PRIVATELY CONTROLLED HIGHER EDUCATION IN THE UNITED STATES

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LETTER OF TRANSMITTAL

DEPARTMENT OF THE INTERIOR,
OFFICE OF EDUCATION,
Washington, D.C., April 14, 1934.

SIR: The Higher Education Division of the United States Office of Education is making a series of studies on the subject of the relation of the State to higher education. The first of these studies completed last year is entitled "The State and Higher Education, Some Phases of Their Relationship." This was published by the Carnegie Foundation for the Advancement of Teaching because of inadequate printing funds available to the Office of Education. The second study, now in press, is entitled "Supervision Exercised by States Over Privately Controlled Institutions of Higher Education." The third is the present study entitled "Privately Controlled Higher Education in the United States." Other studies are projected.

The Office's interest in this series of studies arises from the fact that in most of the States a dual system of control of higher education prevails. Side by side are found institution A, controlled and largely supported from public taxation, and institution B, controlled by a church or a private corporation and supported largely by student fees. Any earlier distinction between the two institutions on the basis of curricula and methods of teaching is tending to disappear. Questions of tax support and of student fees are being raised by increasing numbers of people. States find it difficult to build up a unified system of higher education. There is increasing agitation for the more critical study of the problem.

To make available data bearing upon the many questions involved in this dual control is the object of these studies. I recommend that this manuscript be printed as a bulletin of the Office of Education.

Respectfully,

GEORGE F. ZOOK,
Commissioner.

The SECRETARY OF THE INTERIOR.

PRIVATELY CONTROLLED HIGHER EDUCATION IN THE UNITED STATES

CHAPTER I: THE CHURCH AND EARLY EDUCATIONAL DEVELOPMENT[1]

EDUCATION in the United States was built upon a religious foundation. The early settlers, particularly those of New England, came to these shores to gain religious freedom for themselves and for their children. The manner of their life in the New World was fashioned largely by their religious ideas. From this religious fervor sprang the motive for education. Children were instructed so that they might know how to read the Bible and the catechism and learn the tenets of the faith of the church organization of whose community they formed a part. This was practically the only purpose in the maintenance of elementary schools in the colonies.

All education in the colonies was under church and private auspices until 1647, when a law passed in the Massachusetts Colony made it mandatory upon every town in that colony to employ at public expense a teacher of reading and writing. The law required further, that towns of not fewer than 100 householders must provide a Latin grammar school, to train boys who desired to enter Harvard College or to seek higher training in the institutions in Europe.

ELEMENTARY EDUCATION

The form of government that prevailed in the New England and the Church of England Colonies was one of joint responsibility of the church and the state, with the state holding a subservient position to the church. Each settlement, or in New England each town, was, in fact, a religious community. Church and state authority was vested largely in the same persons. The elementary school system that was eventually set up in these colonies and in those of the South, was operated under this combined authority until early in the eighteenth century, by which time dominance of the church over the

[1] This brief historical sketch is taken mostly from, Ellwood P. Cubberley, Public Education in the United States. Boston, Houghton Mifflin Co., 1919.

state had to some extent given way, and the schools were being placed under civil control.

In the colonies of the middle section, there was no established church, and therefore no union of church and state. Here the population was made up of a group of heterogeneous nationalities, with differing church affiliations. Schools were set up by the various sects, who exercised complete authority over them as units of the church organization. In addition to these parochial schools, schools under private auspices were established in some of the larger towns for those who could afford to attend them. In these middle colonies, education continued under church and private auspices until well into the national era. So deeply imbedded in the minds of the people was the conviction that the church was the proper instrument for administering education that in Pennsylvania, bitter opposition prevented the attempt to enforce the maintenance of schools by the state, except for the pauper class, until 1834.

The religious motive in education was less dominant in the southern colonies than in the colonies north of the Potomac. The early settlers of this section emigrated to America more for a pecuniary reason than because of religious persecution at home. Most of them were members of the Anglican Church, and therefore merely transplanted to this country the method of worship to which they were accustomed in England. They brought with them the English ideas of education, those of having tutors in the home, or of providing select private schools for their children. While elementary schools were established by the Anglican and other churches, they were attended only by the children of the pauper class. These charity schools were maintained primarily for the purpose of instructing the children in the beliefs and practices of the churches by which they were established.

The religious fervor which motivated the beginnings of education in America declined greatly by 1750. Furthermore the maintenance of schools for the education of the classes was coming to be looked upon, in New England particularly, as a function of the state. Although the sentiment did not take hold as early in the middle and southern sections as in the North, by the time the national and state governments were set up, the principle that the support of schools is an

obligation of the state was quite generally accepted. With the advent of state-supported elementary schools, the parochial and private schools began to decline in character and importance, and some of them ceased to exist.

SECONDARY EDUCATION

Education of a higher grade in the colonies was provided by two types of schools, the Latin grammar school in New England, and the private and select schools of the middle and southern colonies. The Latin grammar schools, fashioned after the Latin schools of Europe, were supported by the New England towns. These schools offered a classical curriculum designed solely to prepare for entrance to college. The higher schools of the middle and southern colonies usually offered training of a more practical nature than the Latin schools, being intended in large part to prepare their students for participation in State and commercial activities. From these two types evolved the academy, an institution which made its appearance about the middle of the eighteenth century and which flourished until about the middle of the nineteenth century. The academies were founded in large part through private benevolence, although some were set up through the organization of stock companies. Many were semi-State institutions, by virtue of the contributions made by the State to their support. Others were of church origin and under ecclesiastical control, and while "they were nearly always pervaded by a genuine religious spirit", they "were usually kept free from the doctrines of any particular church." The more pretentious of the academies were primarily college-preparatory schools and, consequently, their courses, like those of the old grammar schools, were largely classical. Others gave more attention to common studies. The academies were the forerunners of the public high schools, into which many were later converted.

The first public high school in the United States was opened in Boston in 1821, just about the time of the greatest development of the academy. A law passed in Massachusetts in 1827 required the maintenance of a high school in every town having 500 families or more. Other States followed the lead of Massachusetts, and the effort to establish high

schools at public expense continued against diminishing resistance throughout most of the nineteenth century. As the high school became an accepted part of the public common-school systems, the need for denominational and private schools on the secondary level became less urgent, and the academies also began to decline. Thus, first the elementary and then the secondary schools passed very largely from ecclesiastical and private control, and the duty of providing education at these levels came to be regarded as a public function.

HIGHER EDUCATION

The colonial colleges, like the lower schools, owed their origin to the religious motive that was predominant in the life of the times. The primary purpose in their founding was to train an enlightened clergy. Harvard, the first college of the New World, has given acknowledgment to this motive by inscribing upon its Johnston Gate the following words, taken from an old New England pamphlet, "New England's First Fruits", printed in London in 1643:

> After God had carried us safe to New England
> And wee had builded our houses
> Provided necessaries for our livelihood
> Reared convenient places for God's worship
> And settled the civill government
> One of the next things we longed for
> And looked after was to advance learning
> And perpetuate it to posterity,
> Dreading to leave an illiterate ministry
> To the churches when our present ministers
> Shall lie in the dust.

At the close of the colonial era there were 9 colleges in the country: 4 in New England, 4 in the middle colonies, and 1 in the South. The three earliest colleges, Harvard, William and Mary, and Yale were created by the religious-State governments of the early colonial period. Their founders were influenced by the English tradition of higher education fostered and controlled by the church. Nevertheless, private philanthropy played a large part in the erection and support of these colleges. While it was undoubtedly assumed that there should be some measure of control and support of the institutions by the State, their relationship to the State after the church withdrew was a problem which was

not settled for some years, when the State also withdrew and most of the colleges came to be recognized as institutions under distinctly private control. Early in the twentieth century, the second oldest college in the United States, the College of William and Mary, after a long period of poverty and stress following the Civil War, was definitely converted into a State institution.

The establishment of three other colonial colleges, King's College (later Columbia University), the Academy and Charitable School of Philadelphia (later the University of Pennsylvania), and Dartmouth College took place shortly before the Revolutionary period began, and their histories are important as revealing the trend toward State control of higher education which was even then beginning to take form. King's College and the Academy and Charitable School in Philadelphia were established at practically the same time, the middle of the eighteenth century. They were located in centers whose populations were made up of people of many nationalities having different church affiliations, and alive to the diversified interest of large and growing communities. The necessity of training for other fields than the ministry was now apparent. The institutions were therefore products of a broader conception of higher education than that which brought into being the three earliest colleges. The church played a less important part in their initiation, although the influence of the Anglican Church was prominent in the early history of each. Dartmouth College was the last of the colleges founded during the colonial era. It was of Congregational origin, but functioned as a nonsectarian institution. Its early history is important, being marked by an event which is probably the most significant in the history of higher education in this country. The Dartmouth College case, decided by the Supreme Court of the United States in 1819, settled the issue as to the State's power to exercise the influence which it desires over a college to which it has granted a charter.

The following brief account of the founding and early history of the colonial colleges shows how all of them except one (which was taken over by the State) emerged as private institutions, after a long period of existence in which the church and the state played a significant part.

CHAPTER II: THE CHURCH AND STATE IN THE CONTROL OF THE COLONIAL COLLEGES

HARVARD UNIVERSITY (FORMERLY HARVARD COLLEGE)[1]

Harvard College was founded by order of the General Court of Massachusetts in 1636, 7 years after that colony was established. The court committed its management to a board of overseers composed of 12 members—the governor, deputy governor, and 4 other magistrates, and 6 ministers. This board purchased the first building and engaged the first master and president of the college. An act of 1642 provided for its succession, defined its duties, and designated as members the governor, deputy-governor, all of the assistants, or upper house of the colonial assembly, all of the ministers in six adjoining towns, and the president of the college. This board controlled the college until 1650, when the general court granted the college a charter which created a corporation known as the "President and Fellows of Harvard College", consisting of the president, five fellows, and a treasurer. These persons constituted a self-perpetuating board, having the main responsibility for the general management of the college, subject to the approval of the board of overseers.

It was intended that the 5 fellows should all be resident tutors or professors, but as the college was unable to maintain a teaching force of more than 3, in addition to the president, the corporation at an early date included 1 or 2 ministers who did not reside in the college and took no part in teaching. The early presidents of the college were generally clergymen, and provision for a designated number of Congregational ministers on the board of overseers was retained until 1843, when membership on the board was by act of the general assembly opened to clergymen of any denomination. In 1851 an act "to change the organization of the Board of Overseers" made no provision at all for clergymen as members.

[1] This account was reviewed and approved by S. E. Morison, college historian, Harvard University.

Throughout the seventeenth century the Congregational Church exercised a predominant influence on the spiritual life of the college, but a trend toward nonsectarianism was evident early in the next century. The election in 1700 of John Leverett, who was not a clergyman, as president, and the adoption in 1721 of nonsectarian statutes for the first professorship of divinity marked turning points in the gradual separation of the college from denominational influence. The choice of a Unitarian professor of divinity in 1805, a Unitarian president in 1810, and the inclusion in the constitution of the divinity school of the requirement "that every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth; and that no assent to the peculiarities of any denomination be required either of students, or professors, or instructors", were further steps in the transition of the university to a nonsectarian basis.

