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## A Survey of the Protestant School Movement in Indiana since 1900

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A SURVEY OF THE PROTESTANT  
SCHOOL MOVEMENT IN INDIANA  
SINCE 1900

by

Philip Akard

A Thesis Submitted In Partial Fulfilment Of The  
Requirements For The Degree Master of Arts  
Department Of History And Political Science

Division of Graduate Instruction  
Butler University  
Indianapolis  
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## TABLE OF CONTENTS

	Page
LIST OF TABLES	iv
Chapter	
I. INTRODUCTION	1
Statement of the Problem	1
Purpose of the Study	3
Sources of Data	3
Other Studies	4
II. CHURCH SCHOOLS IN THE NINETEENTH CENTURY	7
Early Academies, Friends, Methodists, Baptists, Presbyterians, and others.	
III. GENERAL CHARACTERISTICS	15
Purpose of Schools	15
Administration	18
Buildings and Physical Assets	22
Tuition, Fees, Miscellaneous expenses	26
Curricula	30
Accreditation	34
Teacher Qualifications and Salaries	35
Teacher Retirement	37
Attire and Quarters	37
Enrollment	38
IV. CONCLUSION	43
BIBLIOGRAPHY	49
APPENDIX I--Parent-Society Schools	51
Amish--Old Order	52
Clinton Christian School	55
Concordia Lutheran High School	60
National Union Schools	67
APPENDIX II--Parochial Schools	81
Bethany High School	82
Calvary Christian Grade School	88
Emmanuel Bible School	93
Frankfort Pilgrim High School	94

	Page
Howe Military School	100
Seventh Day Adventists--Indiana Academy	108
South Bend Christian Grade School	120
APPENDIX III--Private Schools	125
Anathoth College--Elementary	126
Epworth Private School	129
Great Commission Schools	131
Missionary Bands of the World	140
Union Bible Seminary	142
APPENDIX IV--Schedules and Charts	148
Bethany Christian High School Program	149
Frankfort Pilgrim Schedule of High School Classes	150
Indiana Academy Daily Program	151
Organization of a Lutheran High School	152
Organizational Chart of the Parental Christian School	153

## LIST OF TABLES

Table	Page
1. Tuition, Fees, General Expenses	27
2. Newspapers and Yearbooks	33
3. High School Enrollment	38
4. Grade School Enrollment	40
5. High School Attendance and Rate of Increase	47
6. Attendance and Rate of Increase, Elementary Schools	48
7. Enrollment--Amish, Old Order	54
8. Clinton Christian Enrollment	57
9. Fees-Clinton Christian	58
10. Enrollment--Concordia High	63
11. Enrollment--Lafayette Christian	70
12. Enrollment--Highland Christian	77
13. Enrollment--De Motte Christian	80
14. Enrollment--Calvary Christian	91
15. Enrollment--Emmanuel Bible	93
16. Enrollment--Frankfort Pilgrim	98
17. Enrollment--Howe Military High	106
18. Enrollment--Howe Military Grade	107
19. Enrollment--Indiana Academy	115
20. Enrollment--Adventist Grade Schools	119
21. Enrollment--South Bend Christian	123
22. Enrollment--Epworth Private	130
23. Enrollment--Great Commission Schools	137

Table	Page
24. Enrollment--Missionary Bands	141
25. Enrollment--Union High	147

A SURVEY OF THE PROTESTANT SCHOOL  
MOVEMENT IN INDIANA SINCE 1900

CHAPTER I

INTRODUCTION

Figures recently released by the United States Office of Education, 1955, reveal that the nation's privately operated schools, and the parochial schools, are increasing twice as rapidly as the nation's public schools.<sup>1</sup> Enrollment for both public and non-public schools is:

	<u>Public</u>	<u>Non-Public</u>
1920.....	21,100,000	1,700,000
1930.....	25,000,000	2,600,000
1940.....	25,000,000	2,500,000
1950.....	24,100,000	3,250,000
1954.....	28,470,000	3,700,000

It is interesting to note that since 1920, the public school enrollment has increased less than forty per cent while during the same period, the non-public enrollment has more than doubled. These figures reveal that about twelve per cent of the total enrollment for 1954 was for non-public schools. Because of the tremendous increase of the latter, the author was interested in discovering Protestant schools in Indiana that have been contributing

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<sup>1</sup>Statistical Abstract of the United States, 1955, Office of Education, Department of Health, Education and Welfare, p. 124.



their share. This report deals chiefly with the Protestant school movement during the twentieth century, on the elementary and, more specifically, the secondary levels. Catholic institutions are excluded because adequate statistical data are available. As a matter of fact, Dr. Albert Mock writes that they were the first to initiate a complete educational system from the elementary school to college by paralleling the public schools.<sup>2</sup> It is generally accepted that Father Rivet held the first school at Vincennes in 1793.<sup>3</sup>

Non-public schools as cited previously, include many which, in this study, will not be listed as part of the Protestant Christian school movement. Some private schools exist primarily for the following types of pupils: retarded, blind, deaf, delinquents, or primarily for those planning to go to college. It would be fallacious to assume that these institutions were not Christian. However, only those schools which are considered in this survey make the Bible the basic textbook and focal point for all school activities, namely, daily devotions, regular Bible teaching, daily chapel attendance and convocations.

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<sup>2</sup>Albert Mock, The Mid-Western Academy Movement (Indianapolis, 1949), p. 28.

<sup>3</sup>Robert J. and Max Aley, The Story of Indiana and Its People (Chicago, O. P. Barnes, 1912), p. 148.

The three-fold purpose of this study is, (1) to show what church groups or private Christian organizations maintain elementary and more specifically, secondary schools, (2) to review briefly the history of each school, and (3) to present general summaries and trends in the growth of the Christian school movement.

One of the main problems in this study was to locate parochial and private institutions throughout Indiana. Visits were made to the State Superintendent's Office to see if annual reports, as required by law, were submitted by them. At his office reference was made to the Indiana School Directory; this latter source was not too helpful because the parochial school figures include all schools not public. Denominations in the Indianapolis vicinity were contacted. Principals and administrative leaders were asked for further information and leads. No school has been overlooked intentionally; all that could be found are included.

After a list of the schools was prepared, personal interviews were conducted with all the school officials in all the schools of this study except three. In addition to personal interviews, correspondence was another medium of gaining desirable information. The latter method was inconvenient because, in some cases, the official was slow to correspond or he ignored the correspon-



dence altogether. In many cases the principals or superintendents gave me direct access to registration books, class rolls, and personnel folders of the pupils. After the interviews and tours of the premises, the author was supplied with bulletins, handbooks, class schedules, school newspapers, pictures, statistical reports, and other pertinent data, which is now a voluminous accumulation. Generally speaking, I was dealt with sympathetically and obligingly, for which I am grateful.

Regarding information from the Old Order of Amish, I am indebted to the Amish teacher, Mrs. Wilma M. Stutsman of Goshen, whose home I visited. She stated that to her knowledge, no school records or histories were available or kept. I also visited Goshen College and made inquiry from the Department of Education and the Department of History and Political Science, regarding the existence of Amish and Mennonite schools in that area.

Other authors have presented studies of church denominational schools. William J. Kirchhoff in his thesis, "A Century of Lutheran Elementary Schools in Indiana" covers the history of Lutheran elementary schools down to 1940. In his work he takes up the matters of administration and control, tuition, teacher qualification and salaries, enrollment, subjects taught, number of schools, and length of terms. Because of his work, very

little will be said regarding Lutheran elementary schools; however, the Lutheran high school at Ft. Wayne will be discussed in detail in Appendix II.

Ethel Hittle McDaniel has written a thesis, "The Contribution of the Friends Church to Education in Indiana" which covers the period down to 1935. Helen Lindley prepared a thesis on, "Development of Education in Westfield under the Influence of the Society of Friends" which gives the history of Union Bible Seminary; little information regarding the high school and grade school is given.

Esther Dean Crandall in her thesis, "The Opinion of Selected High School Students of Religion and the Public Schools" summarizes opinions from 983 questionnaires returned by high school pupils in seven of the Indianapolis high schools. Most of the replies favored some type of religious instruction in the Indianapolis school system.

Perhaps the most thorough coverage of the schools in Indiana during the nineteenth century is Dr. Albert Mock's text, "Mid-Western Academy Movement, A Comprehensive Study of Indiana Academies", which presents a study of some 514 schools commonly referred to as academies, seminaries, high schools, colleges, normal schools, institutes, and normal colleges. Extensive references will be presented in the next chapter regarding this material.

Another source of information was the National Association of Christian Schools that was founded by Mark Fakkema at Chicago, shortly after World War II. A quotation from the Association's Christian School Directory for the 1954-55 school year, pages 8-9, reads as follows:

NACS is committed particularly to a ministry of serving the scattered Christian schools of all evangelical denominations in this and other countries. NACS seeks to aid, guide and teach educationally alerted Christians who are bent on seeking positive Christian education for their children. It endeavors to bring order in an unorganized movement, to help crystallize the true educational objective, and to stimulate proper motivation for the attainment of this objective.

The Association's school membership totals 127 from thirty-two states (three from Indiana) and three foreign countries, and has an enrollment that consists of 12,492.

It is suggested that the Appendices be read before proceeding to subsequent pages since individual studies of all the schools in this study are presented in this section. Information regarding these schools form the basis for the main chapter on general characteristics.

The author indeed is indebted to the many principals, teachers, and administrators of schools in this study for their time, patience, and cooperation. Acknowledgement should be made also to my adviser, Dr. A. D. Beeler, Professor of History, and Dr. George Waller, Head of the History Department, for their suggestions, criticisms, and recommendations.



## CHAPTER II

### CHURCH SCHOOLS IN THE NINETEENTH CENTURY

Church schools are not new in Indiana; as a matter of fact, they have antedated the public school system. Denominations and private groups assumed educational responsibility; there was a close relation of religion and the state. The first Indiana constitution made provision for the establishment of public education including secondary schools wherein tuition was to be gratis and equally open to all. But public school instruction was retarded in 1854 when court action by Greencastle Township, Putnam County, ruled against a tax levy. Consequently, there was little competition of private schools with public schools for the next two decades.

All the older Protestant denominations--Methodists, Baptists, Presbyterians, Friends, and others--at one time or another during the nineteenth century maintained and operated schools called academies, seminaries, colleges, or some similar names. The three decades beginning in 1840 saw the establishment of 77% of all denominational academies, 41% being established between 1850 and 1860.<sup>1</sup> Churches objected to non-sectarian schools

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<sup>1</sup>Mock, op. cit., p. 38.

and more vehemently to sectarian schools unless controlled by a particular denomination.<sup>2</sup> No school was self-supporting; fees, free-will offerings, endowments, manual labor, use of public funds and buildings were some of the means that enabled private schools to exist. Most of the regulations were in the form of restrictions upon the use of tobacco, playing cards, associating with the opposite sex, using intoxicating liquors, dancing, and visiting on the Sabbath. Common requirements were church attendance, chapel attendance, regular hours of study, and daily report by the student of his conduct in and out of the school. Some disciplinary measures extended to regulate dress and eating habits; girls were to avoid use of veils for the face, plaited bosom dresses, corset-boards, tight lacing, and bustles.<sup>3</sup> Religious subjects did not constitute a major part of the curriculum even in the church schools. Salaries for teachers were almost negligible.

Of all the Protestant groups that attempted to establish a system of private schools, the Friends were the most successful.<sup>4</sup> Prior to 1850 some of their schools

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<sup>2</sup>Logan Esarey, History of Indiana from its Exploration to 1922 (Dayton Historical Publishing Company, 1918), II, 679.

<sup>3</sup>Mock, op. cit., p. 31.

