should be authorized to make their health and welfare services available to pupils in non-public schools. The conditions under which the health and welfare services and aid for reading materials may be made available for pupils in privately controlled schools should be determined by the states, or by the local school jurisdictions receiving the grants if the states so determine.

While this report recommends leaving the final determination of policy to state law, it is significant in that it indicates the way the wind begins to blow. Taking into consideration the beginnings of state aid which have just been noted, it becomes all the more significant. Regardless, however,

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20 Loc. cit.
of the arguments advanced for and against state aid for denominational schools and the legislation to that effect, the practically national exemption from taxation of the property of such schools is a very real form of state aid. In 1931 school property in thirty-two states was exempt from taxation.22

State Control

A problem closely akin to that of state aid for sectarian schools is that of state control. Those seeking state support for private schools are always faced with the very real danger that if and when such support is given, the state will assume control of the schools. A representative of the private schools, writing in a recent issue of School and Society, stated without equivocation that "Financial aid must be refused by the private school if it is to keep its freedom, which is the most important reason for its existence."23

The danger of state control is always potentially present. Many states have adopted control of church schools to some extent. They have adopted standards of licensing to which teachers must adhere, and in other cases they have provided for the inspection of the schools by state officials. Most of the denominational leaders with whom the writer raised this question were agreed that limited state control was not undesirable. Some were of the opinion that state requirements should be restricted to profes-


sional training for the teachers in order that insurance would be given that the students would always be in competent hands. They were unanimous in their condemnation of rigid control on the part of the state.

The tendency throughout the world today, especially in totalitarian states, seems to be toward a regimentation of the children. The political leaders have recognized that their best chances for controlling the thoughts of the people come from influencing the future citizens while they are yet in the schools. At the present time, however, no one can say justly that the regulation of denominational schools, or for that matter private schools of any sort, in this country, is rigid. It is sincerely hoped that this will always be so. One of the greatest arguments for the secondary schools maintained by the churches as well as other private groups, is that they are not under the absolute control of the state and have a greater degree of freedom than they would otherwise have.

The Question of Released Time

One of the problems which confront church men everywhere, who are engaged in secondary education, and Protestants in particular, is that of "released time for denominational instruction." The giving of religious education on time released from the regular school day by the public schools has caused considerable discussion in recent years. The legality of excusing pupils from the public schools for such instruction was unanimously upheld by the Appellate Court of New York in a test case brought by the President

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24 Belleau, op. cit., p. 437.
of the Freethinkers Society, Joseph Lewis, against the State Commissioner of Education, Frank P. Graves. The society sought to compel Dr. Graves to instruct the City of White Plains to discontinue the practice of releasing children from the public schools during certain hours of the week for religious instruction by the church of their preference. The counsel for the plaintiff maintained that the practice was in violation of one of the fundamental provisions of the constitution, that regarding the separation of state and church, and that it was in conflict with the compulsory attendance law. The counsel for the defense maintained, on the other hand, that not to permit the absence of the children from school to attend their church classes would be an interference with religious liberty. It was further maintained by the defense that were the plan held unconstitutional, it would be "a direct blow to the training of American youth contrary to fundamental public policy and would amount to moral anarchy."25 It is interesting to note that the presiding justice of the court handing down the decision in this case was Chief Justice Cardozo, who later shone with such brilliance on the bench of the Supreme Court of the United States.

Nearly four hundred communities in forty states now give pupils time off from the regular school day for religious instruction by the churches. Catholic and Protestant leaders have been in accord on the advisability of this procedure. In the latter part of 1938 representatives of both groups conferred with Owen D. Young, General Electric Chairman, and Susan Brandeis, daughter of the Supreme Court Justice, and three other members of the New York

Board of Regents Committee, complaining that the time released by the state, the last half hour on Fridays, came too near the week-end when the children were more eager for play than for religion. They requested a full hour in mid-week. In those communities where church schools can not be maintained for divers reasons and for those denominations who have no desire to provide a system of secular education, this plan seems to offer opportunities for giving religious instruction at a relatively small cost.

Small Congregations and Competing Sects

The very multiplicity of Protestant sects makes it virtually impossible for them ever to aspire to furnish sectarian education to all the youth in their churches. It has been previously pointed out that there are more than two hundred such divisions in this country at the present time. Every one who is at all familiar with small towns in the United States knows that the very smallest of them frequently have two or three small Protestant Congregations supporting churches, while towns only slightly larger, probably with a population of not more than a thousand may have several such groups. The number of children in each group under these circumstances is so small as to make it utterly impossible for the church to furnish a school for their instruction. Of course, the smallness of the congregations would make the cost prohibitive if the other reasons were not active.