By the vote of the General Court of the Massachusetts Bay Colony which created Harvard College, "The Court agreed to give 400*l* towards a schoale or colledge, whearof 200*l* to bee paid the next yeare, & 200*l* when the worke is finished, & the next Court to appoint wheare & what building." [1]

The college was opened in the summer of 1638. The following year, in recognition of the bequest by John Harvard, a Puritan clergyman, of half of his estate, the general court voted "That the colledge agreed upon formerly to bee built at Cambridge shalbee called Harvard College."

The college in its early days depended largely upon the State for financial support. In 1640 the General Court granted to the college the proceeds of the ferry between Charlestown and Boston, and this continued as an important source of revenue until 1828. From 1654 to 1786 the State paid the president's salary, and for a shorter period granted occasional additions to the professors' salaries. It provided buildings and also made grants of land which brought the college a small amount of revenue. On three occasions it authorized the college to conduct lotteries to raise additional funds. After 1786 the State made no contributions to the university until 1814. In that year and annually for 10 years it allotted

[1] Harvard University Catalogue 1931–32, p. xvii.

Harvard $10,000 as its share of the proceeds of a State bank tax, in which the other colleges of the Commonwealth participated. This was the last contribution made by the State to the university.

From the beginning, the college received generous donations from private sources. The earliest, such as John Harvard's, were spent on lands and buildings, but as time went on the invested funds increased, and by the middle of the eighteenth century the revenue from gifts, rents, and money at interest exceed the revenue from the State.

The colonial government was represented on the board of overseers of Harvard College as organized in 1642, by the governor, deputy governor, and assistants. This representation remained substantially unchanged until the adoption of the State constitution in 1780. The hold which the new Commonwealth retained upon the college is shown by the inclusion of articles in the State constitution designating the governor, lieutenant governor, council, and senate as State representatives on the board of overseers, and providing "that nothing herein shall be construed to prevent the legislature of this Commonwealth from making such alterations in the government of said university as shall be conducive to its advantage and the interests of the republic of letters, in as full manner as might have been done by the legislature of the late Province of Massachusetts Bay."[8] This last provision was more forceful in expression than practice, since the legislature has never (except in the one instance mentioned below) attempted to alter the constitution of the university without the consent of the two governing boards.

For almost 200 years representatives of the church and state composed the membership of the Board of Overseers of Harvard, but by act of 1810, 15 laymen were added. The board as constituted by this act contained as State representatives the governor, lieutenant governor, councillors, the president of the senate, and the speaker of the house. That there was a conflict of views at this time regarding the extent to which the State should participate in the government of the university is revealed by legislation enacted in 1812 and 1814. "In direct opposition to a memorial of the Corporation, and without making any provision for the consent of the

[8] Ibid., p. xiii.

Corporation or Overseers",[4] the legislature repealed the act of 1810 and restored the former organization of the board. The governing boards of the university refused to accept this repeal, and in 1814 another act reestablished the composition of the board as in the act of 1810, but added the entire State senate to the State's representation. The act of 1851, already referred to, added the secretary of the State board of education and the treasurer of the college to the board. In 1865 all State participation in the government of the university came to an end by an act abolishing the ex-officio members of the board and providing for the election of its members by ballot of the alumni of the university.

THE COLLEGE OF WILLIAM AND MARY[5]

The earliest attempt to establish a college in Virginia, made in 1617, was defeated by an Indian massacre in 1622, and it was not until 1693 that the project was finally consummated by the founding of the College of William and Mary.

The connection of the Anglican Church with the college is revealed in its charter and early statutes. The charter, granted by the English Crown, set forth a threefold purpose: "that the Church of Virginia may be furnished with a seminary of ministers of the gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated amongst the Western Indians." To these ends, the charter empowered certain designated trustees to "erect, found, and establish a certain place of universal study, or perpetual College of Divinity, Philosophy, Languages, and other good Arts and Sciences."

The statutes of William and Mary of 1736 reiterated the purposes of its founders. With reference to the education of the Indians they contained this addition: "and that some of the Indian Youth that are well-behaved and well-inclined, being first well prepared in the Divinity School, may be sent out to preach the Gospel to their Countrymen in their Own Tongue, after they have duly been put in Orders of Deacons and Priests."

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[4] Ibid., p. xxv.

[5] This account was reviewed and approved by E. G. Swem, librarian of the College of William and Mary.

Regarding the visitors and governors (the body having general supervisory powers over the college) the statutes said:

> Therefore in the Election of all Visitors and Governors of the College, let such be preferred as are Persons of good Morals, and sound in the Doctrine of the reformed Church of England.

The bishop of London was named in the charter as chancellor of the college, and later bishops held that office, with one exception, until the Revolution. Also, the early presidents of the institution were usually commissaries, or representatives in the colonies, of the bishop of London.

These connections with the church, thus established, continued until the Revolutionary War severed the tie between the Church of England and the church in America.

The Revolution brought to an end also the relations between the college and the state instituted by the college charter and recognized in subsequent acts of the general assembly of the colony.

The petition to the British crown to grant a charter for a college in Virginia was made by the general assembly. Toward the building of the college and for its uses the crown appropriated 1,985 pounds, 14 shillings, and 10 pence received from quit rents in Virginia; the proceeds of a tax of 1 penny per pound on all tobacco exported without bond from Maryland and Virginia; the profits of the office of the surveyor general in Virginia; and 20,000 acres of land. In 1695, the general assembly voted the college the proceeds of certain duties on skins and furs. In 1705 the crown gave it 1,000 pounds out of the quit rents. In the same year the general assembly renewed the tax on skins and furs; in 1718 it gave the college 1,000 pounds for three scholarships; and in 1726 it gave 200 pounds per year for 21 years out of the duty on liquors, a duty which was renewed from time to time and afforded the college substantial revenue. In 1759 the assembly granted the college the proceeds of a tax on peddlers. No further donations appear to have been made by the colonial government of Virginia to the college, but in 1784 the State turned over to the college the palace and lands of the former royal governor.

By the terms of its charter the college had the right to send a representative to the general assembly. This right ceased with the adoption of the State constitution in 1776.

After the severing of the State's relations with the college following the Revolution, more than a century elapsed before these relations were resumed. The college closed for 4 years during the Civil War but, though greatly impoverished, reopened and continued in operation until 1881, when it again closed, for a period of 7 years. In 1888, the State legislature authorized the appropriation of $10,000 annually toward the support of the college, on condition that it maintain in connection with its collegiate course a system of normal instruction and training. At the same time it provided for the addition of 10 associate members to the board of visitors to be appointed by the governor, with the right to choose their successors, in line with the right of the 10 members of the existing board. It designated the superintendent of public instruction as ex-officio member, and prescribed the duties of the board with reference to the normal training work. This relationship continued until 1906, when the ownership and control of the college were definitely transferred to the State.

YALE UNIVERSITY (FORMERLY YALE COLLEGE)[6]

Yale College, the second college established in Puritan New England, was countenanced and encouraged by an act of the General Court of Connecticut in 1701, authorizing the erection of a "Collegiate School", whose purpose was to instruct youth in the arts and sciences that they "may be fitted for public employment both in Church & Civil State." Its self-perpetuating board of 10 trustees, named in the act, were ministers of the Puritan Church, and provision was made that in filling future vacancies at least the major part of the trustees should "be ministers of the gospel inhabiting within this Colony."[7] In 1745, a charter for Yale College (which name had succeded that of "Collegiate School") was enacted by the governor and company of the colony. This created a corporation under the name of "President and Fellows of Yale College in New Haven", to govern the institution and to have perpetual succession. The 11 members of the corpora-

[6] This account was reviewed and approved by Carl A. Lohmann, secretary of Yale University.

[7] Yale University. The Yale Corporation, Charter, Legislative Acts, By-laws, and Other Official Documents, 1932.

tion named were also ministers, although they were not required to be so by the terms of the charter. No required representation of the church on the corporation has ever been made.

The state was not represented on the corporation until after the entrance of Connecticut upon statehood. Although the general court had appropriated and continued to appropriate both lands and money to the college, it did not ask for representation until 1792, when the State granted to the college "balances" on certain taxes, with the provision that the "governor, lieutenant governor, and six senior assistants in the council" be added to the membership of the corporation. The State's new interest in the college grew out of the somewhat general movement for State control of higher education, a movement which had begun even before the Revolution, and which was accentuated by the democratic ideals and aspirations which took definite form with the setting up of the National Government. In 1819 six senior senators took the places of the "assistants in the council", and this representation remained unchanged until 1872, when six alumni were substituted for the senators. The governor and lieutenant governor of the State were retained on the corporation and have continued to the present.

In the charter of 1745, it was provided:

> That the President and Fellows shall have the Government, Care and Management of the said College and all the Matters and Affairs thereunto belonging, and shall have Power from Time to Time as Occasion shall Require to make, ordain and establish all such wholesome and reasonable Laws, Rules and Ordinances, not Repugnant to the Laws of England nor the Laws of this Colony, as they shall think fit and proper for the Instruction and Education of the Students, and Ordering, Governing, Ruling and Managing the said College, and all Matters, Affairs and things thereunto belonging, and the same to repeal and alter as they shall think fit, which shall be laid before this Assembly as often as Required, and may also be Repealed or Disallowed by this Assembly when they shall think proper.

Here is an indication of the early appreciation of the State government that the State had a responsibility in connection with the work carried on at Yale, even though the control of the institution was in the hands of a board which was largely self-perpetuating.

COLUMBIA UNIVERSITY (FORMERLY KING'S COLLEGE)[8]

Columbia University began as King's College in 1754. A controversy over the control of the contemplated college arose before its charter was obtained. Proposal was made for the establishment in the colony of an institution to be primarily state-controlled. This proposal did not materialize, and a charter was secured for an institution to be governed by a self-perpetuating board, on which the colony, however, was given rather large ex-officio representation. The institution received little financial support from the colony and was conducted, for the most part, from funds received from private sources.

Immediately following the Revolutionary War, the feeling ran rather high in many of the colonies that the States needed to have control of education, particularly higher education, in order to be very sure that no pro-British nor even lukewarm 95 percent American instruction persisted. Among the States to react most promptly and most completely to this feeling was New York. In 1784, just after the war closed, New York created the regents of the University of the State of New York. The idea of a State "university" encompassed the whole system of education for the people of the State, including higher education. The regents assumed direct control of King's College in New York City, the name of which was changed to Columbia College; but 3 years later approved a revised charter under which the college became independent, with its own separate board. The regents were from the start State appointees, and they were charged with the responsibility of determining standards of higher education for the State. They had authority to charter colleges, thus setting up such regulations and requirements as they thought appropriate. While the legislature can also charter colleges by special legislative acts (and has chartered nearly half of the institutions now in existence in the State) all institutions are under the supervision of the regents.

In carrying out its supervisory functions, the board of regents, through the State commissioner of education, who is also president of the University of the State of New York,

[8] This account was reviewed and approved by Frank D. Fackenthal, secretary of Columbia University, and Harlan H. Horner, assistant commissioner for higher education, University of the State of New York.

promulgates regulations to which all colleges and universities in the State must conform, and requires annual reports from each institution as the chief method of supervision. These regulations cover such matters as minimum endowment; adequacy of laboratory and library facilities; number, training, and academic rank of faculty members; hours per week of teaching; salaries; length of college year; and such other matters as appear necessary to assure the regents of the satisfactory standard of the work being done. While in practice the supervision is rather general, the regents have adequate authority to make it specific.