<sup>4</sup>Ibid., p. 29.

existed at Salem, Bloomingdale, Richmond, Spartanburg, Monrovia, and Carthage. They established almost 110 schools at their peak from 1850 to 1860.<sup>5</sup> These were in most cases unpretentious schools and often the master was the janitor and superintendent. Every phase of the school life was built around moral instruction. The following were taboo: card-playing, dancing, musical plays, using liquor, and swearing. Some of the academies maintained a high efficiency; often graduates were permitted to enter colleges without entrance examinations or were given sophomore or junior standing upon entrance.<sup>6</sup> Some of the best known of the later academies were located at Amboy, Plainfield (Central Academy), Fairmount, Carmel (poplar Ridge Academy), Azalia (Sand Creek Academy), and Westfield (Union High School).

Next to the Friends group were the Methodists. Prior to 1850 church schools were located at New Albany, Greencastle, Lawrenceburg, Ft. Wayne, and Centerville. The greatest activity of the Methodists occurred between 1850 and 1860 when schools were established at Battle

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<sup>5</sup>Ethel Hittle McDaniel, The Contribution of the Friends Church to Education in Indiana (Indianapolis, Butler University, 1935), pp. 7li-7lii.

<sup>6</sup>Mock, op. cit., p. 30.



Ground, Bloomington, Ft. Wayne, Danville, Dayton, New Albany, Jay County, Princeton, Indianapolis, Moores Hill, New Lebanon, South Bend, Tippecanoe County, Thorntown, Valparaiso, Montgomery County, and Warren County. After 1860 additional schools were added at South Bend, Bedford, Ft. Wayne, Rockport, Stockwell, and Upland.<sup>7</sup> The Methodists were interested in a complete, well-articulated educational system for youth. The highest degree of efficiency was sought for preparatory schools. The curricula were often designed to prepare pupils for the ministry.

The Presbyterians were active during the nineteenth century and, as rivals of the Methodists, established schools at Bainbridge, Terre Haute, Newburgh, Greencastle, Frankfort, Goshen, Hanover, Hopewell, Indianapolis, Lebanon, Logansport, Ft. Wayne, Salem, Rush County, Rising Sun, Rushville, Wabash, Valparaiso, Waveland and Dunlapville.<sup>8</sup> Like the Methodists, the Presbyterians were active especially between 1850 and 1860.

The Baptists were active during the same early period and established schools at Franklin, Lancaster, and Mitchell. Later, schools were opened at Crown Point, Indianapolis, Ladoga, Orland, Oakland City, Ridgeville, Rome, and Huntington.

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<sup>7</sup> Ibid., pp. 31-32.

<sup>8</sup> Ibid., p. 35.

The oldest Protestant group in Indiana with an unbroken and uninterrupted elementary school system were the Lutherans who established a Christian school at Ft. Wayne about 1837; a system of education from that date continues to the present time. From the outset, congregations were compelled to send children to Lutheran schools; seldom was a congregation founded without a Christian day school.<sup>9</sup> A vast majority of Lutheran schools were established before 1900. The administration, direction, control, and maintenance has always been entirely in the hands of the local congregations. Some of the duties of the teacher include playing the organ, conducting the choir, directing young people's work, and custodian. A superintendent's office was established in 1918 at Ft. Wayne to help administer the educational program of the Lutheran denomination.

The Disciples of Christ were not as active as the foregoing churches; academies were established at Indianapolis, Fairview, Centerville, Ladoga, and Merom. The United Brethren denomination had a school in Warren County, Hartsville, North Manchester, and Roanoke. The Episcopalians conducted schools at Lima, Indianapolis, and

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<sup>9</sup>William J. Kirchhoff, A Century of Lutheran Elementary schools in Indiana (Indianapolis, Butler University, 1942), p. 46.



Terre Haute. Congregationalists maintained for a short period Ridgeville College; Dunkards established Salem College at Bourbon; Mennonites established Elkhart Institute at Elkhart; Moravians established a day school which later became a Seminary for Young Ladies, at Hope, and the Universalists operated Smithson College at Logansport.

Many of the above-named schools just grew; often no unity of purpose or organization prevailed. Financial blight was a common disease that took a heavy toll of private schools, especially when public school support by local taxation appeared again in the courts, 1885. This time the supreme court ruled in its favor; henceforth private schools were to encounter strong competition. The failure of the private school was due to its success in popularizing education. At first there was a tendency to look upon the public schools as ungodly institutions. By the turn of the twentieth century the Friends were diminishing and only about five remained in operation--Union, Fairmount, Central, Bloomingdale, and Spiceland. Today, only two independent Friends schools exist, one at Westfield, and one near Jonesboro.

The Methodists, Presbyterians, Baptists and other denominations felt the financial pinch also; the last survivors were those connected with the colleges. The 1911 catalogue of De Pauw University was the last to list an

academy for the Methodists. The Presbyterians abandoned the Hanover Academy at the end of the 1916-17 school year. The Episcopalians have continued to operate Howe Military School since 1884, while the Lutherans have numerous elementary schools throughout Indiana. By the beginning of the twentieth century private schools had dropped out of the educational scheme as a distinct type of institution.<sup>10</sup>

The older and well-established denominations relinquished their academy schools, but some of the younger and newer sects have sought to continue some type of Christian education apart from the public schools. Among others, these religious groups include Seventh-Day Adventists, Pilgrim Holiness, Pentecostal, Assemblies of God, Reformed Christian, and the older group, the Lutherans and Episcopalians. The Christian school movement of the present century comprises three types of schools, though some overlap with others:

1. Parent-Society School, an independent school which operates under the auspices of, and is responsible to, a local group organized for the purpose of educating children. A detailed study is presented in Appendix I for the schools in this category.
2. Parochial Schools, which operate under the auspices of, and are responsible to, the of-

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<sup>10</sup> Mock, op. cit., p. 11.

ficials of a church. A detailed study is presented in Appendix II for schools in this category.

3. Private Schools, that operate under the auspices of one or more individuals who are not directly responsible to the parents of pupils nor to any particular denominational church. See Appendix III for these schools.



## CHAPTER III

### GENERAL CHARACTERISTICS

#### Purpose of Schools<sup>1</sup>

Various and sundry reasons for operating Christian schools are given in this study. Most desire to place more emphasis on a positive spirituality than normally found in public schools. Some feel that Bible training is woefully neglected and a materialistic philosophy permeates the public school system. Others feel that the public schools were too "worldly", meaning that schools stress social dancing and social affairs that, if not leading to immoralities, at least give impetus in that direction.

The Reformed Church schools take the position that all education of youth from Christian families should be given, not in the public schools, but in Christian schools. At Highland Christian, of Reformed persuasion, the principal states that one of the reasons for the existence of the school was to battle against the spirit of this modern age that interprets all religions as so many rivulets, streams, etc., that flow into the same sea

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<sup>1</sup>The reader must study Appendix I, II, and III before attempting to proceed in this chapter.

where they mingle and mix into one vast universal religion. The Adventists state that their purpose is primarily to prepare workers for the various missionary endeavors being carried forward by the denomination in all parts of the world--everything in the school being subservient to that end. Lutheran education is designed to develop the total capabilities of the student in the light of the teachings of Holy Scripture, to nurture the faith and Christian life of the student by means of the Word of God. Great Commission School declares that because of the alarming infiltration of atheistic philosophies of evolution and communism and because of the resulting breakdown of morals and startling increase of juvenile delinquency, a Christian school was necessary to initiate a program of education where the development of youth intellectually, spiritually, socially, aesthetically, and physically, could be enhanced. One Christian school founder states that the soul of education is the education of the soul. One of the aims of Clinton Christian is to approach all subjects with the intent of seeing God manifest Himself in all things and of implanting and nurturing in each child a real desire to allow Christ and the Word to live vitally in his life. The Friends school at Westfield purports to prepare pupils for the seminary and to "teach them to think, compare, to analyze, and to contrast secular

instruction with Bible knowledge", without exposing pupils to many objectionable features too often found in public schools, namely, immodest dress, theatricals, athletics, and evolution.

Howe Military School's dominant aim is the development of character and a clean mind in a sound body; the phrase, "preparing for life", is frequently quoted. The founder of Calvary Christian related that Protestantism in general was notorious for being derelict in providing religious instruction for youth. The purpose of Bethany Christian is to provide a thoroughly Christian education which will prepare youth to make worthy contributions to the cause of Christ in the home, church, and community, consistent with the Word of God and the practices of the Mennonite Church. The Old Order of Amish schools came into existence usually when the public schools consolidated and the Amish pupils became conspicuous because of attire and beliefs concerning modern conveniences.

In general all the schools hold the Bible as the final authority and each school gives its own interpretation for its fulfillment. All believe that greater spiritual emphasis should be inculcated in addition to the teaching of academic subjects.



### Administration

During the academic movement of the nineteenth century, local church groups under the leadership of the pastor assumed the responsibility for administering a school program. Academies appeared here and there with little or no uniformity or administrative organization; they just grew and, too often, they were loosely organized. Today, the schools are more highly organized and administered by professionally-trained educators. Some pastors are teachers or administrators, but for the most part, the school staff is college-trained in its respective fields. Headquarters for over seventy elementary Lutheran schools is maintained at Ft. Wayne, with a Superintendent of Education. The Adventists have twenty-seven elementary schools throughout Indiana and one high school at Cicero; each school has a measure of autonomy and to some extent is independent from all others. Nevertheless, the denomination maintains headquarters in Indianapolis to give professional advice and direction to the schools. The Pilgrim Holiness denomination maintains a high school at Frankfort; it is affiliated with all Pilgrim Holiness Churches in the central district of Indiana, Kentucky, and Illinois. The Indiana-Michigan Mennonite Conference owns and operates Bethany Christian High School near Goshen; a board of directors supervises the affairs of the school.

The principal of the school related that Goshen College, of Mennonite persuasion, does not look with favor on the high school movement. Clinton Christian is another Mennonite school near Goshen, but it is not affiliated with the Indiana-Michigan Conference.

The administration of parental-society schools is under the auspices of and is responsible to a local group organized for the purpose of educating children. Most of the schools in this study come under this category though much overlapping with other types is prevalent. Christian parents of a particular denomination get together to organize a Christian school. If parents come from Lutheran congregations, then the Lutheran tenets become a part of the teachings in the schools. If parents come from Reformed Churches, the Reformed Church doctrines are made a part of the teachings. The same holds true with other parental schools. The important point to remember is that the denomination in general has no specific control; the local constituents administer, direct, control, and maintain the schools apart from the denominational level. A board of directors varying in number from five to ten or more is selected by constituent members to administer the school program. The duties include, among other things, making teacher appointments, handling school finances, supervising buildings, and sponsoring public meetings of



promotional character. Typical organizational charts for the Reformed Churches and Concordia (Lutheran) appear in Appendix IV.

The organization for the private schools is much the same as the parental-society schools. Private schools have boards of directors, but the president of the board is usually an individual who is directly responsible for the administration of the school activities. In the newer schools, he is usually the founder and is in a position to exert personal authority if the occasion demands it. Great Commission School at Anderson, where this author taught for one year, is supervised by a man and his wife, Mr. and Mrs. Paul Bilheimer. The school operates independently of a denomination; the board of directors contains men, usually ministers, from many church denominations. The founder, Mr. Bilheimer, automatically is president of the board; when he dies, it has been agreed that the board will make selection of a new president to carry on the work of the school. Mr. Bilheimer assumes responsibility in administration and control; school appointments, maintenance, finances, and general supervision fall under his personal jurisdiction.