While the Catholic church faces the problem of numbers in small communities, the very fact that at the most there will be only one Catholic church in such communities makes the children of all the Catholic families

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in the community available for its school if the other factors operate to promote the establishment of one. This church, too, has the advantage of its membership being more centrally located, often in the large cities, than that of the Protestant churches.

If the churches were to continue in denominational secondary education on a widespread scale, and especially if they were to aspire to furnish such education to all the young people of their membership, they would be faced with the problem of providing such instruction for the young people living on farms and for the children of families living in small communities where the church does not have a congregation. While free bus transportation would lessen the problem immeasurably, the distance that many churches would have to bring their children to a central school would render such impossible. The only possibility in these cases would be boarding schools, with which the difficulty has been settled so often in the past, and the financial angle renders this solution practically impossible on any widespread scale. That this difficulty is a real one is widely recognized.

The General Secretary of the Council of Church Boards of Education ranked this problem second most important of those facing the churches in regard to the continued maintenance of high schools. He said specifically, "An adequate number of pupils in a large number of communities to justify such schools within reasonable distances for the pupils to travel, is one of the greatest problems confronting the denominations in the maintenance of high schools. This is true both in rural as well as in city areas." 27

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27 Personal correspondence of the writer, Letter from the General Secretary of the Council of Church Boards of Education, February 14, 1940.
The Question of Religious Training

Within the Schools

A problem which, if satisfactorily settled, may relieve many church groups of the necessity for maintaining high schools, is that of religious instructions in the schools themselves, such instruction to be given in separate rooms of the schools by the various churches to those children of their membership desiring it. Recently a commission was appointed in the State of Rhode Island to consider such a proposal for the schools of that state. The commission was made up of representatives of the Protestant, Catholic, and Jewish faiths. That the question is one of considerable debate is evidenced by the fact that there was a decided difference of opinion between the members of the commission. Rabbi Goldman of the Temple Emanu-El, Providence, a member of the commission, opposed the plan. He said:

I was brought up in Poland and have this recollection of my boyhood days. One day a week the Jewish boys went to one room, the Greek Orthodox went to another, and the Roman Catholics went to still another for religious instruction. It was the most hated day in the week for me. What a joy it was when I entered an American school. Here I was an American boy with the rest. I was not separated from anybody else in that public building.28

On the other hand, the Catholic and Protestant members of the commission announced that they were heartily in favor of the plan.

Other Problems

Local Prejudice

A problem which is probably peculiar to the Catholic church is that of

28 News item in the Chicago Tribune, May 16, 1937.
overcoming prejudice in communities which are largely made up of people belonging to opposing religious faiths. This opposition takes many forms, such as the various restrictive measures which have been passed by various municipal and other agencies. A recent example of such restrictive action, in which the church came off victorious, was the refusal of the Portland, Oregon, city council to grant a permit for the construction of All Saints Parochial School in that city. The state supreme court, in a suit brought by Archbishop Edward D. Howard against the city, upheld a decision of the lower court that the city had no right to refuse the permit. The opinion of Justice Campbell contained such an evidence of strong humanity along with its legal soundness that it is not amiss to quote from it here:

It appears that the noises made by street cars and automobiles are preferable to the prattle and laughter and merry shouts of the children of a primary school. We agree with counsel for the defendants that children at play make more or less noise, children were ever so. They were so nearly two thousand years ago, when a man who was not born in a mansion but in a manger, said, "Suffer little children, and forbid them not to come unto Me; for of such is the kingdom of heaven."29

It is wondered if the attitude taken by certain colleges in Ohio in 1935, when the bill to aid parochial schools by grants of public funds was being considered in the legislature of that state, was an indication of the same spirit of prejudice. The Protestant colleges of that state although they badly needed the money, repudiated the proposal to give them two million dollars and opposed the bill. The bill was amended to leave baldly a three million dollar appropriation for the Catholic schools. The issue was fought along that line. The measure was passed by the state senate, but it was de-

feated by the house of representatives by a vote of 86 to 42. 30

Competition of the Public High School

The competition offered by the public, tax-supported high schools is a problem recognized by all the boards of education with whom the writer corresponded. In an earlier chapter it was shown that the coming of the public high schools has been largely responsible for the decline of the denominational schools. The competition grows even keener as the schools face the future.