The control of the regents does not contemplate local management of the institutions by the regents. Each institution has its own board, responsible for handling the institution within regulations made by the regents. Nor, in spite of this strong centralized control, is there any institution over which the regents exercise direct jurisdiction. There is no State university in New York in the commonly accepted meaning of that term. Even where the State subsidizes heavily certain types of work such as agriculture, forestry, ceramics, and home economics, it assigns the funds to institutions which are essentially private but acting as agents for the State, as for example, Cornell University and Alfred University. (The New York State College of Forestry at Syracuse University is an exception, being under a board appointed by the Governor, but subject to supervision by the regents.) It requires that there shall be certain State appointees on the boards of these institutions, and requires that State and Federal funds be spent for certain designated purposes, but it does not require that the institutions give up their own individual methods of control and management. For example, the regents approve no faculty appointments, raise no funds (except State appropriations for particular institutions and for scholarships), make no college budgets, decide upon no building changes, nor any of the numerous things which come before local boards. (Those institutions which act as agents for the State and receive appropriations from the State must, of course, have their budgets approved by the regents before they are presented to the governor.) In short, the regents exercise their control mainly by setting standards, making regulations, and requiring reports. Local

control of, and financing of the institutions are left to the local boards.

The normal schools and teachers colleges represent a somewhat different relationship. While there is a local board in immediate management of each institution, the board of regents exercises somewhat more direct control over these than over other colleges and universities supported in part by the State. For example, the regents do confirm appointments to faculty positions in the State normal schools and teachers colleges.

Another practice in New York should be noted. The legislature appropriates very considerable sums to aid worthy students. The State supports a considerable number of scholarships which may be used at any of the approved institutions in the State. Thus, instead of supporting a State university where tuition is free (or nearly so) the State provides funds with which the tuition charge is at least partially met at institutions of the student's own choice. To be sure, the number of such State scholarships (about 3,000 at any one time) is only a fraction of the number of students in any of the principal midwestern State universities. The plan does operate, however, to aid financially the number who are awarded scholarships.

THE UNIVERSITY OF PENNSYLVANIA*

In 1749, Benjamin Franklin published a pamphlet entitled "Proposals Relating to the Education of Youth in Pennsylvania." Shortly thereafter a board of 24 interested persons, with Franklin as leader, was selected to organize an academy. For this purpose the board purchased a building which had been erected under a trust established in 1740, for the joint purposes of conducting a "Charity School" and a "House of Publick Worship." Under the terms of the transfer, the Trustees of the Academy assumed, among other obligations, that of carrying on the Charity School, which the original owners had never succeeded in putting into operation. In 1751, the Academy was formally opened, and 2 years later secured a charter from "Thomas Penn and Richard Penn, true and absolute proprietaries and governors in chief of the

* This account was reviewed and approved by Edward W. Mumford, secretary of the University of Pennsylvania.

Province of Pennsylvania", under the title of the "Academy and Charitable School in the Province of Pennsylvania." A self-perpetuating board of trustees was provided for, none of whose members were provincial officers, or in any way represented the province officially. In 1755 the charter was changed so as to make the name "The College, Academy, and Charitable School of Philadelphia."

In this revised charter of 1755 it was required that the trustees and professors "do and shall take and subscribe the three first written oaths, appointed to be taken and prescribed, in and by one act of parliament passed in the first year of the reign of our late sovereign Lord George the first, intituled, An Act for the further security of his Majesty's person and Government, and the Succession of the Crown in the heirs of the late Princess Sophia, being Protestants, and for extinguishing the Hopes of the Pretended Prince of Wales, and his open and secret abetters."

This requirement in the charter is quoted here because it represents in a more outspoken way than do most of the early college charters the assumed right of the government to use the college to perpetuate the political doctrine dominant for the moment in the government. The fact that in this particular instance the political issue involved the free church versus the established church struggle complicates but does not lessen the significance of the principle. The college, while under private control, was yet public in nature to the extent of requiring of professors the oath required of public officials, even where that oath was intensely partisan.

In 1779, after Pennsylvania had declared its independence of the crown, the charter was changed. The institution became the University of the State of Pennsylvania, and the board of trustees was to be constituted largely of State and national officials, with representatives of the various churches and a few private individuals making up the remainder. The oath was changed but not omitted. All professors were now, in 1779, to be required to "take and subscribe the oath or affirmation prescribed by the 40th section of the constitution of this commonwealth, to be taken by the officers of this State." Thus the status of professors as officers of the State was confirmed under the new auspices.

The State gave to the university extensive lands comprised in certain confiscated estates, the proceeds to be used for the maintenance of the university. By this act, the State assumed responsibility for the partial support of the university over which it also had essentially complete control.

The issue which was later to arise in the Dartmouth College case came up promptly in Pennsylvania after the adoption of the 1779 charter which deprived the original trustees of their rights and privileges under the earlier charter and created a new board of trustees to assume rights and privileges. Naturally the old board protested. They held certain funds and grants which they had accepted under the terms of the old charter. The legislature was without jurisdiction to pass a law impairing the obligation of contracts. Yielding to these arguments, the legislature of 1789, 10 years later, repealed parts of the 1779 charter and reinstated the old self-perpetuating board of trustees in control of the institution under its old name, the College, Academy, and Charitable School of Philadelphia. Thus, the legislature responded to the principle of the inviolability of contract, in essentially the same way as the United States Supreme Court was to do 30 years later in the case of Dartmouth College, and the private nature of the institution was established.

Two years later, 1791, the two corporations, the University of Pennsylvania and the College, Academy, and Charitable School of Philadelphia, proposed a plan of union. The charters were therefore revised, and a new corporation established under the name of the University of Pennsylvania, with a self-perpetuating board of trustees. The Governor of the State was to be chairman of the board, but there was to be no other State representative. The control of the institution has remained in this form to the present time.

DARTMOUTH COLLEGE [16]

Dartmouth College, the last of the colleges founded during the colonial era, was established in 1769 under a charter granted by the Governor of the Province of New Hampshire in the name of the King of England. Growing religious tolerance was evident in the charter, which required that 7 out of

[16] This account was reviewed and approved by Sidney C. Hayward, secretary of Dartmouth College.

the 12 trustees should be laymen, and declared that the college would not exclude persons of "any religious denomination whatsoever * * * on account of his or their speculative sentiments in Religion & of his or their being of a religious profession different from the said Trustees of the said Dartmouth College." Religious influence in the college, however, was predominantly Congregational. Recognition of State interest in the institution was limited to provision in the charter for ex-officio membership of the Governor of New Hampshire on the self-perpetuating board of trustees.

Joined with Dartmouth College was the Indian Charity School at Lebanon, Conn., for the support of which the full-blooded Indian, Samson Occom, and his companion, Nathaniel Whitaker, had raised a sum of more than 11,000 pounds by a barnstorming tour of England.[11] On the strength of the English donations, an English board of trustees was arranged for the control of the funds of the Indian Charity School. Lord Dartmouth was chairman of this board.

Until 4 years after this pilgrimage to England to raise funds, the Indian Charity School had no governing board and no charter. It was owned by a certain zealous evangelist, Eleazar Wheelock, a "New Light" Congregationalist. It was entirely a private venture.[12] This fact is important in the later affairs of Dartmouth College, because this Mr. Wheelock felt so keenly his ownership of the college, the direct descendant of the Indian Charity School, that the presidency of the college was virtually handed down as an inheritance to his son, and was maintained as a sort of family institution. When, therefore, the trustees in the second decade of the nineteenth century, began to exert some pressure upon the president, John Wheelock, to break the hold of the "family dynasty", he challenged their authority, and broke openly with them. The trustees thereupon discharged President Wheelock and, in the summer of 1815, elected a new president. The alinement of religious denominations and of political parties played an important part in the events—a too complicated part to relate here. But the issue of particular importance was brought out by President Wheelock in his appeal to the legislature shortly before his dismissal. He charged the trustees

[11] Quint, Wilder D. The Story of Dartmouth. Boston, Little, Brown & Co., 1914, pp. 1–16.
[12] Ibid., p. 3.

with scheming "to strengthen the interest of party or sect, which by extending influence under the fairest professions, will eventually affect the political independence of the people and move the springs of government." [13] While probably this remark had little foundation in fact, it shows the nature of the arguments used.

Dartmouth College was the chief issue in the next State election of New Hampshire following Wheelock's dismissal. The Democrats, the Wheelock party, won. The legislature changed the name to Dartmouth University, increased the trustees from 12 to 21, and established a board of overseers with large representation of State officials. This board of overseers was the board with final jurisdiction. The two boards made Wheelock president of the university.

But the old board of trustees refused to accept membership on the new board, and persisted in the maintenance of Dartmouth College. They contended that the law was unconstitutional. Their secretary-treasurer, however, did join with the new board and took with him the official seal and all official papers. A suit to recover these official documents and the seal was carried to the Supreme Court of the United States and was won with the aid of the famous plea of Daniel Webster, a graduate of Dartmouth. The issue was clear. The charter under which the trustees had operated was held to be a contract between the State and the college. On the basis of it, gifts had been accepted and plans laid which were of serious concern to many individuals. Neither the State nor the college could change that contract without the consent of the other. Such change would violate the Federal Constitution, which forbids the States to pass laws "impairing the obligation of contracts."

Hence the law establishing Dartmouth University was null and void. The old board of trustees regained control of the college. The State could not appoint a new board to exercise control, nor abolish the institution by the device of creating another to take its place. The charter rights of private colleges and universities were irrevocably established.

The influence of this decision was far-reaching. It gave new emphasis to the distinction between private and public

[13] Ibid., p. 94.

colleges. It gave stimulus to the movement to establish State-controlled and State-supported universities which was rising in the South Atlantic States, and which was ready to take form in the States being carved out of the Northwest Territory. It resulted in corporation laws in many of the States reserving to the States the right to alter the terms of charters issued under the laws. Finally, it resulted in so strong a distinction between public higher education and private higher education in some later-developed States, that the States have felt little responsibility for the work of private colleges maintained within their borders.

RUTGERS UNIVERSITY [14]

Queen's College (later Rutgers University) was founded by royal charter in 1766, and owes its early development to its affiliation with the Dutch Reformed Church. However, the religious tie weakened as decades passed, and in 1862 Rutgers College became organically independent of the church.

In 1864 the legislature of New Jersey designated the Rutgers Scientific School, maintained by "The Trustees of Rutgers College in New Jersey", as "the State College for the Benefit of Agriculture and the Mechanic Arts." It was provided that "general powers of supervision and control" were to be exercised by a State board of visitors appointed by the Governor. Thus by legislative enactment, the State of New Jersey entered into a contract with the trustees to furnish educational service, and dual control for the institution was established. The validity of this contractual relationship was subsequently upheld by the courts of the State. In 1917 the legislature further designated the Rutgers Scientific School as the State University of New Jersey. No change of control was provided for. In 1918 the trustees established the New Jersey College for Women as a part of the university. In 1929 the State created a board of regents "to determine the State's needs in connection with public higher education", and to contract with such institutions as the State shall utilize for the purpose of public higher education. In recent years the State and Federal governments have provided approximately half of the funds upon which Rutgers University

[14] This account was reviewed and approved by Carl R. Woodward, assistant to the president, Rutgers University.

operates (including those derived from tuition and other educational services). Although technically the entire university is under private control, being maintained through its self-perpetuating board of trustees, its entire budget (including income from both public and private sources) is subject to the approval of the State board of regents.