At Union Bible Seminary where the high school is an adjunct, Rev. William Smith is Superintendent and President of the Board. This is not a denominational school

since the Friends Society in 1943 sold the school property to Mr. Smith and his constituents. Rev. Smith has been in charge of the school since 1911 when at that time the Friends Society decided to discontinue operating a private elementary and high school. Rev. Smith took up the cudgel, however, opened up a seminary and kept the elementary and secondary school open as well, down to the present time. He carries on the administrative duties of making school appointments, overseeing the finances, and general school supervision.

Anathoth Christian School in Indianapolis, is another private school under the control and administration of its founder, Rev. E. P. Qualls, of Pilgrim Holiness background. Like the other leaders of independent schools, he is not responsible directly to any church or denomination.

The administration of Howe Military is carried on by an Episcopalian layman, Col. E. B. Bouton. The religious life of the school and the school board is, and has been since its founding in 1884 by Mrs. Howe, dominated by Episcopalian membership--not by the church directly, however. Col. Bouton does not administer the school affairs independently and apart from the board members but, as superintendent, he collaborates with the board and carries out its decisions.

Epworth Private near Jonesboro, was organized in 1928 by a group called Apostolic Friends, and under the leadership



of Mr. Charles Hiatt, the founder. A five-man board under the present leadership of Rev. Jessie Craig administers the school program.

By way of summary one finds that the administration is dominated by sectarian interests; leaders are usually professionally-trained and experienced. In some cases the leaders have obtained their experience in public schools. Lutherans, Adventists, and Reformed groups maintain clearing houses to give direction, advice, and uniformity of organization and administration. Some of the smaller and younger schools belong to a national organization called the National Association of Christian Schools which seeks to promote the Christian school movement. Ministers often lead in establishing schools but principals and teachers are properly licensed to carry on with the educational program.

#### Buildings and Physical Assets

Many of the schools use the church buildings to carry on their activities. This is especially true of the Adventists and Lutherans for the elementary grades. South Bend Christian, Anathoth, and Calvary Christian use the adjoining church facilities. Three schools use the facilities of a Bible College: Great Commission, Frankfort Pilgrim, and Union High. The remainder of

the schools have separate elementary and secondary buildings constructed of stone, brick, or frame materials. Below is a summary of buildings and other physical assets; appraisals were given by school officials:

1. Frankfort Pilgrim--Frankfort, Indiana

One boys' and one girls' dormitory  
One chapel building  
Four dwellings and several cottages  
Appraisal not given

2. Indiana Academy--Cicero, Indiana (Adventist)

Administration building  
One boys' and one girls' dormitory  
Laundry building  
Furniture factory building  
Dairy processing plant  
Auditorium and physical education building  
Nine brick and frame houses  
several small white cabins  
395 acres of farm land and several cattle  
Appraisal: \$550,000.00

3. Adventists elementary schools--see pp. 117-118

Twenty-three schools which are part of churches  
Four schools which are separate from churches  
Appraisals not given

4. Calvary Christian--Indianapolis (Pentecostal)

School building adjacent to church  
Appraisal: \$15,000.00

5. Lafayette Christian--Lafayette (Reformed)

Brick veneer school building  
One frame dwelling for principal  
Appraisal: \$100,000.00

6. Highland Christian--Highland, Indiana (Reformed)

One brick building  
Appraisal: \$130,000.00

7. De Motte Christian--De Motte, Indiana (Reformed)  
One building  
Appraisal: \$85,000.00
8. Bethany Christian--Goshen, Indiana (Mennonite)  
Eight acres  
Large brick and frame building  
One solidly constructed barn  
Appraisal: \$170,000.00
9. Concordia High--Ft. Wayne (Lutheran)  
Two acres  
Large brick building  
Appraisal: \$460,000.00
10. South Bend Christian (Assembly of God)  
School adjacent to church  
Appraisal: \$115,000.00
11. Clinton Christian--Goshen, Indiana (Mennonite)  
Cement tile building  
Appraisal not given
12. Amish (Old Order), see p. 52  
Four one-room frame buildings; not modern  
No appraisal
13. Anathoth College--Indianapolis; grade school  
School located in east end of church building  
No appraisal
14. Epworth Private--Jonesboro, Indiana (Apostolic Friends)  
One frame building  
Twenty acres  
Appraisal not given
15. Emmanuel Bible--Terre Haute (Assembly of God)  
School located in pastor's home  
No appraisal



16. Great Commission School--Anderson

Bible College  
One large administration building  
One boys' and one girls' wing connect to  
administration building  
Huge quonset hut for physical education and  
auditorium  
Apartments for about ten families  
Maintenance building  
Radio Station WCBC  
Twenty-one acres  
Appraisal not given

17. Union Bible Seminary--Union High School, West-  
field

One large brick administration building  
One brick dormitory  
Cottage dormitory for families  
Brick home for superintendent  
Appraisal not given

18. Howe Military School (Episcopal)--Howe, Indiana

Sixty acre campus  
Sixty acres not used, across from campus  
Administration building  
Dining Hall  
St. James Chapel  
Rectory  
Vicarage  
Howe Hall--recreation only  
Old Administration Building--used for storage  
Three new dormitories for high school cadets  
White Hall--dormitory for grade school, of-  
fices, gymnasium, dining room, etc.  
Blake Hall: auditorium  
Five residences; thirteen apartments for mar-  
ried personnel and six quarters for bache-  
lors  
Appraisal: \$2,500,000.00

Of those schools reporting appraised values, the  
sum is \$4,125,000.00; six schools did not report evalua-  
tions. Some of the campuses are very beautiful; Howe  
Military has an imposing array of stone, ivy-colored

buildings. The campus at Indiana Academy is quite impressive. The newest and perhaps the most modern equipped high school building is Concordia's at Ft. Wayne. The three Reformed Church schools are all brick and have the latest modern conveniences. Bethany High School is all on one floor; most of the labor was donated. The school at Westfield is perhaps the oldest, but even here, new brick additions are being constructed. Great Commission School got most of its material from the War Assets Administration, and much of the assembling of material was done by donated labor.

#### Tuition, fees, miscellaneous expenses

Means of financial support was perhaps the greatest dilemma of the academy movement, and today, the problem and solution remain acute. With the possible exception of Howe Military, no school is self-supporting but each relies on a combination of the following to clear deficits: tuition, free-will offerings, endowments, subsidies from families, donation of food surpluses from the government or interested patrons, required pupil work on the school grounds, and wills.

Tuition fees by far lead the way in paying operating costs though by no means do they pay all. Below is a compilation of charges which include tuition, registration, special fees, room and board, music fees, and miscellaneous



fees. Since only general information regarding costs for attendance is presented here, the reader must refer to Appendix I, II, and III, for a breakdown of all expenses in any one particular school.

TABLE 1  
TUITION, FEES, GENERAL EXPENSES

School	Elementary	High School
Anathoth College....	\$ 5.00 monthly	
Calvary Christian...	50.00 semester	
Great Commission:		
Boarding pupils...	3.00 weekly	\$ 248.00 sem.
Non-boarding.....		72.00 sem.
South Bend Christian	108.00 yearly	
Frankfort Pilgrim:		
Boarding pupils...		254.00 sem.
Non-boarding.....		94.00 sem.
Bethany Christian...		130.00 sem.
Union High School:		
Boarding pupils...	364.00 yearly	391.00 year
Non-boarding.....	2.00 weekly	2.50 week
Lafayette Christian.		
Reformed pupils...	60.00 yearly	
All others.....	200.00 yearly	
Highland Christian..		
Reformed pupils...	156.00 yearly	
All others.....	206.00 yearly	
De Motte Christian..	120.00 yearly	
Clinton Christian...	78.00 yearly	103.00 year
Indiana Academy.....		300.00 sem.
Adventists.....	8.00 monthly	
Concordia High:		
Lutherans.....		135.00 year
Non-Lutherans.....		240.00 year
Howe Military.....	2000.00 yearly	2000.00 year
Epworth Private.....	1.00 weekly	

Caution must be exercised in making comparative analyses. At Lafayette Christian, the Reformed Churches



voluntarily contribute \$1.75 weekly which, according to the principal, covers about one-half the costs involved for one pupil. At Highland Christian, regular monthly collections are made from two Christian Reformed Churches; also, a July 4 picnic is held on the school grounds each year to supplement tuition charges. De Motte Christian receives contributions from families also. At Calvary Christian, the Pentecostal congregation contributes about as much as the pupils. At Great Commission, boarding pupils must give at least six hours per week to any work that needs to be done around the school. The radio station WCBC is used by the founder to appeal for funds and sometimes food. At Union High, boarding pupils are asked to perform free one hour's work per day. Clinton Christian expects each patron to contribute in proportion to the number of pupils he has in school, and as the Lord has prospered the parent. At Indiana Academy pupils work in the furniture factory or the dairy processing plant for credit to be applied to individual accounts. Concordia High congregations subsidize the school in the amount of \$3.50 per communicant member. Other organizations such as the PTA, Student Council, and parents' clubs sponsor activities to raise funds. At Howe Military, the superintendent states that the school is self-supporting; no direct aid is ever received from the churches.

In general discounts from five to ten per cent are permitted if charges are paid in full in advance. Lower rates apply if more than one from the same family attends school. In some cases sons of ministers, missionaries, or others preparing for the ministry receive discounts. All schools provide for some type of installment payments, but in all schools, no academic credit is given until bills are paid, or arrangements must be made with the business manager for payment.

Most of the schools participate and share in some way in the state school lunch program. Only the Adventists refused to participate in the program because it was felt that a strict separation of church and state forbade it.

In addition to the foregoing explanations for the varying costs at these institutions, one should note under the caption, Teachers Salaries, that a wide range is expended for teachers' salaries; lower salaries contribute to lower costs. Efficiency in administration and experienced leadership should not be omitted as factors affecting costs.

In conclusion, any pupil who plans to attend a boarding school should be prepared to pay a yearly minimum of \$400.00, either in cash or services; non-boarding pupils should consider a minimum of \$200.00. Practically

all administrators whom this writer interviewed mentioned financial problems and the mounting costs which are necessary in order to exist. Only by sacrificial giving by interested families were the schools able to survive.

### Curricula

The most significant point regarding subject matter is the required Bible instruction, devotions, and/or chapel attendance throughout the school year. The state allows a year's credit for Bible Literature if the subject is taught by a licensed teacher. The manner in which the instruction is administered varies; in most instances the teacher is responsible. Devotions usually occur at the beginning of the day. Chapel periods are conducted by visiting ministers, missionaries, or school personnel and pupils. Revivals or periods of religious emphasis are held intermittently during the year.

In addition to the Bible courses, other subjects are those prescribed by the Office of the Indiana Superintendent. Textbooks usually are the same as those in surrounding public schools. However, a unique feature of these Christian schools is the approach to all subject matter: that God the Creator, and Christ the Savior, cannot exist apart from any subject. College preparatory and commercial courses are the most common. Home economics is taught at Bethany Christian, Great Commission,



Frankfort Pilgrim, and Concordia High; Vocational Agriculture is taught only Indiana Academy. Latin and French courses are common; at Howe Military four languages are electives: French, German, Spanish, and Latin.

Since Adventists are classified as non-combattants, Indiana Academy since World War II has maintained a compulsory Medical Cadet Corps to train its pupils for service in the medical units of the Army. Concordia requires two years of military training for all physically-fit pupils; four years may be taken. Each buys his own military uniform; weapons and military instructors are provided by the Army. Howe Military has the ROTC unit which offers the same military instruction as that given during the first two years at Indiana University. For several years Howe has been designated an "Honor Military School" by the War Department.