When schools are available which children may attend without charge, it is only natural that many parents can not see the reason for their children attending church-supported schools for which they have to pay tuition. The cost angle, while extremely important, is not the only reason for the competition of the public high school. The other reasons, however, are closely connected with it. The fact that most such schools now offer a wide range of subjects, including ample facilities for vocational training, is a great inducement for young people to attend them rather than the more conservative church schools with their limited academic curriculum. This day is one of materialistic worship of things. The workshop and the trades classes have become the sine qua non for many people. The public schools have these things in abundance. Technical courses have been multiplied in schools all over the land. When it is recognized that practically the only courses now offered by denominational high schools along these lines are

limited to commercial subjects and the beginnings of vocational work, it is not at all difficult to see that the competition of the public schools offering a wide range of such courses become the real problem. Clem Lane says frankly that the cost competition offered by the tax-supported high schools is too much for the Catholic high school. The attraction of widely publicized athletics also strengthens the competition offered the sectarian schools by the public schools.

Present Large Catholic Elementary Enrollment

One of the greatest of the immediate problems of the Catholic secondary schools is to provide accommodations for the large elementary school enrollment of the past few years which is even now moving into the high schools. This problem, of course, is so intimately connected with the financial one that it is almost indistinguishable from it. In the past ten years there has been an increase in enrollment in Catholic secondary schools which amounted to two hundred and ninety per cent, or sixty thousand pupils. To provide facilities for this huge increase has taxed the powers of the schools now operating.

Curriculum Revision

A second problem closely connected with this increased enrollment is that of providing a curriculum which meets the needs of the changing condi-

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tions. The Catholic high schools along with the public high schools were originally intended to provide for the chosen few who planned to enter college. In addition to supplying the needs of this group, provision must be made for a second group which has "mental ability but whose interests are not in higher learning." This group needs more general work than they can receive in the elementary schools and some beginning preparation for the work that they expect to do upon leaving school. Then there is a third group whose educational needs, so far as purely academic work is concerned, is pretty well supplied by the elementary schools but needs a broadening, moral, cultural, and spiritual training. 33

The problem of providing vocational education is one which faces every church maintaining high schools. Scarcely any of them have made any provision for this work other than along commercial lines. The cost of this instruction, including the actual teaching force as well as the equipment and supplies, is considerable. The Seventh Day Adventist Church as attempted to solve this particular problem in its schools by making the program as nearly self-supporting as possible through farms in the rural districts and factories in the urban districts.

The high schools of the churches are faced with those of the public with the necessity for revising their curriculum to meet the changing needs. The Secretary for Schools of the Congregational Church informed the writer that one of the greatest problems confronting the church in the future maintenance of secondary schools is that of adapting the educational program to

life processes and daily normal community experiences of the persons who live
in the vicinities of the schools. 34

Insufficient Religious

The Catholic Church is faced with the problem of not having enough
religious to furnish the increased number of teachers needed in the high
schools. Already a large number of lay teachers have, through necessity,
been employed. These lay teachers must have a higher salary than is paid
the religious. Thus the problem comes again to be closely related with the
financial one. 35

Schools Cater to Special Classes

A problem which, while it was only mentioned by one of the church
boards of education, is likely to become more serious as the years go by
and the difficulty of financing the sectarian schools becomes increasingly
greater, is that of the tendency of the individual schools to "cater to the
rich who desire an exclusive education for their children and to let the
ideals of the school be moulded by the desires of the parents rather than by
the true ideals of a religious society." 36

34 Personal correspondence of the writer, Letter from the General
Secretary, American Missionary Association, Division Congregational Church,
January 28, 1940.

35 Crowley, op. cit., p. 6.

36 Personal correspondence of the writer, Letter from the Secretary,
Friends General Conference, January 16, 1940.
Attitude of the Church Membership

Some of the church boards indicated that a very real problem facing their churches in regard to the future maintenance of high schools is that arising from the fact that "some of the constituency do not have the parochial school point of view." The church is then faced with the task of interpreting to them the objectives of the schools and justifying the cost of the maintenance of such schools.37 This is a truly great task. Church members, seeing public schools available in which their children can receive a full education in all except spiritual values at little or no cost, are hard put to understand why they should be called upon to duplicate such schools at private expense. Many churches have found the task impossible, and state, as has been previously shown, that the educational policy of the church does not envision a system of schools giving secular instruction. The task has been all the more difficult when the church membership recognizes that it is supporting the public schools, and that to support the church schools also, causes them to carry a double financial load for educational purposes.