PRINCETON AND BROWN

The two remaining colonial colleges are the College of New Jersey (later Princeton University) founded by the Presbyterians in 1746, and Brown by the Baptists in 1764. Each has a very interesting history, but in neither has the issue of state control ever been very acute. Nothing will be said concerning them, therefore, except that they are no longer under church control Each has its own self-perpetuating board. The Governor of New Jersey is ex-officio a member of Princeton's board of trustees.

EFFECT OF THE REVOLUTIONARY SPIRIT ON CHURCH CONTROL OF COLLEGES

The attempt in several instances during the revolutionary and post-revolutionary periods to convert private or church-controlled colleges into state institutions was due partly to the influence in this country of the French idea—the state in control of all grades of education both higher and lower. But more largely, perhaps, the agitation for public higher education was the expression of a need born of the political and social upheaval of the times. Several State universities were founded during this period, the University of Georgia in 1785, the University of North Carolina in 1789, and the University of South Carolina in 1805. For a time the forces favoring centralization of higher education under state control were very active, but with the return early in the nineteenth century of more settled conditions, enthusiasm for this type of institution waned. There was, furthermore, a revival of the former religious zeal. The colleges in the East "became the centers of a deep and fervid religious life."[15] Through their influence many new colleges were founded in the western territory. By 1860, 180 permanent colleges had been estab-

[15] Tewksbury, Donald G. The Founding of American Colleges and Universities Before the Civil War. New York, Columbia University, 1932. p. 67.

lished throughout the country by the various denominational groups.[16] But 17 State institutions had been established. Although the Dartmouth College decision gave new impetus to the lagging movement for state-controlled colleges, it was not until the passage of the Morrill Land-Grant Act of 1862, by which the Federal Government endowed colleges of agriculture and mechanic arts in all the States, that publicly supported higher education took on the rapid growth and importance it has achieved in the period since the Civil War.

RECENT STATUS OF CHURCH-CONTROLLED COLLEGES

Although, largely because of the widely expanding field of publicly controlled higher institutions, the period of most rapid growth and of the greatest influence of the denominational colleges came to an end before the close of the nineteenth century, the church college has continued to play an important role in the advancement of higher education. Statistics published by the Office of Education for 1929–30, contain data for 521 denominational colleges and universities, 395 of which are under Protestant control, and 126 of which are under Catholic control. While the number of Catholic colleges doubled during the period from 1900 to 1930, the number of Protestant colleges declined by 8. This slight loss was probably due, however, to factors which were advantageous to the colleges rather than otherwise. Many of the weaker institutions, among them a number of "female seminaries" which had sprung up all over the country during the period following the Civil War to the end of the century, were abandoned, while others were combined to produce 1 strong institution in the place of 2 or more weaker ones.

The figures found in table 13 show the advance with reference to size of faculty, student numbers, and income, which institutions under Protestant control made during the years 1899–1900 to 1929–30, compiled from statistical reports of the Office of Education for those years.

[16] Ibid., p. 90.

CHAPTER III: CURRENT STATUS OF HIGHER EDUCATION UNDER PROTESTANT AUSPICES

A large increase in the number of higher educational institutions took place in the 35-year period between the close of the Civil War and the end of the century. By far the largest number were established under denominational auspices, as will be seen from the following table, which shows the number of "permanent" institutions established by 1860, as compared with the number established by1890, by various agencies:

TABLE 1.—*Higher educational institutions established by 1860, and by 1890, respectively*

	1860 [1]	1890 [2]		1860 [1]	1890 [2]
Methodist	34	74	United Brethren	1	10
Baptist	25	44	Christian	1	------
Presbyterian	49	49	Reformed	------	6
Roman Catholic	14	51	Evangelical Association	------	2
Congregational	21	22	German Evangelist	------	1
Episcopal	11	6	Seventh Day Adventists	------	1
Lutheran	6	19	Swedenborgian	------	1
Disciples	5	20	State	21	30
Reformed (German)	4	------	Semi-State	3	------
Reformed (Dutch)	1	------	Municipal	3	------
Friends	2	6	Nonsectarian	------	69
Universalist	4	4			
Unitarian	2	------	Total	[3] 207	415

[1] Figures by Donald G. Tewksbury. *In* The Founding of American Colleges and Universities Before the Civil War. New York, Columbia University, 1932, p. 90.
[2] U.S. Bureau of Education. Annual Report of the Commissioner of Education, 1899-1900, p. 788.
[3] In this list the author includes 25 colleges that are "duplicated" or "triplicated", deducting which leaves a total of 182.

CHURCH BOARDS OF EDUCATION

With the rapid multiplication of denominational colleges and schools during the latter half of the nineteenth century, it became apparent that the various Protestant Church bodies needed some sort of central authority to coordinate their educational efforts and to exercise direction over the institutions established under their auspices. An especial need for an organization of this kind arose in some denominations from the necessity of giving financial support to their institutions, particularly the newer ones in the West, if they were to continue. During this period, therefore, and in the

early years of the twentieth century, a number of denominational boards of education were instituted.

In the following pages a brief statement is made concerning the origins, purposes, and relationships to the institutions and to the churches of several of these boards established by Protestant Churches having large educational interests. There are also assembled certain statistical data with reference to the educational institutions conducted by or associated with these churches.

Because of the great number of denominations, it is impracticable to indicate what provision each of them has made for looking after the interests of their educational work. A census of religious organizations in 1926 revealed 212 separate church bodies "presumed to have a national organization", and the Yearbook of American Churches, 1933, combining those which are related, lists 32 groups of religious bodies, units in each of which conduct educational work of some nature. At the end of this chapter are listed church bodies other than those mentioned above which conduct, or have affiliations with higher educational institutions of various kinds. The information is taken from the Yearbook of American Churches for 1933, pages 104–216.

The information concerning the first six of the following church boards of education was taken, for the most part, from a survey of higher education in the United Lutheran Church.[1]

CONGREGATIONAL AND CHRISTIAN CHURCHES

The first educational organization having for its purpose the supervision of aid to be granted to the colleges appears to have been the Society for the Promotion of Collegiate and Theological Education at the West, a body established in 1843 by the Congregational and Presbyterian Churches. Any person could become a member by contributing annually to its funds. The enterprise appears to have been supported chiefly, however, by the Congregationalists. This society functioned independently until 1874, when it united with the American Education Society, becoming the "American

[1] Leonard, R. J., *and others.* Survey of Higher Education for the United Lutheran Church in America, vol. III, pp. 148–188. New York, Columbia University, 1929.

College and Education Society", the purpose of which was to aid ministerial students.

In 1879, the Congregationalists established the New West Education Commission, to promote the educational interests of the church in Utah and other Western States, and in 1893 this organization merged with the American College and Education Society, which, the following year, became "The Congregational Education Society", whose purpose was stated to be:

> the promotion of Christian education by assisting needy young men of piety and ability in acquiring an education for the gospel ministry; by aiding theological and collegiate institutions, academies, and other schools in which children and youth are trained under Christian teachers; and by the employment of any kindred agencies which may be deemed desirable.

In 1921, the National Council of the Congregational Church created another agency, the Congregational Foundation for Education, for the purpose of developing closer relations between the church and the institutions of higher education which it had created or fostered, and of making available the resources of the church "for counsel and encouragement of these institutions through administrative advice and financial aid." This agency was made a department of the Congregational Education Society in 1927, and in 1931 its name was changed to Division of Educational Institutions. The name "Congregational Foundation for Education" is now used to designate the fund which it is hoped may be built up for the support of Congregational schools and colleges.

In 1931, also, the National Council of the Congregational Church and the General Convention of the Christian Church were merged, the resultant organization being called the General Council of the Congregational and Christian Churches, whose purpose "is to foster and express the substantial unity of the Congregational and Christian Churches in faith, purpose, polity, and work."[1] The combined church bodies are known as the Congregational and Christian Churches.

The Congregational and Christian Churches do not attempt to exercise control over their educational institutions

[1] Yearbook, Congregational and Christian Churches, 1932, p. 5.

through their educational agencies. This is in keeping with the general character of the churches, which is revealed in one of their "Principles of Christian Fellowship": "The local church is the center and soul of the whole organization. It is self-administering and is the final arbiter of all questions relating to its own life." [3] The educational agencies are clothed with authority merely to assist the institutions at their request and to promote closer relations among the colleges and between the colleges and the churches.

The following information with reference to the higher educational institutions associated with the Congregational and Christian Churches is taken from the 1932 Yearbook of the Congregational and Christian Churches, pages 41 and 42. Attention is called to the statement in the Yearbook that "Some of the colleges are undenominational, but have had some historical relation to Congregational or Christian Churches."

TABLE 2.—*Instructors and officers, students, and amount of productive funds of higher educational institutions associated with the Congregational and Christian Churches*

Type of institutions	Number	Instructors and officers	Students	Amount of productive funds
1	2	3	4	5
Theological seminaries	9	167	1,180	
Colleges	41	2,958	23,929	$112,881,178
Total	50	3,125	25,109	112,881,178

DISCIPLES OF CHRIST

The establishment of a central organization to coordinate the educational work of the Disciples of Christ was not accomplished until 1914. Two previous attempts to set up such a body, the first in 1894, resulted in failure because of lack of support of the movement. The primary reason for this lack of support was the policy of extreme individualism which has characterized the Disciples movement. The church organization is highly decentralized, and among its members it is preferably termed "brotherhood" instead of "denomination." When a board of education was finally

[3] Ibid., p. 4.

established, it came into existence as an outgrowth of the Association of the Colleges of the Disciples of Christ, and not as a creation of the international convention, the church's national body. The board has preserved the principle of independence in its relations with the cooperating colleges. Article X of the bylaws of the board reads:

> Nothing in the articles of incorporation or these bylaws shall in any way be construed as interfering with or violating the complete autonomy of any cooperating educational institution in the free and unhindered management of its own affairs by its own board of trustees.

With regard to the relations of the board to the international convention, it makes annual reports to that body, submits nominations for its approval or disapproval, and receives from it instructions and recommendations for its program. The powers of the board, however, are derived largely from the cooperating institutions. Through its articles of incorporation it has power to promote and investigate higher education and to act as a clearing house for all gifts for educational purposes.

The following table shows the number of educational institutions cooperating with the Board of Education of the Disciples of Christ, together with the numbers of their faculties and students, and their total annual incomes for the year 1931. The information is taken from the Sixteenth Annual Report of the Board of Education Disciples of Christ, October 6–11, 1931, pages 10–14.

TABLE 3.—*Faculty and students, and annual incomes of educational institutions cooperating with the Board of Education Disciples of Christ, 1931*

Type of institution	Number	Faculty	Students	Income
1	2	3	4	5
Universities and colleges	13	488	10, 233	$2, 373, 432. 44
Junior colleges [1]	3	47	518	224, 458. 69
Schools of religion and Bible schools	5	10	501	57, 429. 67
Total	21	545	11, 252	2, 655, 320. 80

[1] 1 junior college did not report.