Generally, school administrators recognize the importance of thorough musical training; consequently, the pupils are encouraged to participate in musical activities. Mennonite schools forbid musical instruments. Great Commission considers Christian music second only to the ministry; talented musicians are used on radio programs. One of the Bethany High bulletins points with pride to the scholarship in music and the superior ratings in state choral contests held at Whiting, New Car-

lisle, and later Indianapolis. At Indiana Academy, membership in the Choralanas is by invitation only; programs are presented in the community churches. Each year a musical program is presented at Cicero, Indiana, by Adventists high school pupils from Illinois, Wisconsin, Michigan, and Indiana. At Concordia High, chorus, orchestra, and band are offered for credit at all grade levels. Howe Military places great emphasis on band instruction.

Sports contests and rivalry between schools if not forbidden are discouraged except at Howe and Concordia. These latter schools enter athletic contests in about all fields with public schools. In fact Howe pupils must select and participate in at least one organized sport in season. Other schools usually stress intramural games. Often, a big problem is the maintenance of an adequate physical recreational program that meets state requirements. Most of the grade schools have no gymnasiums; outdoor facilities exist only, such as swings, slides, and teeter-totters.

Another area in the curriculum that causes concern for the school administrator is the library. Accredited institutions must furnish new books each year and the costs can be staggering. Sometimes a properly licensed teacher in this field is difficult to find. In grade schools reference books, atlases, and encyclopedias are located in the classrooms.

Most of the schools have student councils. Concordia High lists fifteen clubs of all kinds that pupils may join; Howe has six. All schools list parties, outings, and intramurals; school dances are listed at two schools only--Howe and Concordia. School newspapers or yearbooks that pupils edit or publish are as follows:

TABLE 2  
NEWSPAPERS AND YEARBOOKS

School	Paper	Yearbook
Frankfort Pilgrim	Campus Echoes	The Pilgrim
Clinton Christian	The Mirror	The Echo
Indiana Academy	Student Echo	Golden Memories
Concordia High	Lu-Hi-Voice	Luminarian
Bethany Christian	Reflector	
Great Commission	Challenge	Crusader
South Bend Christian	Sunshine Press	

At Anathoth College the Calvary Correspondence Course, Baltimore, Maryland, is used throughout in the elementary department. This course, according to the principal, was recommended by the State Superintendent's Office. The Adventists, at their national headquarters in Washington, D. C., provide correspondence courses but in Indiana, at least, they are not used widely.

From the foregoing, summarizations can be given:

- (1) that religious instruction is compulsory in all schools,
- (2) that college preparatory and commercial



courses prevail, (3) that recreational facilities could be improved in the elementary schools, (4) that intramurals are most common, (5) that two schools have ROTC units, (6) that musical training is emphasized, (7) that extra-curricular activities are rather limited in scope. In Appendix IV are class schedules for Frankfort Pilgrim, Indiana Academy, and Bethany Christian.

#### Accreditation

The following high schools are accredited, or are seeking accreditation:

1. Great Commission Schools.
2. Concordia High School.
3. Frankfort Pilgrim High.
4. Indiana Academy.
5. Bethany Christian High.
6. Howe Military High.

Howe purports to be the oldest accredited parochial school in Indiana, having become a member of the North Central Association of Colleges and Secondary Schools in 1907. Union High at Westfield makes no attempt to meet state standards, nor does it desire accreditation.

Two requirements by the state that cause slow acceptance for accreditation are rigid requirements for good libraries and gymnasiums. The costs for maintaining both are high and almost prohibitive. Library and physical education teachers in church schools are at a premium.

A vast majority of the grade schools are not accredited nor do most seek the honor. The following are:

1. Calvary Christian
2. Howe Military
3. National Union--Reformed Churches

Lutherans and Adventists set their own requirements for teacher qualification and subject matter, though the requirements are essentially identical with the public schools. Three schools are affiliated and accredited with the National Association of Christian Schools, mentioned earlier:

1. South Bend Christian
2. Great Commission School
3. Anathoth College--elementary

According to officials in the Superintendent's Office, inspections are held periodically; no church school has ever been ordered closed though accreditation has been delayed until requirements were met. All schools today are required by law to submit annual reports to the Superintendent directly. As long as this is done, the officials are content to let the schools operate, whether or not they are accredited.

#### Teacher Qualifications and Salaries

In denominational schools, teachers are usually trained in denominational colleges; they must adhere to the doctrines taught by the particular church. In private

schools, restrictions as to one's denominational background and training are not so prevalent. Most of the secondary school teachers are college graduates and properly licensed by Indiana; at the elementary level, a vast number are not licensed.

The general rule is that teachers' salaries are considerably lower than those in public schools and as expected, a great source of irritation for administrators. The author did not press for salary information but a few volunteered these figures for the 1955-56 school term:

1. Seventh-Day Adventists: minimum and maximum salaries are set by the Indiana Conference; for men the range is from \$38.00 to \$68.00 per week; for women, \$35.00 to \$53.00 weekly.

2. Lafayette Christian: two years training, \$2500; three years training, \$2700; four years (AB Degree), \$3200; \$100.00 increments up to ten years.

3. Great Commission: from \$10.00 weekly to \$60.00 weekly.

4. De Motte Christian: twelve hours college, one year experience, \$2300; two and one-half years college, four years experience, \$2700; one year college, no experience, \$2300; three and one-half years college, five years experience, \$2800; AB Degree, three years experience, \$3600.

5. Anathoth College--elementary: from \$40.00 to \$75.00 each month; no reimbursement for the principal who volunteers.

6. Howe Military: from \$3200 to \$5600; for special services, up to \$6000. No scale.

7. Lutheran elementary: not less than \$2500; AB Degree, \$2800; MA Degree, \$3000; annual increments, \$60 to \$180; paid on twelve months basis only. Teachers are listed as ministers.



8. Epworth Private: no contracts, no set pay.

#### Teacher Retirement

Concordia High withholds four per cent of the salary and matches this with eight per cent for a total of twelve. Anyone withdrawing from the school system can withdraw only the amount contributed. The Reformed group pay fifty per cent of the premium for any teacher who is a member of its Teachers' Pension Plan. If the teacher withdraws or leaves the group after but three years of teaching, he or she may receive but one-half of the amount paid in. Adventists provide all retirement benefits, provided that one has taught for thirty years and is over sixty-five upon retirement. The elementary teachers for the Lutherans have four per cent deducted and churches supplement this with eight percent; this enables teachers to retire with a least \$100 per month. All other schools, to the author's knowledge, have no provisions for retirement other than that provided by the social security program.

#### Attire and Quarters

Generally speaking, this subject is not mentioned. Menonnites usually require teachers to wear the regulation garb, including the plain coat without lapel for men and the cape dress for women. Frankfort Pilgrim, Great

Commission, Union High, and the Adventists forbid the wearing of jewelry, and sheer material, or any clothing which exposes the body unduly.

The following schools provide quarters for the staff:

1. Great Commission--three apartments, one house
2. Howe Military--nineteen apartments, five residences
3. Frankfort Pilgrim--several apartments
4. Indiana Academy--nine houses, several apartments
5. Union High--several apartments

The type of quarters furnished depends upon the size of the teachers' families; the range is from one room apartments to single dwelling units. Meals are often furnished, especially if the salary is low.

### Enrollment

The secondary and elementary enrollments below are a recapitulation of all the schools in this study.

TABLE 3  
HIGH SCHOOL ENROLLMENT

	Missionary Bands	Union	Clinton	Howe	Epworth	Bethany	Adventists	Frankfort Pilgrim	Concordia	Great Commission	Totals
1955-6				205		185	140				
1954-5		13	16	171	8	123	165	80	471	40	1087



TABLE 3--Continued

	Missionary Bands	Union	Clinton	Howe	Epworth	Bethany	Adventists	Frankfort	Concordia	Great Comm.	Totals
1953-4	0	20	20	189	8	0	146	114	462	45	984
1952-3	7	0	0	181	0	0	137	87	440	50	902
1951-2	11	3	0	176	0	0	107	66	436	53	852
1950-1	13	3	0	153	0	0	114	70	420	32	805
1949-50	14	6	0	169	0	0	109	81	387	0	766
1948-9	6	13	0	191	0	0	114	100	370	0	794
1947-8	0	13	0	190	0	0	130	99	350	0	782
1946-7	0	17	0	183	0	0	124	106	315	0	745
1945-6	0	14	0	193	0	0	101	104	290	0	702
1944-5	0	10	0	186	0	0	117	0	263	0	576
1943-4	0	18	0	183	0	0	106	0	215	0	522
1942-3	0	9	0	180	0	0	105	0	205	0	499
1941-2	0	9	0	155	0	0	90	0	169	0	423
1940-1	0	13	0	133	0	0	103	0	180	0	429
1939-40	0	17	0	106	0	0	94	0	190	0	407
1938-9	0	19	0	107	0	0	94	0	196	0	416
1937-8	0	15	0	---	0	0	93	0	170	0	278
1936-7	0	15	0	---	0	0	97	0	189	0	301
1935-6	0	15	0	93	0	0	94	0	109	0	411
1934-5	0	13	0	81	0	0	85	0	78	0	257
1933-4	0	9	0	87	0	0	72	0	0	0	168
1932-3	0	14	0	102	0	0	48	0	0	0	164
1931-2	0	12	0	110	0	0	44	0	0	0	166
1930-1	0	15	0	163	0	0	61	0	0	0	239
1929-30	0	13	0	183	0	0	82	0	0	0	278
1928-9	0	17	0	160	0	0	56	0	0	0	233
1927-8	0	13	0	---	0	0	85	0	0	0	98
1926-7	0	18	0	155	0	0	112	0	0	0	285
1925-6	0	19	0	140	0	0	87	0	0	0	246
1924-5	0	20	0	---	0	0	88	0	0	0	108
1923-4	0	23	0	---	0	0	76	0	0	0	99
1922-3	0	22	0	---	0	0	79	0	0	0	101
1921-2	0	16	0	---	0	0	68	0	0	0	84
1920-1	0	15	0	---	0	0	64	0	0	0	79



TABLE 4

GRADE SCHOOL ENROLLMENT

	Epworth	Union	Great Commission	Clinton	Calvary	Anathoth	South Bend	Missionary Bands	Reformed	Adventists	Howe	Amish	Totals
1954-5	33	41	65	168	114	308	84		518	538	86	94	1771
1953-4	44		62	159	106	177	79		479	479	85	102	1612
1952-3	40	17	56		92		43		443	456	85	42	1274
1951-2	39	28	50	182	88		10	41	370	463	65		1336
1950-1	33	17		91	62			42	327	481	76		1129
1949-0	31	24			84			43	262	419	94		957
1948-9	34	26			84				241	363	85		833
1947-8	42	30			69				215	319	--		675
1946-7	39	30			59				160	257	93		638
1945-6	59	22							157	265			503
1944-5	53	17							160	357	90		677
1943-4	29	25							155	349	--		558
1942-3	53	12							15	316	85		481
1941-2	29	5							15	318			367
1940-1	30	13							15	318			376
1939-0	30	8							18				56
1938-9	23	9							9				41
1937-8	23								20				43
1936-7	30	7							11				48
1935-6	23	19							14				56
1934-5	26	22							19				67
1933-4	21	24							12				57
1932-3	22	16							12				50
1931-2	33	17							17				67
1930-1	--	20							17				37
1929-0	--	28							11				39
1928-9	--	32							14				46
1927-8	--	41							6				47

The highest enrollment for the high school for 1954-55 was 1087, with about one-half of that amount furnished by Concordia. Attendance ranges all the way from

about ten at Union High to about 470 at Concordia. The older and well established schools--Indiana Academy, Concordia, and Howe--have made consistent and appreciable gains; only Union whose history extends into the nineteenth century has failed to show any marked increases. However, Union operates in connection with the Bible Seminary which places emphasis on training for missionary pursuits, not secondary education. Since World War II, six new high schools were created and of this number only one (Missionary Bands) has capitulated. The average attendance for these six for 1954-55 was about forty-five. Even though the high school attendance has increased from 257 in 1935 to 1087 in 1954-55, the enrollment represents less than one per cent of the public school enrollment which was 193,952 for the same period.<sup>2</sup>

The total elementary school enrollment for all schools in this study for 1954-55 was 1771, exclusive of Lutherans, which was 12,400 according to the Statistical Yearbook of that denomination. Next to the Lutherans come the Adventists with an enrollment of 538, and Reformed churches with 518. Lutherans list over 100 schools and Adventists list twenty-seven. Enrollment figures range all the way from thirty at Anathoth; seven schools had

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<sup>2</sup>Division of Research Bulletin No. 13, Indiana Department of Public Instruction, May, 1956.

less than 100. The greatest activity appears to be since World War II when at least eight different grade schools, exclusive of Lutherans and Adventists, were created; only one has ceased to exist--Missionary Bands. The total enrollment for the newer schools for 1954-55 was 714, or an average of over 100 each. The total Protestant school enrollment for 1954-55 represents slightly more than two per cent of the public school enrollment which was 607,602 for the same period.<sup>3</sup>

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<sup>3</sup>Ibid., Table 14.