SUMMARY

This chapter has shown that problems which face the churches in the field of secondary education, are many. The most important of these, as recognized by the churches themselves, and as covered by the current educa-

37 Personal correspondence of the writer, Letter from the Administrative Secretary, Board of National Missions of the Presbyterian Church in the United States of America, January 24, 1940.
tional literature, have been studied. Briefly, they may be listed as follows:

1. Financial support for the schools.
2. Provision for transportation of pupils.
3. State and federal aid.
4. State control.
5. Released time for religious instruction.
7. Religious instruction within schools.
9. Overcoming local prejudice.
11. Provision on the part of the Catholic Church for increased enrollment.
12. Curriculum revision to meet changing needs.
13. Shortage of religious in the Catholic schools.
14. Tendency of individual schools to cater to the rich.
15. Opposition of the church membership.

There are, no doubt, other problems, but they are probably more or less closely related to those discussed in this chapter.
CHAPTER VI

SUMMARY

It has been the purpose of this study to present certain significant phases of church-supported secondary education during the twentieth century. It was shown that the present widespread interest in the spiritual approach to education, together with the equally widespread feeling that the public schools, in disregarding the religious while attempting to give every other phase of contemporary culture, are woefully deficient, amply justifies a study of this nature. Charters, in commenting on the question considered in this study, said, "The questions are sufficiently pertinent to the whole philosophy of denominational support of education that I shall bring them up before the next meeting of the Board."\(^1\)

To secure the statistical data used in this discussion, the various reports of the department of the Federal government having to do with education were utilized. These reports were issued during the years by various agencies, but in each case they were based upon the reports of the schools and were submitted without compulsion. To secure the other data upon which the study was based, letters were addressed to the various boards of education of the denominations most active in the field of secondary education, and the official publications of those boards were studied. In many cases

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\(^1\) Personal correspondence of the writer, Letter from W. W. Charters, February 1, 1940.
the correspondence became extensive as points of interest were followed. Many letters were received from leaders in the denominations, who are closely connected with the educational problems of their respective churches, some of whom wrote at length. The current offerings of the educational press were closely examined for further data on the topics which were presented. In securing the data and in presenting the findings, it was always borne in mind that the study was concerned with the various questions raised from the standpoint of the churches themselves, and not from the standpoint of the individual schools or the church leaders or the individual church members. The remaining paragraphs of this chapter contain a brief summary of the various chapters of this study.

I

In order to present a complete background for the study of the sectarian schools in this century, it was deemed advisable to present in Chapter II a discussion of the growth of secondary education in this country. It was shown that there have been three typical secondary schools in this country. The first of these, whose period of greatest extent was the period prior to the Revolution, was the Latin grammar school. The second, whose period of greatest influence was the period from the Revolution to the Civil War, was the academy. The third, whose period of influence was the period following the Civil War, was the public high school. It was shown that the first two of these schools were strongly influenced by religious factors, but that the latter has not been affected greatly by that factor.
II

General statistics were given in Chapter III for the enrollments and the secondary schools maintained by the denominations most active in the field during the years of the twentieth century. It was shown that while many of the more than two hundred religious groups which are to be found in this country have engaged in secondary education to a more or less limited extent during the present century, only eleven of them have so engaged to any considerable extent. These were shown to be the Roman Catholic Church, the Presbyterian Church, the Northern Baptist Church, the Church of Jesus Christ of the Latter Day Saints, the Lutheran Church, the Methodist Episcopal Church, the Methodist Episcopal Church South, the Protestant Episcopal Church, the Congregational Church, the Seventh Day Adventist Church, the Friends Church, and the Southern Baptist Church.

It was shown that the number of secondary schools maintained by all these churches, with the exception of the Seventh Day Adventist and the Roman Catholic, have shown a steady decrease, and that one of them, the Church of the Latter Day Saints, has already retired from the field of secular secondary instruction. It was further shown that the number of secondary schools maintained by the Catholic Church has shown a consistent increase in the years of this century. The reasons for this increase, while the Protestant churches were retiring from the field, were found to be:

1. The policy of the church that a Catholic education shall be available for every Catholic child.
2. The large elementary enrollment in the parish elementary schools of the past few years is now moving into the high schools.
3. The lower cost of the Catholic schools through the use of religious as instructors.
4. The encouragement given the endeavor by the American Hierarchy.