METHODIST EPISCOPAL CHURCH

The Board of Education of the Methodist Episcopal Church was created in 1868 by the general conference, the

chief legislative body of the church. Among the powers assigned to it were: The granting of aid to students for the ministry and to educational institutions, approving the establishment and organization of new institutions, collecting and publishing statistics, furnishing plans for educational buildings, and giving advice on the location of new institutions. Although endowed with these rather broad powers, the board appears to have confined its functions for about 20 years very largely to the furnishing of aid to ministerial students. The multiplication of institutions and the lack of method in the educational program of the church led to agitation for increased powers for the board. This was brought about in 1892, by the creation of the university senate, to act as a standardizing agency for the institutions. Through this agency the board was able to supervise the work of the institutions. Upon the basis of reports of the university senate, the board was instructed to list in its annual reports all educational institutions conducted under Methodist auspices, according to the following classification: (1) Primary schools, (2) secondary schools, (3) colleges, (4) universities, and (5) schools of theology.

Further strengthening of the board's supervision over the educational institutions was insured by the passage in 1924 of the following legislation:

> No educational institution or educational foundation of the Methodist Episcopal Church shall hereafter be established or receive support from the church funds without its plans and organization having been first submitted to the board of education for its approval.
>
> No institution having been classified by the board of education shall change its classification without first having secured the approval of the Board of Education of the Methodist Episcopal Church.

The Methodist Episcopal Church has not attempted to exercise control of its educational institutions through provisions in their charters, and the relation of the board of education is merely advisory. Actually, however, its influence is strong, because of its power to withhold recognition and support.

The Methodist Yearbook for 1933 lists the educational institutions of the Methodist Episcopal Church as follows:

Universities	5
Colleges (1 affiliated)	37
Schools of theology (4 are departments of universities and colleges)	6
Junior colleges	5
Secondary schools	23
Commercial schools	1
Training schools	6
Unclassified	3
Negro	
Colleges	9
Professional schools	3
Junior colleges	2
Secondary schools	1
Total	101

In 1930–31, 39 universities and colleges reported to the board of education. Thirty-eight reported a total enrollment of 64,647, and 34 a total income of $15,230,918.

NORTHERN BAPTIST CONVENTION

The American Baptist Educational Society, organized in 1888, was the first national education agency set up by the Baptists. Any member of a Baptist church in the United States could belong to the society by paying an annual fee of $10. The objects of the society were:

> To promote the establishment of schools wherever deemed desirable for the development of a wise and comprehensive educational system, by such cooperation as may be practicable, in securing sites, buildings, and equipment; and in the early stages of such undertakings, by payment, in part, of teachers' salaries; to stimulate effort for the endowment of institutions of learning.

Acting under this authority, the society, through the benevolence of John D. Rockefeller, founded the University of Chicago in 1890, and aided other colleges, particularly in the South and the West. The society became the principal channel through which Mr. Rockefeller aided higher education. It received very little support from other sources, and after Mr. Rockefeller organized the general education board through which to direct his gifts to institutions of other denominations as well as to the Baptists, the society ceased to function.

The board of education was established in 1912, as an unincorporated committee of the Northern Baptist Conven-

tion, which itself came into existence only in 1908. The board was founded—

> * * * to develop the educational institutions of our churches, to make a comprehensive study of our educational problems, and to foster such denominational institutions and denominational ministries in other schools of learning as the board may approve.

The divisions of the Baptist Church organization are: first, district associations; second, State conventions; and, third, the Northern Baptist Convention—the national governing body. The organization is decidedly congregational in character. The State conventions exercise a large amount of autonomy in educational affairs. Their approval must be had for grants made to the colleges in their respective territories by the board of education, in order to be included in the budget of the board. Ecclesiastical control over the educational institutions which received aid from the churches was favored by the American Baptist Education Society. The Northern Baptist Convention, on the other hand, has not been greatly interested in exercising legal control. A committee on denominational relations to educational institutions in 1910, expressed its judgment that,

> * * * denominational control of our schools will depend less upon legal bonds than upon our sending to our schools a large proportion of their students and supplying to their treasuries a large proportion of their funds.

An example of this more liberal policy is shown in the case of the University of Chicago. The articles of incorporation of the university provided that the president and two-thirds of the board of trustees must be members of the Baptist Church. In 1923 the convention assented to an amendment of the articles of incorporation eliminating the requirement regarding the presidency and reducing the proportion of members of the board that must be members of the Baptist Church to three-fifths.

The Twentieth Annual Report of the Board of Education of the Northern Baptist Convention for 1931, page 24, gives the following information concerning the educational institutions of the denomination:

TABLE 4.—*Faculty and students, and annual incomes of educational institutions under the Board of Education of the Northern Baptist Convention, 1931*

Type of institutions	Number	Faculty	Students	Income
Universities and colleges [1]	21	1,866	28,638	$15,299,446
Junior colleges	6	145	1,761	800,623
Academies and institutes	14	178	2,522	1,335,231
Theological seminaries	11	147	1,514	754,833
Training schools	6	28	218	132,916
Total	58	2,364	34,653	18,323,049

[1] Included in this number are the University of Chicago, the University of Rochester, Brown University, Colgate University, Carleton College, Colby College, and Bates College, all of which report themselves to the Office of Education as being under nonsectarian control.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

In 1819, the General Assembly of the Presbyterian Church in the United States of America created a board of education "to assist presbyteries and associations in educating pious youth for the gospel ministry." In 1848, the board was given authority to aid educational institutions also, and annual appropriations were made to the colleges and other schools. Another organization, the Presbyterian Board of Aid for Colleges and Academies, was established in 1883, to assist and establish institutions in the West. This board was reorganized in 1904 as "The College Board" and in 1916 it was united with the Board of Education, which absorbed its functions. In a comprehensive reorganization of its denominational agencies in 1922, the general assembly placed all phases of its educational work under one board, the Board of Christian Education. This board took over the duties of the previous boards without essential changes.

Under its constitution, the board of aid for colleges and academies exercised control of the Presbyterian colleges through the matter of support. The constitution stipulated that, in order to receive aid, every institution thereafter established had to be either organically connected with the Presbyterian Church, or provide in its charter for two-thirds representation of the church on its board of trustees. With reference to existing institutions, appropriations made for endowment were to revert to the board if the institutions should pass from denominational control. Strengthening of control was accomplished by requiring institutions to have

clear title to their properties, and by taking mortgages on all the property of the institutions which received aid from the property funds of the board.

The church changed the policy of its relations to the colleges in 1905, the general assembly declaring that:

> The Board will seek neither to dominate colleges nor to carry them. It will cooperate with them * * *. The Board will seek primarily to stimulate colleges to self-help, and their home fields to the utmost limit of support and endowment.

This position of the church was even more strongly stated by the general assembly in 1906:

> It is not called upon to own colleges necessarily, nor to dictate in the management of their internal affairs. It is called upon to support its colleges, to develop them, to give them means for real growth, and to put before the students the highest educational opportunity.

The Presbyterian Church government is composed of three units—the presbytery, the synod, and the general assembly. The presbytery is a body consisting of all the ministers within a certain area and one elder from each congregation. It has jurisdiction over all the churches and ministers within its area. A synod consists of all the ministers and delegate elders of several presbyteries. The general assembly is the supreme governing body for the entire church.

The support and maintenance of the higher educational institutions are primarily functions of the synods. Financial aid to the institutions by the board has been based upon the approval of the synods in which the institutions are located. The board has always required that institutions founded partly as home missionary enterprises shall be under ecclesiastical control, as a guarantee of the security of its financial support.

The Ninth Annual Report of the Board of Christian Education of the Presbyterian Church in the United States of America, for 1931–32, lists 53 higher educational institutions "with which the board is authorized to cooperate", grouping them "according to their various charter provisions", as follows:

(1) Thirty-three institutions "organically connected with the Presbyterian Church in the United States of America, their boards of control being elected, nominated, or con-

firmed by session, presbytery, synod, or General Assembly, or by a board of the Church." This list consists of twenty-six 4-year colleges, 5 junior colleges, and 2 academies.

(2) Institutions "under the control of self-perpetuating boards of trustees, of which a majority or two-thirds or three-quarters of the members at least must be members of the Presbyterian Church in the United States of America." This list consists of six 4-year colleges.

(3) Institutions which "are under the observation and approval of the synods within whose bounds they are located, and are historically and traditionally connected with the Presbyterian Church in the United States of America." This list consists of thirteen 4-year colleges and 1 junior college.

(4) Twelve theological seminaries.

The report gives the following data with reference to the institutions:

TABLE 5.—*Faculty and students, and annual incomes of educational institutions connected with the Presbyterian Church in the United States of America, 1931–32*

Type of institutions [1]	Number	Faculty	Students	Income
1	2	3	4	5
Colleges and universities	45	1,689	21,933	$8,858,824
Junior colleges	6	83	1,092	316,191
Academies	2	6	69	22,779
Total	53	1,778	23,094	9,197,794

[1] Similar data are not given for the theological seminaries.

UNITED LUTHERAN CHURCH

Three bodies of Lutherans, the General Synod, the General Council, and the United Synod of the South, merged in 1918 to form the United Lutheran Church. Previous to this union, each of these bodies had a board of education, which, when the merger took place, was dissolved, and in their places was substituted one board of education for the entire United Lutheran Church. This board was granted broad powers, covering all phases of the educational work of the church, including cooperation with the church synods in establishing new institutions, and receiving and disbursing contributions for educational purposes.

The United Lutheran Church is divided into synods. The synods vary in size, some consisting of a single State, and others comprising several States. Each higher educational institution of the church must be related to a synod, which is responsible for the institution's support and integrity. The establishment and control of the institutions are functions of the synods, the board's authority in these matters being purely advisory. With reference to the distribution of aid, the constitution of the board of education specifies that institutions which receive such aid must be organically connected with a synod of the church, or must be directly authorized by the church, or must, by charter provision, have at least two-thirds of their trustees members of the United Lutheran Church. The board of education has declared that the main reason for the existence of Christian colleges is to exalt the Bible and religion in the curriculum. It has advocated the requirement that the study of the Bible be made one of the qualifications of an institution for receiving financial assistance.

The following information is taken from the Lutheran World Almanac,[4] 1931–33, volume VII, pages 349–359.

TABLE 6.—*Faculty, students, and income of educational institutions under the control of the United Lutheran Church*

Type of institutions	Number	Faculty	Students	Income
1	2	3	4	5
Theological seminaries	13	85	475	$321,326
Colleges	[1] 14	439	10,718	2,268,272
Junior colleges, academies, and others	[2] 9	[3] 84	796	213,542
Total	36	608	11,989	2,803,140

[1] Includes 1 institution in Canada and 1 not opened.
[2] Includes 1 institution in Canada.
[3] All except 8 in preparatory department.

UNITED PRESBYTERIAN CHURCH

The Board of Education of the United Presbyterian Church was established by the general assembly of the church in 1859, and authorized

To cherish and diffuse an educational spirit throughout the church; to cooperate with the presbyteries, the synods, and the general assem-

[4] Published by the National Lutheran Council, 39 East 35th St., New York.

bly, in the establishment of institutions of learning; to assist in the education of pious and promising young men in their literary and theological education for the ministry; to concert and execute such measures as may be judged proper for increasing the fund of the board, and promoting the general cause.