## CHAPTER IV

### CONCLUSION

The Society of Friends, Methodists, Baptists, Presbyterians, and other smaller denominations were active during the academy movement of the nineteenth century, especially in the three decades following 1840. The Friends were more active than any other denomination during this particular period. The Lutherans are the oldest Protestant group in Indiana with an unbroken and uninterrupted system of education. During the latter part of the century most of their elementary schools were established; by 1956 they listed over seventy in Indiana. Howe Military was established in 1884, and continues to the present under Episcopalian leadership. Union High at Westfield, formerly controlled by the Society of Friends, was established during the Civil War in connection with a Bible Seminary; this school continues to operate as an adjunct to an independent Bible College. Other schools flourished during the 1900's but most succumbed to public schools, especially after the supreme court ruled in favor of tax-supported schools. Dr. Albert Mock states that their failure was due in part to their success in popularizing education for everyone. By the turn of the century the academies had passed out of the

educational scheme as a distinct type of institution.

Other reasons why academies ceased to exist were: costs, lack of leadership, poor school organization and administration, and denominational rivalry.

During the twentieth century, the following denominations are active: Lutherans, Adventists with twenty-seven elementary and one high school; Reformed Churches with three grade schools; Mennonites with one high school, and one elementary and high school combined; Amish, Old Order has four or five grade schools; Pilgrim Holiness has one high school; Penecostal and Assembly of God have one grade school each; Apostolic Friends has one elementary school; Episcopalians have one high school and grade school; there is one independent Friends school; and one independent school with elementary and secondary grades.

Practically all schools exist to teach Bible and to indoctrinate according to the tenets of a particular denomination. The older-established schools do not exist as a protest against public schools though at first the public schools were looked upon as ungodly institutions. It is the philosophy of most of the churches in this study to maintain separate educational facilities. Most desire to place more emphasis on a positive spirituality than normally found in the public schools. All hold the Bible as the final authority and each school gives its own inter-



pretation for its fulfillment. Scripture is used by all to justify their positions and actions.

Today, professionally-trained administrators, principals, and teachers are employed to administer the educational program. Adventists are highly organized from the grass roots level to state and national levels. Their headquarters are maintained at Indianapolis to administer the school program in Indiana. The Lutherans have educational offices for its superintendent at Ft. Wayne. The Pilgrim Holiness school is operated by churches from Indiana, Kentucky, and Illinois. Bethany High School near Goshen, is sponsored by the Mennonites of the Indiana-Michigan Conference; the Clinton school, also near Goshen, is an independent Mennonite school. All the high schools but one are accredited or are in the process of being accredited. Only Union High at Westfield does not seek to be recognized. Howe Military was the first church school to receive accreditation in 1907. No church school has ever been closed by the inspector's office of the Department of Public Instruction. Three schools--South Bend Christian, Great Commission, and Anathoth--are affiliated with the National Association of Christian Schools, an organization at Chicago that seeks to promote the Christian school movement by publishing literature and giving leadership when requested to do so.



Commercial and college preparatory courses prevail. Most of the schools are strong in music and home economics. Howe offers four languages and ranks high in ROTC. Concordia High has a broad curricula and affords to pupils opportunities for leadership in many different clubs. Howe and Concordia are the only schools that participate in competitive sports with public schools. Only Indiana Academy offers vocational agriculture.

Tuition and miscellaneous fees defray most of the expenses though by no means all. Fees vary from \$1.00 weekly at Epworth Private School to \$2000.00 yearly at Howe Military. Costs are much higher in those schools with boarding privileges which can be obtained at Indiana Academy, Great Commission, Howe Military, and Frankfort Pilgrim. Expenses which are not borne by tuition and fees are defrayed by collections from congregations or special activities sponsored by parents' clubs or pupil projects.

One of the financial dilemmas of the academy movement was means of support; no present-day church school is self-supporting except Howe Military. Additional pupil services are demanded to help reduce overhead expenses. Without some type of subsidy, contributions, free-will offerings, donations, or endowments, no school could long exist. Only Indiana Academy (Adventist) refused to take any kind of government aid because of its interpretation

regarding the separation of church and state.

Licensed teachers must work for far less pay than public school teachers. The teacher is considered to be more of a missionary on the home front. Lutherans and Reformed churches provide a retirement plan; others provide nothing other than social security. Ample living quarters are usually provided and sometimes furnished for staff members.

Secondary Protestant schools have made appreciable gains consistently; the 1935 and 1955 figures respectively, are 257 and 1087, though the latter figure represents less than one per cent of the secondary public school enrollment of 193,952. The rate of increase for schools in this study for five year intervals in as follows:

TABLE 5  
HIGH SCHOOL ATTENDANCE  
AND RATE OF INCREASE

Year	Attendance	Rate of Increase
1935	257	--
1940	407	60%
1945	576	40%
1950	766	33%
1955	1087	42%

Elementary schools have been in existence for a much longer time than the secondary schools. The total enrollment including the Lutheran elementary schools is

slightly more than two per cent of the public school enrollment as of 1954-55. Attendance and rate of increase appear below:

TABLE 6  
ATTENDANCE AND RATE OF INCREASE  
ELEMENTARY SCHOOLS

Year	Attendance	Rate of Increase
1930	39	--
1939	41	--
1941	376	--
1945	677	80%
1950	957	40%
1955	1771	84%

Actually the three per cent enrollment of the Protestant schools in Indiana is small but enough to leaven the loaf. If the Catholic school enrollment is included, which, according to the Office of the Catholic Superintendent, is 92,832, then both Protestant and Catholic school enrollment in Indiana represents about thirteen per cent of 801,550, the public school enrollment as of 1954-55.

If other non-public schools were included, the percentages would be even higher. As stated at the outset, the statistics revealed that about twelve per cent of school enrollment were in non-public schools. Indiana not only follows the national trend but exceeds it, handily.



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## APPENDIX I

### Parent-Society Schools

1. Amish--Old Order
2. Clinton Christian School
3. Concordia Lutheran High School
4. National Union (Reformed Churches)



Amish Schools

1. Plainview Amish Parochial  
RFD #1, Middlebury Township  
(11 miles west of Goshen, Indiana)
2. Nappanee Amish  
Route #3 (Elkhart County  
Nappanee, Indiana)
3. Amish Private #1  
Route #4  
Portland, Indiana
4. Locke Township School  
Nappanee, Indiana
5. Weldy Township School  
Nappanee, Indiana
6. Bremen Amish  
Marshall County  
Bremen, Indiana

Brief histories of the above-named schools were obtained from personal interviews with the teacher of Plainview Amish, Mrs. Wilma M. Stutsman, and Mr. Bowers, teacher at Nappanee Amish. Except for Locke and Weldy schools, which are township schools where Amish attend, the above are private Amish one-room schools. They came into existence usually when public schools consolidated and the Amish pupils more and more became conspicuous because of attire. Since most of the communicant members are of Old Amish background, modern conveniences usually found in schools are lacking; electricity is forbidden--oil lamps are used instead.

Some of the beliefs include, (1) simplicity; (2) no ownership of cars, will ride in them however; (3) no

education beyond eighth grade level; (4) ownership of tractors without rubber tires; cannot be used for plowing; (5) no churches--worship in homes; (6) pacifism; (7) no electrical appliances.

The dress standards are rigidly maintained and enforced: the bonnet, prayer veil, and apron and dresses without buttons. Some of the boys part the hair, but in any event, it grows long and is trimmed around the edges.

Pupils usually start to school at the age of eight so that formal training will cease by the time they are sixteen and in the eighth grade. In some cases there is repetition of the eighth grade until the pupil reaches sixteen. Upon admittance to the first grade, the author was informed that many still spoke Pennsylvania Dutch only. Furnished textbooks are the state-adopted ones and in use in neighboring public schools. Any religious instruction is given by the teacher. Schools have reference books, atlases, and encyclopedias which pupils use most frequently. At the Plainview school, there is a jig-saw, sewing machine, and tools that boys use. Sometimes parents perform assignments with the children. Any and all songs are sung in unison, drawn out, and slurred beyond recognition. Musical notes and instruments are forbidden. Report cards contain Scriptural verses and the usual grades--A, B, C, D, and E. Transportation is by buses and

horse and buggy. The school term is for eight months; these schools are not accredited. The author was informed that the pupils are well-behaved, punctual, polite, and courteous. The homes from which the pupils come are meticulously clean.

All costs of operation are borne by the patrons according to means and ability to pay. Amish are known for sharing, not only educational costs, but other costs involving hardships, sicknesses, and relieving the distressed.

Teachers are not usually college graduates; as a matter of fact, Mrs. Stutsman--member of the Church of the Brethren--related that the teacher before her was not a high school graduate. This is understandable since education beyond the eighth grade level is discouraged.

Statistical data at the Department of Public Instruction show the following enrollments:

TABLE 7

Enrollment-Amish, Old Order

School	1952- 1953	1953- 1954	1954- 1955	1955- 1956	Total
Plainview Amish	--	49	46	49	144
Nappanee Amish	--	25	16	--	41
Amish Private #1	42	28	32	--	102

The author is grateful for information furnished by Mrs. Stutsman and Mr. Bowers in the interviews.



Clinton Christian Day School

The address of Clinton Christian is Route 1, Goshen, Indiana. The school is owned and operated by communicant members of the Old Mennonite, Amish Mennonite, Conservative Amish Mennonite, and Old Order Amish Mennonite Churches of Clinton and surrounding townships of Elkhart and La-grange counties. There are five members on the board of directors which is responsible for the management, maintenance, and promotion of the school. A religious welfare committee is concerned with all problems relating to the Christian atmosphere and standards of the school. It may request the board to act in any matter that it feels regarding Christian standards of objectives not specifically covered in the constitution.

During the summer of 1950 a cement block-tile school building was erected in Brother Henry Yoder's corn field and the school term was begun in October of the same year. The building has ample space for the home economics department, principal's office, seven classrooms, and a combination gymnasium-auditorium.

Communicant members hold some of the following doctrinal views: (1) simplicity, (2) baptism by pouring, (3) regeneration--new birth, Holy Spirit, Act 2:17, (4) Sanctification in terms of consecration and dedication, a progressive work, (5) no secret orders, and (6) practice of Christian pacifism.