The reasons for the Protestant churches retiring from the field of secondary education were found to be as follows:

1. Rise of a system of tax-supported public secondary schools available for all.
2. The excellency of the public high schools.
3. The difficulties of financing the church schools.
4. Educational policy of the various churches opposed to the maintenance of a system of secondary education parallel to the public schools.
5. The missionary effort which was the basis for the founding of many church-supported secondary schools no longer relevant.

III

In Chapter IV the purposes given by the churches for maintaining secondary schools were studied. It was shown that the Catholic church regards the instruction of youth as part of the divine commission of its Founder, and that it is definitely committed to the policy of furnishing education under church influence to all the young people of its membership. This church is not satisfied for its young people to secure their education in schools where the Christian influence is absent. The Protestant churches, on the other hand, are not committed to a policy of furnishing education to all the children of their membership. It was shown that the reasons which impelled them to go into the field of secondary education were varied.

Most of the Protestant churches were shown originally to have gone into the field of secondary education to furnish such training to young people who, through various reasons, were not otherwise able to secure it. They have regarded the activity as a missionary effort, and as other means of secondary education became available, they have gradually and generally
discontinued their schools. Most of them envision the time when they can completely leave the field to the public, while a few others have evidenced an intention to keep some schools for various reasons which were presented, and in the case of at least one church, the intention was expressed, of retaining a sufficient number of schools to furnish secondary education to the future pastors of the church and to the teachers of its church-supported elementary schools. Attention was directed to the amount of sectarian training given in the schools of the various denominations. The Catholic church frankly teaches religion in all the schools maintained by it, and that is one of the purposes for which they are maintained. The Protestants, on the other hand, maintain as a rule that they have not had the imparting of sectarian training as a part of their purpose in establishing secondary schools, although many of them have indicated that definite courses in religion were given in their schools. Evidence was presented, however, which would indicate that the churches have been influenced by a desire to propagate their faith in maintaining secondary schools.

IV

In Chapter V the problems which the churches recognize as facing them today were presented. These problems were found to be many, and some of them seemed almost impossible of solution. Upon their solution the very existence of the church-supported secondary schools was shown to depend. Most of the problems were shown to be intimately connected with finances. The continuance of the denominational secondary schools will require great sums of money, and in many cases the churches recognize frankly that the amounts needed are beyond their powers to provide. The more important of
the problems facing the churches in regard to the continued maintenance of secondary schools were found to be as follows:

1. Financial support for the schools.
2. Provision for transportation of pupils.
3. State and federal aid.
4. State control.
5. Released time for religious instruction.
7. Religious instruction within the public schools.
8. Provision for the education of children of isolated families.
9. Overcoming local prejudice.
11. Provision on the part of the Catholic Church for increased enrollment.
12. Curriculum revision to meet changing needs.
13. Shortage of religious in the Catholic schools.
14. Tendency of the individual schools to cater to the rich.
15. Opposition of the church membership.

Can the churches meet these problems and continue in the field of secondary education, or will the solving of some of them relieve them from the necessity for maintaining high schools. Many Protestant churches have felt that they can not continue the fight and are rapidly withdrawing from the endeavor. Dr. Johnson says that the Catholic church "can not hope, things being as they are, to duplicate the secondary program of the public schools." Only the future can answer that question, and it is the opinion of the writer that the future looks black for the church high schools. Lindeman says that the status and vitality of private schools in the future will vary in direct proportion to the degree of privacy which exists with respect to property. If private property is abandoned, then the private schools of all levels, whether sectarian or non-sectarian, will soon disap-

appear. On the other hand, if some form of private property is continued, then the private schools may continue to exist.  

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The thesis, "Sectarian Secondary Education in the United States during the Twentieth Century", written by Robert Stephen Kelley, has been accepted by the Graduate School with reference to form, and by the readers whose names appear below, with reference to content. It is, therefore, accepted in partial fulfillment of the requirements for the degree of Master of Arts.

Mr. Scanlan
May 6, 1940

Mr. Laughlin
May 21, 1940