The duties of the board have remained essentially the same since its creation. Although the general assembly in 1867 authorized the board to appropriate $2,000 annually to each of two colleges established by the church, the funds were not made available to the board, and no general provision for the support of colleges was made until 1894, when the board was authorized to raise money from the church for this purpose.

The denominational organization of the United Presbyterian Church is similar to that of the Presbyterian Church in the United States of America. (See p. 31.) Its presbyteries and synods have similar powers, one of which is the establishment and support of institutions. In this they have the cooperation of the board of education. Control by the church is exercised through the board by the requirement of majority representation of the Church on institutional boards of trustees as a condition for receiving aid.

The annual report of the Board of Education of the United Presbyterian Church of North America, 1930, lists five colleges under its control, with a total enrollment of 3,875, and a total annual income of $558,302.

There were originally four theological schools of the United Presbyterian Church. Two were consolidated, one was discontinued, and consolidation of the remaining two has recently been effected, so that the church owns but one such institution at the present time.

METHODIST EPISCOPAL CHURCH, SOUTH[1]

The General Conference of the Methodist Episcopal Church, South, set up a general board of education in 1894. In 1930 it merged this board with the general Sunday school board and the general Epworth League board, the three constituting the general board of Christian edu-

[1] The statement regarding the board of the Methodist Episcopal Church, South, is presented practically as furnished by W. M. Alexander, Secretary of the Department of Schools and Colleges, General Board of Christian Education of the M. E. Church, South.

cation. The supervision of the educational institutions of the church, therefore, falls under the general board of Christian education, while direct responsibility for their supervision is vested in the department of schools and colleges of the general board. The official and legal relationship which the general board has to the colleges of the church is stated in the 1930 discipline of the church:

> Trustees of our schools, colleges, universities, and hospitals must be at least 21 years of age. Three-fourths of them must at all times be members of the church, and all must be nominated, confirmed, or elected by some governing body of the church, or by some board or officers of the church to which this power has been delegated by the governing body of the church.
>
> No new institution shall be established until it has been authorized by the annual conference and has received the approval of the general board of Christian education; nor shall an institution already in existence be taken under the care of the church, until it has been adopted by the annual conference after consideration by the conference board of education, and has been approved by the general board of Christian education. No institution shall receive the financial support or recognition of the church whose trustees, curators, or directors are not selected in accordance with the requirements of the discipline, insofar as the laws of the several States will permit.

There are two phases of the control which the church exercises over the colleges: At Emory University, Atlanta, Ga., the board of trustees itself elects its own members, but they are confirmed by the general board of Christian education. At Southern Methodist University, Dallas, Tex., the board of trustees nominates a part of their trustees, and the supporting annual conference nominates the remainder, but the general board of Christian education elects these members.

The remainder of the institutions of the church are owned and operated by the various annual conferences of the church. In some instances these colleges elect their own trustees, to be confirmed by the supporting annual conferences. In the majority of them, however, the annual conferences elect the trustees of their institutions.

The 1933 Yearbook of the General Board of Christian Education, Methodist Episcopal Church, South, contains the following data regarding the educational institutions of the church:

TABLE 7.—*Faculty and students, and annual incomes of educational institutions connected with the Methodist Episcopal Church, South, 1932–33*

Type of institutions	Number	Faculty	Students	Income
1	2	3	4	5
Universities	3	681	7,238	$3,820,671
Senior colleges	24	665	10,778	2,297,280
Junior colleges	23	285	4,938	723,363
Academies	10	96	856	229,918
Total	60	1,727	[1] 23,810	7,071,232

[1] Includes also summer, extension, and special students.

PRESBYTERIAN CHURCH IN THE UNITED STATES [6]

There is no centralized power or authority in the Presbyterian Church in the United States (Southern) that controls the educational institutions of the denomination. There is an executive committee on Christian education in the general assembly, which endeavors to enlist the interest of the church in the educational work, to raise the funds needed for the support of the educational institutions, and which seeks to bring about unity in the educational work and to keep it before the church as a whole. The executive committee was established when the church was organized in 1861. At first it was concerned merely with education for the ministry and the mission service, but in 1906 a committee of schools and colleges was appointed and in 1910 was consolidated with the executive committee.

The Presbyterian Educational Association of the South, created by the executive committee on education in 1914, acts as a unifying agent for the educational work of the church. The secretary of education of the general assembly is the permanent president of the association, with which the advisory committee on education, consisting of one member from each synod, elected by the general assembly, meets annually.

All of the educational institutions of the Presbyterian Church in the United States (Southern) are owned and controlled by the synods and presbyteries. Only those institu-

[6] The statement regarding the executive committee of Christian Education of the General Assembly of the Presbyterian Church in the United States, is presented practically as furnished by Rev. Henry H. Sweets, president of the executive committee.

tions "whose charters or constitutions require that at least two-thirds of their trustees shall be elected, nominated or ratified by some court or courts of the Presbyterian Church in the United States are counted as Presbyterian institutions."

The following data on the educational institutions owned and controlled by the Presbyterian Church in the United States are taken from the minutes of the twentieth annual meeting of the Presbyterian Educational Association of the South, 1933, pages 23–29.

TABLE 8.—*Faculty, students, and endowments of educational institutions connected with the Presbyterian Church in the United States, 1932–33*

Types of institutions	Number	Faculty	Students	Endowment[1]
1	2	3	4	5
Theological seminaries	4	36	313	$2,876,367
Training school for lay workers	1	15	71	114,752
Training schools for colored people	2	12	152	74,000
Colleges	15	298	4,119	6,062,200
Affiliated college	1	53	478	1,266,599
Junior colleges	10	134	1,468	387,441
Affiliated junior college	1	16	176	----------
Total	34	564	6,777	10,781,359
Secondary schools	4	62	532	116,000
Mission schools, secondary	3	30	250	21,000
Mountain schools, secondary	5	49	692	30,488
Mounta n schools, elementary	11	30	708	----------
Orphans' homes and schools	16	102	1,807	914,954
Total	39	273	3,989	1,082,442
Grand total	73	837	10,766	11,863,801

[1] Amount of income not given.

SOUTHERN BAPTIST CONVENTION[1]

The establishment of an education commission by the Southern Baptist Convention was accomplished in 1915, after a series of reports running over a period of 8 years on the educational situation of the Southern Baptists had been made by a committee on education of the convention. The functions of the commission were not concretely defined. They were to be directed toward four objectives:

First, to a persistent effort to arouse the rising generation of Baptists to the importance of education in general and Christian education in particular, and to arouse the main body of our people to the impor-

[1] The information about the Southern Baptist Education Commission is presented practically as furnished by Dr. E. P. Alldredge, secretary survey, statistics and information, Baptist Sunday school board.

tance of maintaining schools under Baptist control and the conditions necessary to their continuance. Second, to creating and disseminating a literature suitable for use by the various State education boards and commissions. Third, to cooperating with the Sunday school board in the matter of making effective an education day in the Sunday schools of the South. And, fourth, the gathering of adequate statistics of our educational institutions.

In 1919 the education commission was enlarged, its name changed to the "Education Board of the Southern Baptist Convention", and its powers defined as follows:

(1) To have direct supervision over all South-wide educational institutions, including 4 theological schools and 3 woman's training schools; (2) to be a clearing house for all educational information, literature, etc., given out by Southern Baptists; (3) to enter into friendly cooperation with all State convention schools and colleges, also the system of mountain mission schools fostered by the home mission boards; (4) and to promote campaigns for enlarged support of all Southern Baptist schools and colleges, both State and South-wide institutions.

The education board functioned until 1928, when "owing to indebtedness and other obstacles encountered", the convention ordered the dissolution of the board and the restoration of the education commission, which thus became the official agency of the convention, functioning in all education matters as had the education board, except that it was not given any authority over financial matters.

The following information regarding the Southern Baptist educational institutions is taken from the Southern Baptist handbook, 1933, pages 202–204.

TABLE 9.—*Faculty, students, and endowments of Southern Baptist educational institutions, 1932–33*

Type of institutions	Number	Faculty	Students	Endowment [1]
1	2	3	4	5
Theological schools	4	71	932	$2,521,763
Colleges and universities [2]	29	874	11,910	18,581,828
Junior colleges	21	385	(3)	985,257
Academies	17	125	[4] 1,576	50
Total	71	1,455	19,491	22,088,898

[1] Amount of income not given.
[2] The colleges of medicine, dentistry, and nursing of 1 institution are not included.
[3] 4,424 college, 649 high school.
[4] 1 institution did not report.

TABLE 10.—*Other church bodies which conduct higher educational institutions or with which such institutions cooperate*

Adventists:	
Seventh-day Adventists:	
Colleges (1 in Canada)	8
Medical school	1
Advent Christian Church:	
College	1
Theological school	1
Baptists (see also pp. 29 and 38):	
General Baptists:	
College	1
United American Free Will Baptist Church (colored):	
Junior college	1
Roman Catholic Church (see also p. 45):	
North American Old Roman Catholic Church:	
Theological seminary	1
Churches of God in North America:	
College	1
Dunkers:	
Church of the Brethren (Conservative Dunkers):	
Colleges	6
Junior college	1
Biblical seminary	1
Brethren Church (Progressive Dunkers):	
College	1
Episcopal:	
Protestant Episcopal Church:	
Colleges	5
Theological seminaries	14
Training school	1
Reformed Episcopal Church:	
Theological seminary	1
Evangelical bodies:	
Evangelical Church:	
Colleges	3
Theological seminaries	2
Evangelical Synod of North America:	
College	1
Theological seminary	1
Institute	1
Norwegian and Danish Evangelical Free Church Association of North America:	
Bible institute	1
Swedish Evangelical Free Church of the United States of America:	
Junior college	1

TABLE 10.—*Other church bodies which conduct higher educational institutions or with which such institutions cooperate*—Continued

Friends:	
Society of Friends (Orthodox):	
Colleges	9
Religious Society of Friends (Hicksite):	
College	1
School for religious and social education	1
Holiness:	
Church of the Nazarene:	
Colleges and junior colleges	7
Bible college (in Canada)	1
General Council of the Assemblies of God:	
Bible institute	1
Church of God:	
Educational institutions offering training for church and missionary service	2
Christian and Missionary Alliance:	
Training schools	4
Pilgrim Holiness Church:	
Educational institutions offering training for church and missionary service	5
The Missionary Church Association:	
Bible institute	1
Pillar of Fire:	
College	1
Junior college	1
Bible seminary	1
Training school	1
Academies	2
Metropolitan Church Association:	
Bible school	1
Jewish:	
Higher educational institutions	8
Latter-Day Saints:	
Church of Jesus Christ of Latter-Day Saints:	
University	1
Junior colleges	4
Senior seminaries for high-school students	83
Junior seminaries for junior high school students	328
Reorganized Church of Jesus Christ of Latter-Day Saints:	
Junior colleges	2
Lutherans (see also p. 33):	
American Lutheran Church:	
Colleges	2
Junior colleges	5
Seminaries	3
The Evangelical Lutheran Augustana Synod of North America:	
Colleges and junior colleges	6

TABLE 10.—*Other church bodies which conduct higher educational institutions or with which such institutions cooperate*—Continued

Lutherans (see also p. 33)—Continued	
Norwegian Lutheran Church of America:	
Colleges	4
Theological seminary	1
Lutheran Free Church:	
College	1
Seminaries	2
United Danish Evangelical Lutheran Church in America:	
College	1
Theological seminary	1
Church of Lutheran Brethren of America:	
Bible school	1
Danish Evangelical Church in America:	
Educational institutions (1 in Canada)	2
Finnish Evangelical Lutheran Church, or the Suomi Synod:	
College and seminary	1
Evangelical Lutheran Synodical Conference of North America:	
College	1
Institutions for Negroes	2
Evangelical Synod of Missouri, Ohio and other States:	
Colleges and theological seminaries	14
Evangelical Lutheran Joint Synod of Wisconsin and other States:	
Educational institutions	5
Norwegian Synod of the American Evangelical Lutheran Church:	
Educational institutions	3
Menonite Church:	
College	1
Junior college and Bible school	1
Secondary school	1
Methodists (see also pp. 27 and 35):	
Methodist Protestant Church:	
Colleges	3
Junior colleges	1
Theological seminary	1
Free Methodist Church:	
Colleges	2
African Methodist Episcopal Church:[1]	
African Methodist Episcopal Zion Church:[1]	
Colleges	10
Theological seminaries	3
Colored Methodist Episcopal Church:	
Educational institutions	8
Union Methodist Episcopal Church (Negro):	
Educational institutions	2

[1] The same institutions are listed under these churches, with the exception of the theological seminaries, which are listed under the latter only.