It is the purpose of the school to provide a Christian atmosphere in which each pupil can grow and develop physically, mentally, and spiritually. To realize this worthy purpose certain rules and regulation have been formed and each is asked to conform cheerfully as unto the Lord. It is the aim of the school to impress upon the minds of its pupils the necessity to conform to Scriptural standards in all phases of life and conduct. True character-building education, according to the school leaders, develops in the pupil a sense of moral responsibility which leads to self-control by reason of principle above and beyond mere obedience to rules:

1. Speech: profanity, vulgarity, foolish talking and idle jesting are unscriptural and therefore condemned in Christian schools.

2. Social conduct: promotion and development of ideals and habits of courtesy which make for the best relationships. "Hands off" is the standard for boy-girl associations; specialized boy-girl friendships not condoned. Cleanliness is encouraged; gum chewing and boisterous talk is forbidden since they attract attention to oneself.

3. Devotional covering: the devotional covering shall be worn in school by all girls who are members of churches upholding this doctrine.

4. Dress: Dress and shirt materials should be nontransparent; body completely covered; sleeves not shorter than elbow length, modest necklines, length of dresses below the knees and elimination of tight form-fitting sweaters; legs covered with full length hose. Wearing of corsages, jewelry, whether expensive or cheap, ornamental pins, broaches, combs, or clothing whose chief purpose is the ornamentation of the wearer is forbidden. Faddish styles



of hairdressing and haircuts and other worldly fash-  
ions are contrary to the standards of the school.<sup>1</sup>

TABLE 8  
CLINTON CHRISTIAN ENROLLMENT

Year	1	2	3	4	5	6	7	8	9	10	Totals
1955-6											
1954-5	28	20	19	25	18	18	18	22	16		184
1953-4	19	19	28	21	17	14	18	23	13	7	179
1952-3											---
1951-2											182
1950-1											91

Any pupil may enroll in Clinton Christian if he promises to obey cheerfully the standards of the school. However, most of the applicants come from Mennonite homes in the vicinity. Boarding privileges are not maintained but rooms can be made available by helpful patrons who live nearby the school.

The school curriculum is designed to meet the standards of the State Board of Public Instruction insofar as possible and when there is no conflict with the teachings of the Word of God, which is the final authority. Daily Bible instruction and chapel attendance are required. Musical instruments or moving pictures cannot be used in the school. Subject matter, grades, and the school calendar are similar to other public schools in the area, except that the school term is for eight months.

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<sup>1</sup>Student Handbook, 1954-55.



Classes are organized along the usual patterns, such as president, vice-president, secretary-treasurer and reporter. Pupil activities are an important phase of Christian development and training; consequently opportunities for expression are provided:

1. The Echo: the school annual is published by pupils under the sponsorship of the principal.
2. The Mirror: the school newspaper published by the pupils, bi-weekly, under the sponsorship of a faculty member.
3. The school chorus is open to all pupils from the seventh grade up; each is given an opportunity to learn the rudiments of music by participation in group singing, as well as becoming acquainted with the great hymns of the church.
4. Crafts class is organized for the purpose of providing an opportunity for the pupils to give expression to their creative ability through craft projects; tools are provided by the school.
5. Class parties are limited to two each year; they should be well-planned in advance and supervised by a faculty member.

Clinton Christian operates on a voluntary contribution basis; each patron is expected to contribute in proportion to the number of pupils he has in school and as he has been prospered of the Lord and is able. A suggested cost of operation is given below:

TABLE 9

FEES-CLINTON CHRISTIAN

	Grade	High School
Tuition	\$75.00	\$100.00
Book rental fee	2.50	2.50
Science laboratory fee	.50	.50
Crafts class fee	.50	.50

In cases where persons desire to send children to school but have financial limitations, the board of directors may investigate and if it sees fit, may make substitutionary provisions for such families.

Teachers are selected from those who have a positive Christian testimony and who come from one of the member churches of the Mennonite faith. They must pass a doctrinal examination by the religious welfare committee and must recognize the Bible as the final and true authority. All teachers shall consistently wear the regulation garb, including the plain coat without lapel for men and the cape dress for women, and should be able to support these practices as a matter of personal conviction. Teachers must be interested in the Christian training of youth and dedicated in sacrificial service to God. Not only must they uphold the ideals of Christian virtue but they should seek to advance their training in the field of education in order to advance to the highest attainable quality of work.

The author visited the Goshen area and has corresponded with the principal, Mr. Norman D. Dauffman. He was very cooperative in supplying needed data for this report.

Concordia Lutheran High School

Concordia is located at 1715 Maumee Avenue, Ft. Wayne. The school was founded on the campus of Concordia College in 1935 by the Ft. Wayne Lutheran congregations and continued until 1952 as an adjunct of the College, with both institutions using the same facilities. Due to the consistent increase in enrollment, the Missouri Synod in 1947 advocated separation of the high school curriculum from that of the College and encouraged Lutherans in Ft. Wayne to erect its own building. To assist in this project, a lease of property--1.93 acres--was granted by the Synod to a newly formed organization, the Lutheran Association for Secondary Education, Inc. On this property a beautiful, three-story brick building containing eighteen classrooms was dedicated to the glory of God on September 7, 1952. Additional facilities needed for physical education, shop courses, assemblies, athletics, military training, cafeteria, and heating were made available on a rental basis from the College. Concordia College plans to move to a new location soon, after which these facilities will be made available to the high school.

The beautiful, modern high school building provides rooms as follows: (1) first floor--home economics room, art and mechanical drawing room, and five regular



classrooms; (2) second floor: principal's office, registrar and guidance office, and three classrooms; (3) third floor: athletic office, Luminarian--school annual--office, library, three rooms used by librarian and school newspaper, biology room, music room, and three classrooms.

Concordia is owned and operated by thirteen Lutheran congregations of the Missouri Synod. These congregations delegate the authority of conducting and directing the school to the Lutheran Association for Secondary Education. This Association is composed of 120 delegates from the congregations. Each of the thirteen member congregations is entitled to one delegate for every hundred communicant members within the respective congregations. More than 6,000 families, or nearly 13,000 communicant members comprise the supporting and owning constituency of the school. An organizational chart of the Association appears in Appendix IV. The present evaluation of the building and equipment is approximately \$460,000.00.

Tentative plans call for the construction of three additional classrooms to provide for the ever-increasing enrollment. About fifty-five per cent of Lutheran elementary pupils of the Ft. Wayne area enter the high school, according to words of the Principal, Mr. Herbert Birkman. Recently, a Patron Program was approved by all congrega-

tions to assist in balancing the operating budget and to provide for additional classroom space.

The following is taken from Concordia's pamphlet on high school philosophy and objectives:

Lutheran secondary education is designed to develop the total capabilities of the student in the light of the teachings of Holy Scripture. Its primary function is to nurture the faith and Christian life of the student by means of the Word of God. The atmosphere, instructional content and social relationships that obtain must be Christ-centered and lead the individual to a deeper knowledge and appreciation of his responsibilities and privileges as an American Christian citizen.

The method of instruction at Luther High School must be Christ-centered and pupil-adjusted. All instruction is conditioned by the basic belief that we labor and live to the glory of God and for the welfare of our fellowman, for Christ's sake . . .

The staff should be welded into a cooperative group motivated by the highest ideals of professional service. Awareness and understanding of the educational problems and continual professional growth on the part of each member of the staff are expected. Competency in subject matter fields, broad cultural background . . . alertness to current social trends are factors considered in making any additions to the faculty.

Concordia is opened to anyone who will agree to abide by the regulations of the school, though most of the pupils come from Lutheran families. The applicant is not required to make a Christian profession; parent or guardian must sign application blanks and accept all regulations of the school in behalf of the child, together with the obligation regarding payment of tuition and other fees, payable yearly, quarterly, monthly, or by the semester.



TABLE 10

ENROLLMENT-CONCORDIA HIGH

Year	Total	Year	Total
1954-55 . . . . .	471	1943-44 . . . . .	215
1953-54 . . . . .	462	1942-43 . . . . .	205
1952-53 . . . . .	440	1941-42 . . . . .	169
1951-52 . . . . .	436	1940-41 . . . . .	180
1950-51 . . . . .	420	1939-40 . . . . .	190
1949-50 . . . . .	387	1938-39 . . . . .	196
1948-49 . . . . .	370	1937-38 . . . . .	170
1947-48 . . . . .	350	1936-37 . . . . .	189
1946-47 . . . . .	315	1935-36 . . . . .	109
1945-46 . . . . .	290	1934-35 . . . . .	78
1944-45 . . . . .	263		

The projected enrollment for 1960, based on past increases, is 700.

Concordia receives no financial aid from synodical sources. In addition to the regular tuition, Association congregations subsidize the school in the amount of some \$3.50 per communicant, per year. Other organizations such as the PTA, Student Council, and Patrons Program sponsor activities to raise funds. General tuition fees are as follows:

1. Members of Association churches..\$135.00
2. Ministerial and teacher-training. 100.00
3. Non-members of Association..... 240.00
4. Guaranty deposit (paid only once) 5.00

A reduced rate is provided for ministerial and teacher-training pupils; however, if these pupils fail to enroll in college in their respective fields, they must pay full tuition charges. The second, third, etc., child



of the same family also are favored with reduced rates.

The school has been accredited since 1939. In the fall of 1950 the school received a first grade rating from the State Department of Education of Indiana. High school courses include the following: college preparatory--ministerial, college preparatory, commercial, and general. Religion must be taken during the entire time that each is enrolled; each day is opened with a ten minute devotional for all pupils. Chorus, orchestra, and band are offered for credit at all grade levels.

Two years of military training for all physically fit male pupils is required, and four years may be taken. Each buys his own military uniform and it must be worn four days of each week; on Friday, the regular dress is approved. Weapons are furnished by the Army, as well as the regular military instructor.

There are many opportunities for the student body to participate in educational and social activities which develop Christian character and leadership. The many clubs are listed below and the duties of most are self-explanatory:

- |                    |                               |
|--------------------|-------------------------------|
| 1. Booster         | 8. Rifle                      |
| 2. Science         | 9. Sharps and Flats           |
| 3. Speech          | 10. National Honor Society    |
| 4. GAA             | 11. Sock and Buskin Society-- |
| 5. Jr. Red Cross   | drama                         |
| 6. Future Teachers | 12. Parish Workers            |
| 7. Social Studies  | 13. Luminarian--yearbook      |

14. Lu-Hi-Voice, bi-monthly paper
15. Student Council

The latter club is made up of one from each of the first period classes; this is the student-governing body. In addition to its many and varied duties, each Wednesday after the early devotions, the Council takes collections for mission projects.

The athletic program is very comprehensive and is comparable to that of public schools. Games with public schools are scheduled in football, basketball, tennis, golf, and track.

An all-school carnival is sponsored each spring by the student Council to help raise funds for the school budget; all clubs participate. The PTA assists by sponsoring projects such as bake sales, bazaars, square dances, roller skating parties, and dinners.

Teachers are college graduates and most come from Lutheran colleges. Each makes contractual obligations with the Association and, according to the principal, Mr. Birkman, the salary would compare with the average of all public school teachers in Indiana. Each must provide for his living quarters. Of twenty-two teachers, only five are women. Four per cent of the salary is withheld for retirement and the Association matches this with eight per cent--a total of twelve. Anyone withdrawing from the Association may withdraw only the amount contributed.

The author visited with the Principal, Mr. Herbert F. Birkman, and toured the school building. The persistent increases in enrollment have been amazing; this is the largest high school in Indiana of any Protestant group. Concordia would compare favorably with about any public high school in this state.



National Union of Christian Schools

National Union is a union of Calvinistic schools in the United States and Canada, with headquarters at 865 Twenty-eighth Street, S.E., Grand Rapids, Michigan. This organization, of Reformed Church persuasion, functions primarily as a central agency or clearing house for local parental Christian school societies. Before 1900 Reformed Church congregations maintained parochial schools as a distinct part of the church program; since 1900, the Union has assumed this function previously retained by the church. National Union believes that all education of youth from Christian families should be given, not in public schools, but in Christian schools where subject matter can be Christ-centered. Scriptural authority for this view is as follows:

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. 6:6-7.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. 6:4.<sup>2</sup>

National Union recommends a plan of organization described below:

The Christian Home: the home is always basic for any structure of parental Christian school.

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<sup>2</sup>National Union of Christian School Pamphlet, 1951.

Local Christian School Society: this group is made up of Christian parents; this group has the final authority; it recognizes the authority of the state in matters regarding life, health, and safety of pupils, of curriculum standards; is not ecclesiastically bound but does recognize the spiritual, doctrinal authority of those churches whose doctrinal standards are basically the same as the school.

Board of Directors: a central deliberative body that functions through four committees in these areas: education, public relations, finance, and buildings.

Professional staff: principal (or superintendent) and school teachers.

Auxiliary organizations: a PTA or Mothers' Club or Ladies Aid. Duties consist of, (1) encouraging closer parental-teacher-pupil ties, (2) discussion of special home-school problems such as pupil behavior and pupil health, and (3) procurement of special equipment or supplies.

An organizational chart of the Parental Christian School appears in Appendix IV.

Among other things, the doctrinal views expressed by this group are identical with the Reformed Churches:

1. Calvinistic
2. Infallible Word of God as interpreted in the Reformed Confessional Standards
3. The Holy Spirit giving men a personal religious experience and makes this a condition of church membership.
4. Sound, evangelical doctrine as summarized in the Apostle's Creed.
5. Inspiration of Scriptures and Blood Atonement.

There are three Indiana Parental Christian Schools in Indiana which operate in cooperation with the aims and purposes of the National Union: De Motte Christian, Highland Christian, and Lafayette Christian Schools.



Lafayette Christian School

Lafayette Christian, 525 North 26th Street, Lafayette, Indiana, was organized in 1946 and began operation in September, 1950, as an elementary school. The local board controls and operates this school; Mr. Stuart Ellens is the principal. The school is brick-veneer and was constructed at an approximate cost of \$100,000.00. The campus includes a six and one-half acre plot. A separate frame, ranch-type house for the principal and his family is located northeast of the school. There are four classrooms, principal's office, lounge, supply room, and an outdoor basketball court; classrooms could accommodate 120 pupils. There are no dormitories; transportation for at least a third of the pupils is furnished by the school's two buses at no extra cost. At the present, future expansion plans call for a combination gymnasium-auditorium.

The purpose of the school is to provide the covenant youth of the community with such week-day instruction in the Word of God as will qualify them to function as Christians in society, church and state. Very few restrictions are laid down regarding manner of dress, jewelry, or habits. Most of the pupils come from Christian Reformed Churches, while some come from Reformed, Evangelical and Reformed, and Church of God. There are no admittance forms to be signed by parents who attend Reformed Churches; how-



ever, the acceptance of all other non-Reformed members is cleared through the action of the board of directors. After approval, pupils who will be six by October 15, can be admitted at the beginning of the school year.

TABLE 11  
ENROLLMENT-LAFAYETTE CHRISTIAN

Year	1	2	3	4	5	6	7	8	Totals
1955-6	15	14	15	16	13	11	12	12	108
1954-5	14	16	16	14	11	12	12	9	104
1953-4	17	19	14	14	13	12	10	9	108
1952-3	20	14	14	13	11	11	9	6	98
1951-2	15	11	11	12	10	8	6	-	73
1950-1	11	6	11	9	4	7	-	-	48

The course of instruction is very similar to that of public schools, except that courses are integrated with religious instruction. Each day is begun with a fifteen minute devotional period. Classes meet from 8:30 to 12:00 noon, and from 1:00 to 3:00, for nine months. All school supplies are furnished but each is held responsible in case of damage. Each classroom has its own library, reference books, encyclopedias, and maps. Since there is no gymnasium at present, an outdoor basketball court is accessible; inter-school games are scheduled and played on the courts of the public school gymnasiums. All pupils bring their own lunches, and milk is served under the provisions of the state school lunch program. Letter grades on the report cards are the usual A, B, C, and D.

Much of the support of Lafayette Christian originates with the Reformed Churches. About 50% of the expenses is sustained by \$1.75 weekly contributions from some 180 Christian Reformed Church families. Tuition for pupils of Reformed parents amounts to \$60 annually for one child and \$100 for two or more children. Tuition for non-Reformed pupils amounts to \$200 per child annually. A strong Ladies' Circle works at many projects and is able to contribute approximately \$5000 per year. Tuition is payable in advance, weekly, monthly, semi-annually, or annually.

A parent-teacher club has been formed and its purpose is to secure such united efforts from teachers and parents as will secure the highest advantages of a truly Christian education, spiritually, academically, culturally, socially, and physically for covenant children. The organization is independent but recognizes the over-all authority of the school board in all matters pertaining to the school and its program. The club meets not less than three times each school year. Membership consists of parents of pupils and the teachers. The benefits gained from this organization are largely social.

The school society has laid down many by-laws affecting teachers; some include:

1. Each must declare unconditional acceptance of fundamentals and purposes of the society; lead

Christian life, and may not be a member of any oath-bound secret society.

2. Each to have ten days sick leave each school year with full pay, five days allowed in case of death in immediate family without loss of pay.

3. The society pays fifty per cent of the premium for any teacher who is a member of the Teachers' Pension Plan. If a teacher withdraws or leaves the National Union after three years, he or she may receive but one half of an amount paid in by the teacher.

The society shall carry workmen's compensation on all school personnel.<sup>3</sup>

Each teacher makes contractual obligations regarding salary, physician's certification, doctrinal oath, and conditions for termination of contract. Salary schedules for teachers, usually trained at Calvin College, Grand Rapids, are as follows:

1. Two years training....	\$2500
2. Three years training..	2700
3. Four years (AB Degree)	3000
4. MA Degree.....	3200

An additional \$100 is allowed for each year of experience up to ten years; thereafter it is scaled downward.

The author visited Mr. Ellens, the Principal, and I am indebted to him for his contributions and assistance

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<sup>3</sup>By-Laws of the Lafayette Christian School Society.



Highland Christian School

Highland Christian is located on an eight acre plot at 3040 Ridge Road, Highland, Indiana. The eight-room brick building was constructed in 1951 at a cost of \$130,000.00 by the constituents of the First and Second Christian Reformed Churches of Highland. The new building contains an office, library, teachers' lounge, rest rooms and a supply room. From 1909 to 1917 a church building served as a school; in 1917 a four-room school on Highway Avenue was constructed and used until 1951.

The school is controlled by a nine-member board of trustees who must be in good standing in a Reformed Church. The constituency consists of all parents and guardians of children attending the school, and all persons above the age of eighteen years who support the institution by a yearly contribution of at least \$20.00, and agree with the fundamentals and purposes of the school society. In case the school is disbanded the property and/or money is to be donated to the Christian Reformed Churches of Highland.

Highland Christian was founded on Scripture as interpreted in the confessional standards of the Reformed Churches.<sup>4</sup> The purpose of the society is to train chil-

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<sup>4</sup>Article 1, Constitution of the Association for Christian Instruction.

dren, in cooperation with the parents, in such a way, that they, as fellow-workers with God, can perform their duties in this world, to the glory of God, to their own well being, and to the welfare of others.<sup>5</sup> Another reason for the existence of this school, according to Mr. John Vander Zee, Principal, was to battle against the spirit of this modern age that interprets all religions as so many rivulets, streams, that flow into the same sea where they mingle and mix into one vast universal religion.

About seventy-five per cent of the administrative costs is derived from tuition charges; the remainder comes from sundry collections and donations from representative Reformed Churches. Regular monthly collections come from the two Christian Reformed congregations in Highland. An annual July 4 picnic is held on the school grounds to raise money for current expenses. Tuition is \$156 per child, \$240 for two, and \$300 for three or more. In addition to the regular tuition \$50 is levied on those pupils who do not come from Reformed congregations. The school's constitution states that three months tuition is required as an enrollment fee for each pupil, payable prior to the time of enrollment;

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<sup>5</sup>Ibid., Article 2.

on the pupil's application form for admittance, a statement reads that tuition shall be paid one month in advance for a period of twelve months, the fiscal year beginning the first of July. Tuition charges for the kindergarten is \$90. Reformed Churches maintain a "poor" fund to help those who are unable to meet financial obligations. All books and supplies are furnished by the school society. The state reimburses the school for milk usage only.

The course of study is that prescribed by Indiana "save where this course conflicts with the fundamentals and purposes of the Society".<sup>6</sup> According to the school board members, Highland presents a God-centered educational pattern, committed to an unconditional and wholehearted proposition that all things are of God, through God, and unto God. Each class opens with a fifteen minute devotional period; in addition to the usual subjects, Bible is taught for one-half hour by the teachers. Each class gets one hour of music per week; a school band is available and a boys' choral group consists of pupils from the three upper grades. Each teacher is in charge of any art lessons given. The visual aid department consists of one movie projector, two slide projectors, and

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<sup>6</sup> Ibid., Article 21.



a film strip file. In addition to the central library room, each class has reference books. There is no inside gymnasium; playground equipment includes three sets of swings, slides, teeter-totters, and bars. The athletic program includes scheduled softball and track meets with other Christian schools.

In December, 1935, the school organized a parent-teacher club to give parents the opportunity to confer with the teachers regarding the progress of children. Open House, sponsored by the club, occurs during the second or third week in February. The club exists primarily to better public relations.

The application form for admittance to the school states that all pupils shall be children of believing parents in good standing with an evangelical church. The majority of the pupils come from either the First or the Second Christian Reformed Churches. A sprinkling of Lutherans, Baptists, and Presbyterians of Calvinistic background are also represented. Buses are hired to transport pupils in the outlying areas of Highland. A high school for the first two years existed for a short period in the early 1940's; since 1945, the Illiana Christian High School in Illinois has accommodated the Highland area.

Enrollment records are very inadequate; Mr. Vander Zee and I could only glean the following from the files:

[illegible]

The teachers must be of Reformed persuasion; they must declare their unconditional acceptance of the fundamentals and the purpose of the society, submit testimonials concerning their qualifications, lead a Christian life, and may not be a member of any oath-bound secret society.<sup>7</sup> Any teacher may be suspended by the board if there is non-conformity; teachers may appeal to the constituency if the controversy between the board and the teacher cannot be adjusted. Teachers are required to sign a contract each year. Presently, four of the teachers have AB Degrees, and five do not. Salaries are listed as follows:

1. One year of college.....\$2400
2. Two years of college..... 2550
3. Three years of college..... 2700
4. Four years of college..... 2850

With an AB Degree, the yearly increment is \$150; without it, \$90. Married men with dependents are given \$150 more. The only provision for teacher retirement is social security.

During the summer of 1956 the author visited and interviewed the principal, Mr. Vander Zee, at the Highland school. The work there, he stated, was progressing well. This school organization and program is similar to the Reformed Church schools at Lafayette and De Motte, Indiana, which receive administrative supervision from the National Union.

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<sup>7</sup>Ibid., Article 17.



De Motte Christian School

De Motte Christian, located in Jasper County, was incorporated in 1947, to operate a Christian school, and to be supervised by a nine-member board of directors from Reformed Churches. Members of the corporation have to be parents or guardians of children attending the school, and all persons above eighteen years of age who regularly support the school with yearly contributions of at least ten dollars, and who agree with the fundamentals and purposes of the school. Among other things the purpose of the school is to establish, maintain and conduct a school of Christian education that is approved by the Department of Public Instruction. The school building is 130' x 72' consisting of six classrooms and constructed at a cost of \$85,000.