TABLE 10.—*Other church bodies which conduct higher educational institutions or with which such institutions cooperate*—Continued

Moravians:	
Evangelical Unity of Bohemian and Moravian Brethren of North America:	
Educational institution	1
Moravian Church (Unitas Fratrum):	
Colleges	3
Secondary school	1
Presbyterians (see also pp. 31, 34, and 37):	
United Presbyterian Church of North America:	
Colleges	6
Theological seminaries	1
Cumberland Presbyterian Church:	
Colleges (one temporarily suspended)	2
Theological seminary	1
Colored Cumberland Presbyterian Church:	
College	1
Associate Reformed Presbyterian Church (now merged with the United Presbyterian Church):	
College	1
Theological seminary	1
Synod of the Reformed Presbyterian Church of North America:	
College	1
Theological seminary	1
Reformed Presbyterian Church, General Synod:	
College	1
Theological seminary	1
Associate Synod of North America:	
Theological seminary	1
Reformed:	
Reformed Church in America:	
Colleges	2
Theological seminaries	2
Reformed Church in the United States:	
Colleges	7
Academies (secondary schools)	3
Theological seminaries	3
Christian Reformed Church:	
College	1
Academy (secondary)	1
Seminary	1
River Brethren:	
Brethren in Christ:	
[redacted] college	1

TABLE 10.—*Other church bodies which conduct higher educational institutions or with which such institutions cooperate*—Continued

Swedenborgian:	
General Convention of the New Jerusalem in the United States of America:	
Theological school	1
Junior college	1
Secondary school	1
General Church of the New Jerusalem:	
Theological seminary	1
Unitarian Churches:	
Theological schools	3
United Brethren Bodies:	
Church of the United Brethren in Christ:	
Colleges	4
Junior college	1
United Brethren in Christ (old constitution):	
College	1
Universalist Church:	
Colleges	2
Junior college	1
Academies (secondary)	2

CHAPTER IV: EDUCATION UNDER THE ROMAN CATHOLIC CHURCH[1]

ELEMENTARY AND SECONDARY EDUCATION

The Roman Catholic Church began its educational work in what is now the United States as a missionary enterprise. Franciscan friars who accompanied the Spanish explorers to Florida began early to instruct the Indians in the arts of civilization and in the Christian religion. By the end of the sixteenth century they had founded many schools along the coast and even in the interior, which they erected alongside of or as a part of their mission houses. And their educational work was systematic. In New Mexico, where exploration took place a little later, the Franciscans had by 1629 established schools for the natives in the chief towns of the tribes.

The first educational work undertaken by the Catholics in the English colonies was begun soon after the arrival of the colonists in Maryland in 1634. Jesuit missionaries who accompanied the expedition began immediately an attempt to civilize and convert the Indians. They also made provision from the very beginning for the education of the children of the colonists. The Jesuits opened the first schools and were in charge of all Catholic education in the English colonies until the time of the Revolution. To them belongs the credit for laying the foundation of the Catholic school system as it exists in this country today. The Jesuits, or Society of Jesus, is a distinctively educational order of the Catholic Church, whose work of teaching was well known in Europe before the colonization of America took place. The Jesuits appeared to have had from the beginning a conception of a future Catholic educational system in America toward which they directed their early efforts. In fact, they regarded the schools which they founded "as but the base of an educational edifice which was to be made to include, in time, facilities for the complete education of Catholic youth under Catholic auspices."

[1] This account is taken largely from Burns, J. A., The Catholic School System in the United States. New York, Benziger Brothers, 1908.

Prior to the Revolution the only Catholic schools in the English colonies, with the exception of one academy, were parish elementary schools, in which only the common elementary branches were taught. As was the case with all colonial denominational schools, the Catholic schools were to some extent reproductions of the schools of the countries of Europe from which the settlers came, necessarily modified to meet the conditions of primitive life in the New World. Their relationship to the church was very close. Wherever a Catholic settlement was formed a school was set up as a unit of the church organization, and this close relationship of the parish schools to the church has continued throughout the history of the Catholic Church in the United States. At first the schools were taught by the priests in their own homes, but as the Catholic population increased and churches were built, they were held in the church edifice; later, when separate buildings were erected for the schools, they were placed alongside the churches. Religious instruction occupied the most important part of the school curriculum.

Although Jesuit zeal succeeded in establishing many schools prior to the Revolution, the disfavor with which the Catholic Church was regarded in the English colonies had a deleterious effect upon the schools. In the French and Spanish settlements in the West and Southwest, other factors operated to hinder their development—vast and wild territory and the scantiness of the population. After the setting up of the National Government, however, with its guarantee of religious freedom, a flood of immigration took place, bringing with it Catholics from Ireland and other European countries. Territorial bounds lengthened. New Catholic schools began to spring up both in the East and the West, and the necessity of providing teachers for them became a problem.

The teaching orders.—In Europe the work of teaching was turned over largely to religious communities or orders—"from an educational standpoint * * * a permanent organization of teachers, living a common life, under conditions approved by the church." The candidates for admission to the community are required to spend a period of time in an institution, where through study and religious training they are prepared for the work of teaching. This establishment is commonly called a "novitiate." During the early

years of the post-Revolutionary period, the Catholic authorities in the United States, finding it difficult to induce the teaching orders of Europe to come to this country, sought and obtained permission from Rome to found such orders here. A number of communities, all of women, were founded in the early years of the Republic. From time to time other communities, principally of women, came voluntarily or were exiled from Europe. By 1840, when the great immigration era began, there were 13 religious communities in the United States engaged in parish school work. In the period 1840 to 1861, 25 new communities were added to the number, most of which came from Europe, although several were founded in this country. Also, a number of independent orders grew up from branch establishments already existing, or from branch establishments founded during the period.[2] All but six of these orders were of women, and were termed "sisterhoods." Teaching orders of men, or "brotherhoods", have never been as numerous in the United States as have teaching orders of women.

The number of religious orders has grown rapidly since the Civil War. At present, according to the Directory of Catholic Colleges and Schools, 1932–33, there are more than 200 religious orders in immediate charge of the work in Catholic educational institutions.

Of the 73 colleges for men, 24, or approximately one-third, are under the control of the Society of Jesus, and 12, or approximately one-sixth, are under the control of the Benedictine Fathers. Thus, two orders control about one-half of all the Catholic colleges for men. There is a more even distribution of women's colleges among a large number of orders.

HIGHER EDUCATION

Catholic higher education in the United States was also initiated by the Order of the Jesuits. In 1677, they opened a college, or "school for humanities", at Newton, Md., and a few years later another at Bohemia, Md. They laid the foundation in 1789 of Georgetown College, the first permanent Catholic college.

[1] Burns, J. A. The Growth and Development of the Catholic School System in the United States. New York, Benziger Brothers, 1912, pp. 22-24.

At about the time that Georgetown College was begun by the Jesuits, priests of the Sulpician Order, exiled from France, founded St. Mary's Seminary in Baltimore, the parent institution of the Catholic seminary system for training ecclesiastical students in the United States.

Until nearly the beginning of the twentieth century, practically no provision was made for the higher education of women under Catholic auspices. The completion school for girls was the academy, an institution of secondary grade. Soon after Georgetown College was founded, nuns of the Second Order of St. Francis came from France and opened in Georgetown the first school conducted by Catholic sisters in the English-speaking States. This school, for the instruction of young girls, did not meet with success, and after a time the nuns abandoned it and returned to Europe. Their property was purchased by the president of Georgetown College and turned over to a group of Catholic women who desired to enter the religious service. By permission obtained from Rome to found religious orders of women in the United States, the women, after a suitable novitiate, were received into the Visitation Order, and the community was converted into a convent and an academy for young girls. From this convent colonies of sisters went out from time to time and established new schools, both in the East and the West.

The academy in Georgetown and those established in other communities by the Visitation and other orders, like the early schools of other religious bodies, were at first purely elementary, but in time higher studies were added to the curriculum and the schools developed into secondary institutions. The work of the Visitation Order now lies chiefly in the field of secondary education.

By 1860, according to Tewksbury,[1] 14 permanent colleges had been established under Catholic auspices. By 1900 the number, as listed in the Annual Report of the Commissioner of Education for 1899–1900, had increased to 63, of which 61 were for men and 2 were for women. As coeducation was practically nonexistent in the Catholic schools, and particularly in the schools beyond primary grade, the higher education of women continued to be cared for in the "female

[1] Tewksbury, Donald G. The Founding of American Colleges and Universities Before the Civil War. New York, Columbia University, 1932, p. 129.

academies" until about the beginning of the twentieth century. Between 1900 and 1930, however, a large number of women's colleges came into existence, either directly or by raising some of the academies to college status. In 1930, 49, out of a total of 126 Catholic colleges reporting to the Office of Education, were for women.[4]

In addition, women were enrolled in 19 higher institutions primarily for men and in two coeducational institutions.

ORGANIZATION AND CONTROL OF EDUCATION UNDER CATHOLIC AUSPICES[5]

The Catholic school system is divided into five classes of institutions—elementary, secondary, normal, seminary, and university. The elementary schools are of three types: (1) schools operated in connection with parishes; (2) schools owned and controlled by religious orders; and (3) schools conducted in orphanages. The parish schools are organized into diocesan systems and come under the jurisdiction of the bishops in the various dioceses. There are 105 dioceses in the United States, each presided over by a bishop. In 76 of the dioceses there are superintendents of schools, who act under the authority of the bishops, and whose duties correspond with those of State superintendents in the public-school systems. In many dioceses a diocesan school board assists in the administration of the schools. In addition to these organizations, more than 200 religious orders are in immediate charge of the work in the schools. In some dioceses, members of various orders represented in the diocese, are appointed by their superiors as community supervisors, who besides reporting to their own orders, act as assistants to the diocesan superintendents.

The Catholic high schools are conducted either under diocesan auspices or by religious orders. The Directory of Catholic Colleges and Schools, 1932–33, lists 139 religious orders in control of secondary schools.

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[4] This number of institutions does not correspond with that in the Directory of Catholic Colleges and Schools, 1932–33, which lists 89 colleges for women. The difference in number is due, to some extent, perhaps, to the failure of institutions to report. The directory lists a number of institutions, however, that have not yet found a place on the Office of Education lists.

[5] The information in this section was taken from the Directory of Catholic Colleges and Schools, 1932–33, published by the National Catholic Welfare Conference, Washington, D.C.

With the exception of 4 institutions under diocesan control, the normal training schools for religious teachers are conducted by the teaching orders.

The Catholic seminaries are divided into "major" and "preparatory" seminaries, both of which prepare candidates for the priesthood. The major seminary is of full collegiate rank. The curriculum of the preparatory seminary usually covers the 4 years of high school and 2 years of college. Some of the seminaries, both major and preparatory, are devoted exclusively to the training of candidates for the various religious orders, others to the training of secular priests (priests in charge of parishes, as distinguished from those residing in religious communities, or whose service is subject to the rules of a religious order or community), while others train for both fields of service.

The universities and colleges are with few exceptions controlled by religious orders. These few are conducted by the secular clergy. The principal Catholic institution for the higher education of men, the Catholic University of America, is conducted by the Catholic bishops of the United States, and the Catholic Sisters College, the leading institution for the training of teachers, and affiliated with the Catholic University, is conducted by the Catholic hierarchy in the United States.

The teaching throughout the entire Catholic school system, from the kindergarten through the graduate school, is done, for the most part, by members of the religious teaching orders, although some lay teachers are employed in the schools at all levels. A larger proportion of lay teachers are employed in the colleges than in the lower grades, where by far the greater number of teachers are members of sisterhoods. The following table [6] shows the number of lay teachers, as compared to the number of religious teachers, in the Catholic elementary, secondary, and higher schools for the year 1930.

[6] Directory of Catholic Colleges and Schools, 1932-33, p. 10.

TABLE 11.—*Statistics on the faculties of Catholic educational institutions, 1930*

Type of institution	Number of schools	Instructors			
		Religious	Lay	Unclassified	Total
Seminaries:					
Major	99	867	19		886
Preparatory	88	951	70		1,021
Colleges:					
Men's	73	1,533	3,157	725	5,415
Women's	89	1,581	720	52	2,353
Normal schools	44	1,075			1,075
Secondary schools	2,123	12,217	2,090		14,307
Elementary schools	7,923	53,384	4,861		58,245
Total	10,439	71,608	10,917	777	83,302

There is no central authority such as exists in a number of the Protestant Church bodies for unifying and coordinating the educational work of the Catholic Church. The National Catholic Educational Association, which dates from 1899, seeks, through joint discussions at its annual conventions, to bring about cooperation between the various units of the Catholic school system. It encourages and provides for the holding of meetings from time to time of representatives of the colleges and lower schools and of the colleges and seminaries, for discussion of matters that affect the relations of the respective institutions. But the association is clothed with no authority over the schools.

While no control is exercised by a central agency, there is unity in the educational work of the church. The schools have been founded by priests and bishops and religious orders of the church. They exist largely to spread the doctrines and influence of the church. The parish school, in particular, is closely related to the church, being regarded, indeed, as a part of the church organization. Those who enter the religious orders to prepare for teaching volunteer to devote their lives to the work, their services being gratuitously given.

That it is the object of the church to maintain unity in the schools and keep them in close relationship to the church is evident in the following quotation, taken from the encyc-

lical of Pope Pius XI, dated January 11, 1930, on "Christian Education of Youth":

> It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well.[7]

The following table shows the number of students enrolled in Catholic colleges and schools in 1930.

TABLE 12.—*Students enrolled in Catholic colleges and schools, 1930*[8]

Type of institution	Number of schools	Students			
		Male	Female	Unclassified	Total
1	2	3	4	5	6
Seminaries:					
Major	99	7,632	----------	----------	7,632
Preparatory	58	10,863	----------	----------	10,863
Colleges:					
Men's	73	53,887	25,960	1,099	80,946
Women's	89	42	24,938	----------	24,980
Normal schools	44	707	9,074	----------	9,781
Secondary schools	2,123	102,094	135,120	4,655	241,869
Elementary schools	7,923	884,235	911,267	427,096	2,222,598
Total	10,439	1,059,460	1,106,359	432,850	2,598,669

[7] Directory of Catholic Colleges and Schools, 1932–33, pp. 9–10.
[8] Ibid, p. 10.

CHAPTER V: HIGHER EDUCATION UNDER PRIVATE AUSPICES

In the colonial and early national eras there were few institutions of higher learning that did not originate as projects of religious bodies or whose founding was not associated with some one of the denominations. The nonsectarian colleges that existed prior to the Civil War were largely institutions that had thrown off their early denominational connections, preferring to be bound by no particular creed. The latter part of the nineteenth century, however, marked the increase of higher institutions established as independent ventures. The Report of the Commissioner of Education for 1899–1900 lists 112 nonsectarian colleges and universities. Of these, undoubtedly a large proportion were institutions which had begun as denominational enterprises, but which had, like Harvard and Yale, withdrawn from their church connection. But there are in the list also a number of institutions, several of considerable size and importance, that were created on purely private foundations.

An important phase of this development of nonsectarian education was the movement for the establishment of institutions for the higher education of women. Mount Holyoke College, founded in 1836, as a private philanthropic enterprise, was a pioneer in this movement. Eight other nonsectarian colleges for women that rank among the leading colleges for women in the country, and a much larger number of smaller colleges, were established between this time and the end of the century. Twenty-five years after Mount Holyoke was founded, Vassar College came into existence through the munificence of a single benefactor. Its charter made no reference to religion, but in an address delivered on February 26, 1861, the founder said that "All sectarian influence should be carefully excluded."

Vassar College was the forerunner of several important higher educational enterprises whose creation was made possible through the gifts of individual philanthropists. Five years after Matthew Vassar had made provision for a college "To promote the education of young women in literature,

science, and the arts", Ezra Cornell gave half a million dollars to establish a university whose charter declared that "at no time shall a majority of the board be of any one religious sect or of no religious sect. And persons of every religious denomination shall be equally eligible to all offices and appointments."

In 1867 Johns Hopkins bequeathed a portion of his estate for the purpose of "Organizing a university for the promotion of education in the State of Maryland." No mention of religion was made in the charter.

In 1891 Stanford University was opened through the largest gift that had been made up to that time to found an American institution of higher education.[1] An amendment to the foundation grant in 1902 provided that "The university must be forever maintained upon a strictly nonpartisan and nonsectarian basis."

Although the statistics of the United States Office of Education show that the number of colleges and universities under private control increased from 112 in 1899–1900 to 159 in 1929–30, the period was not marked by the founding of any considerable number of large institutions under purely private auspices such as characterized the latter part of the last century. But tremendous sums of money were given to support the institutions already in existence, and the growth of these institutions in student numbers was almost as great as the growth for the publicly controlled institutions, while their total income was slightly greater, as shown in table 13.

The extent of the educational enterprise carried on by colleges and universities under private auspices can best be shown by comparing it with that carried by publicly controlled institutions on the one hand and by church-controlled institutions on the other. The following table is prepared in such a way as to show these comparisons for two periods three decades apart.

The table shows the size of faculty, size of student body, and amount of income, in universities and colleges (1) publicly controlled, (2) privately controlled, (3) controlled by Protestant Churches, and (4) controlled by the Catholic Church. The figures were compiled from the statistics of

[1] Sears, Jesse Brundage. Philanthropy in the History of American Higher Education. U.S. Bureau of Education, Bulletin, 1922, No. 26, p. 71.

universities, colleges, and technological schools in the report of the U.S. Commissioner of Education for 1899–1900, and from the statistics of universities, colleges, and professional schools published in the Biennial Survey of Education, 1928–30.

From the statistics of both 1899–1900 and 1929–30, figures for the independent professional schools are omitted, but those for the professional departments in universities and colleges are included. The figures relating to faculty numbers and students include teachers and students in preparatory, collegiate, graduate, and professional departments for both years.

TABLE 13.—*Growth of higher education under public, private, and denominational auspices, 1899–1900 to 1929–30*

1899-1900

Control [1]	Number of institutions [2]	Faculty [3]		Students [3]		Income
		Men	Women	Men	Women	
1	2	3	4	5	6	7
Public	86	3,647	340	39,039	9,868	$10,130,948
Private	112	3,612	1,123	28,587	15,047	8,327,058
Denominational:						
Protestant	403	7,644	2,278	79,346	33,386	9,175,642
Catholic	63	1,252	37	13,613	279	924,815

1929-30

	8	9	10	11	12	13
Public	[4] 246	20,261	5,519	244,784	145,613	$234,934,148
Private	159	18,347	3,763	155,530	90,143	202,622,589
Denominational:						
Protestant	395	9,580	4,657	109,405	97,421	102,205,018
Catholic	126	5,122	1,440	60,966	22,318	81,774,964

[1] The data regarding the number of institutions under the several types of control reporting in 1899–1900, were compiled from volume II of the Report of the Commissioner of Education for that year, tables 29, 31, 32, and 33. The data for the year 1929–30 were compiled from the Educational Directory of the Office of Education for 1933, as the statistical reports of the Office have not in recent years showed the control of institutions, and it was indicated in the directory in 1933 for the first time. There were probably no material changes in control, however, during the 3-year period from 1930 to 1933.

[2] Independent professional schools are not included.

[3] Includes faculty and students in preparatory, collegiate, graduate, and professional departments.

[4] Includes junior colleges which belong to city school systems.

The table shows that 86 publicly controlled institutions reported in 1899–1900, all of which, besides 157 new insti-

tutions, also reported in 1929–30. One institution reporting as under public control in the earlier year, reported as privately controlled in 1929–30.

One hundred and twelve institutions reported as being on private foundations in 1899–1900. While 26 of these failed to report, or were not listed by the Office of Education in 1929–30, 47 other institutions were added to the number reporting in that year. Five of the colleges existing in 1899–1900 reported as junior colleges in 1929–30. Among the 26 institutions not reporting for the later year, doubtless some had gone out of existence, some had merged perhaps with other institutions, while still others had been dropped from the Office of Education reports as advancing standards placed them below college grade.

In 1899–1900, 403 Protestant Church colleges reported to the Bureau of Education. In 1929–30, 100 of these institutions failed to report, while 38 others had evidently withdrawn from church connection, as they reported as being under private control. Four of these institutions were junior colleges. One hundred and thirty new colleges, or colleges under new names erected upon older foundations, took the places of those that for one reason or another did not report in 1929–30. The loss in the number of Protestant colleges for the period was eight.

The number of Catholic colleges actually doubled during the period 1899–1900 to 1929–30. Sixty-three colleges were reported under Catholic control in 1899–1900, whereas 126 were so reported in 1929–30. Twenty-four of the institutions reporting in the earlier year did not report, or, for some other reason were omitted from the statistics of the Office of Education.

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