This school, like Lafayette and Highland Christian, is associated with the National Union of Christian schools. De Motte has its own by-laws and constitution but the organization program is patterned along lines of the other two Reformed Church schools.

The school is supported by contributions, endowments, and tuition fees. The annual tuition fee is \$120 per child; the fourth, fifth, etc., child from the same family is admitted free. The school day starts at 8:45 and closes at 3:30. Subjects include reading, penmanship,

arithmetic, history, geography, English grammar, literature, civics, art, workshop, and Bible. The length of the school term is 180 days, the same as public schools in Jasper county.

TABLE 13  
ENROLLMENT-DE MOTTE CHRISTIAN

Year	1	2	3	4	5	6	7	8	9	Total
1955-6	16	22	21	18	14	13	18	15		137
1954-5	23	21	17	12	13	17	15	15		132
1953-4	21	15	13	11	17	14	15	6		112
1952-3	15	10	9	17	13	14	6	7	5	96
1951-2	14	11	17	13	17	8	8	7		95
1950-1	11	20	14	17	10	9	8	7		96
1949-0	20	11	15	11	7	7	7	6		84
1948-9	9	15	7	9	10	7	5	4		66
1947-8	13	6	8	8		6	5	4		50

The above enrollment figures were obtained from the principal, Mr. Dick Jolink.

The salary schedule is as follows:

1. Twelve hours college credit, 1 year exp..... \$2300
2. Two and one-half years college credit ,  
four years experience..... 2700
3. One year college, no experience..... 2300
4. Three and one-half years college credit,  
five years experience..... 2800
5. AB Degree, three years experience..... 3600

The writer has corresponded with the principal, Mr. Jolink and he aided tremendously with data contained herein.

## APPENDIX II

### Parochial Schools

1. Bethany High School
2. Calvary Christian Grade School
3. Emmanuel Bible School
4. Frankfort Pilgrim High School
5. Howe Military School
6. Seventh Day Adventists--Indiana Academy
7. South Bend Christian Grade School



Bethany High School

The Indiana-Michigan Mennonite Conference owns and operates Bethany, located on State Highway 15, one mile south of the City of Goshen, at the edge of the village of Waterford, on a tract of approximately eight acres. Bethany was established June, 1953, but school enrollment began September, 1954. A new, fully modern school building, erected during the summer of 1954, furnishes seven commodious classrooms and a principal's office as well as an auditorium-gymnasium, 64' x 90'. A home economics room, 24' x 42', provides for four unit kitchens and appropriate laboratory space. All rooms are on one floor, without basement; heating is by the latest type gas unit heaters. A solidly constructed barn, 40' x 82', has been remodeled into an agriculture shop building. Two full-size playing fields are available. Already, an expansion program calls for additional classrooms to accommodate the anticipated increased enrollments. The estimated value of the land is \$8,500; buildings, over \$140,000; and equipment, about \$20,000. The board of directors of the Mennonite Conference supervises the high school affairs.

Quotations from the constitution give the school's purpose as follows:

It shall be the duty of the board to administer a high school which will assist parents and church in the sacred obligation of teaching and training their children, which will deepen understanding of and appreciation for the Word of God, which will inspire commitment and loyalty to Christ, and which will promote appreciation for and loyalty to the doctrines of the Word and the practices of the Mennonite Church.

To provide a thoroughly Christian education which will prepare youth to make worthy contributions to the cause of Christ in the home, in the church, and in the community, and help to prepare them for service vocations consistent with the Word of God and the practices of the Mennonite Church.<sup>1</sup>

Some of the general regulations include the following:

1. Each pupil is expected to conform cheerfully to the regulations that pertain to the educational, social, and spiritual life of the school.
2. All pupils are required to attend chapel each day.
3. The use of tobacco, intoxicants, profanity and malicious and unbecoming conduct will not be tolerated.
4. Girls required to wear the devotional covering in all chapel services, other religious services, and Bible classes.
5. The wearing of lip stick and painting of nails is forbidden on school grounds.
6. Boys shall wear trousers or trouser trunks and shirts when playing basketball; girls shall wear athletic uniforms with skirts in all athletic events.

Bethany is opened to anyone desiring an education in a Christian atmosphere. However, most of the applicants come from the Mennonite or Amish congregations. Application blanks for admission ask that each agree to

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<sup>1</sup> Bethany Christian High School Catalogue, May, 1955, p. 5.

abide by the regulations and the spirit of the school. There are no boarding privileges but parents in Goshen or vicinity provide rooming facilities for those who live several miles from school. Most of the pupils live in or near Goshen, though the states of Illinois, Michigan, Ohio, and Minnesota are represented.

Attendance according to the files is:

	<u>1955-6</u>	<u>1954-5</u>
Freshmen.....	Figures	33
Sophomores.....	not	27
Juniors.....	available	40
Seniors.....		<u>23</u>
Totals.....	<u>185</u>	<u>123</u>

The school calendar and curriculum follows the same pattern as that established in other public schools. The subject matter is divided into twelve groups, namely, (1) English, (2) Mathematics, (3) Social Science, (4) Science, (5) Foreign Language--Latin, German, Spanish, (6) Commerce, (7) Agriculture, (8) Homemaking, (9) Bible, (10) Music, (11) Art, and (12) Physical Education. Pupils are classified in one of four curricula according to their choices: academic, homemaking, agriculture, and commercial. Each is required to take one semester of Bible each year; during the junior year Christian education is required, and during the senior year, Church History which includes Mennonite History, one half-credit semester. Classes begin at 8:10 and end at 3:30; a class schedule



appears in Appendix IV. Transportation is to be provided by the parents or pupils though provision is made in case the pupil is unable to find suitable transportation.

The grading system is as follows: A--Excellent, B--Above Average, C--Average, D--Below Average, S--Satisfactory, F--Failure, I--Incomplete, and W--Withdrawal. Grades are issued at the end of each six weeks grading period. It is the purpose of the school to maintain a high scholastic standard. Pupils are expected to spend at least one hour in preparation outside the school day. One of the school bulletins points with pride to the scholarship in music and the superior ratings in state choral contests held at Whiting, New Carlisle, and later Indianapolis.<sup>2</sup> In the regional Spanish contests, pupils from Bethany received recognition for their excellent performance.

Expenses, tuition are listed below:

1. Tuition (per semester).....	\$115.00
2. Late registration.....	1.00
3. Late payment.....	5.00
4. Book rental fee.....	9.00

When more than one pupil of the same family is in attendance, a discount of \$50 on tuition for the second and third child is permissible. All accounts are payable

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<sup>2</sup>Bethany Bulletin No. 2, June, 1955, p. 2.

in advance at the beginning of each semester. Diplomas or transcripts of credit are not granted until satisfactory arrangements have been made for settlement of all bills.

Extracurricular activities are thoroughly Christian and are arranged to develop pupils physically, socially, and spiritually. All are urged to participate in the school chorus and ensemble, for spiritual enrichment and development of musical talents. Social festivities include picnics, field trips, outings, and class meetings. Intramural sports, such as touch football, basketball, track, badminton, volleyball, and horseshoes, are activities in which each may engage. A school paper, Bethany Reflector, and school annual are published by the pupils under faculty sponsorship.

Bethany purposes to accomplish its goals by the employment of able, Christian teachers who, "in addition to having the necessary professional qualifications, shall be members of the Mennonite Church, who are in full harmony with the doctrines of the Word and the practices of the Indiana-Michigan Conference, who evidence a strong spiritual life and evangelistic spirit, and who are prepared to teach."<sup>3</sup> The principal, Mr. John Steiner, B.S.,

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<sup>3</sup>Catalogue, op. cit., p. 23.

M.Ed., and the teaching staff are college graduates and properly licensed; most of the staff have graduated from Goshen College, and all provide their own living quarters.

The author corresponded with Mr. Steiner and also visited his offices and toured the school premises. He gave much assistance, made insertions or corrections, spoke freely and sympathetically about a revitalized Christian school movement. Though Goshen College, a Mennonite institution, does not look with favor on the high school movement, he was thoroughly convinced that Bethany had a distinct role in educating pupils. Mr. Steiner has written that the school was experiencing a real revival; sometimes the pupils gathered during the noon hour for prayer and praise. The school is fully accredited by the Department of Public Instruction.



Calvary Christian School

Calvary Christian, an adjunct of Calvary Tabernacle--Pentecostal--is located at 902 Fletcher Avenue, Indianapolis. The school began operation on September 9, 1946, as a state-accredited elementary school under the direction of the founder and pastor, Rev. R. G. Hoekstra, and Mr. Dwane Ripley, principal. The cost of the school building was approximately \$15,000. Facilities include classrooms, a woodwork shop and crafts room, printing department, offices, and a cafeteria for hot lunches. The school has a capacity for about 100 pupils; present expansion plans call for three more rooms and perhaps rooms for a high school.

Calvary is opened to all denominations but members of the Pentecostal faith are in the majority. Some of the beliefs are:

1. Recognition of the One True God in Jesus, the Son, born of the Virgin Mary.
2. Creation of man and his fall in the Garden of Eden.
3. Water baptism by immersion in the name of the Lord Jesus Christ.
4. Baptism of the Holy Spirit, speaking with other tongues.
5. Divine healing, foot-washing, and holiness.

The church disapproves of school pupils attending shows, dances, dancing classes, theaters, engaging in school activities against their religious scruples, and wearing gymnasium clothes which expose the body.

Parents or guardians are asked to sign a personal outward holiness form when pupils enroll in the school. Habits of cleanliness and personal holiness are stressed. Standards that pupils are expected to uphold include:

1. No wearing of rings, gold and superfluous jewelry.
2. Girls not to cut or trim hair in any way.
3. Permanents of hair forbidden.
4. Dress shall be modest.

Calvary calls its teaching a Christ-centered education that links religion to every day living. The founder related that Protestantism in general was notorious for not providing religious instruction. A special reading course in Bible stories and the making of posters with sacred themes are a part of the spiritual training of each pupil.

The secular part of the curriculum is conducted in accordance with state requirements. Most of the textbooks are the ones used in Marion County. They are rented at \$5.00 per year for the first child in a family and \$3.50 for the second child.

An enrollment fee of \$10 per pupil per year is charged as well as tuition fees of \$5 per month for the first child in a family--\$3.50 for the second. Children who wish to enroll but are unable to do so because of finances may enter school on faith alone; a lack of funds prohibits no child. On the average about \$50 is received from each pupil per semester; in addition a supplementary amount for each pupil is received from the church people.

Not everyone who applies for admittance is accepted because of the attitudes of parents and/or pupils, disciplinary risks, poor mental caliber, and various other reasons.

The school maintains two school buses which operate in Indianapolis for the transportation of pupils. School opens at 8:30 with devotions conducted by the teachers in each classroom; scriptural memory texts are given, hymns are sung, and sometimes the Lord's prayer is said collectively. Each teacher is responsible for religious instruction during this period. Some of the pupils are wonderfully blest and filled with the Holy Spirit during the devotional period, according to the principal, Mr. Combs. There is one school assembly held each week in the church auditorium; pupils participate by singing, testifying, and taking missionary offerings.

A playground for the pupils is maintained in the rear of the school grounds; swings and teeter-totters are available, but no gymnasium. Quarters for the caretakers of the church and school premises, and the teachers' living quarters adjoin the school property. Each of the classrooms meets state requirements; there is one for grade one, one for grades two and three, one for grades four and five, one for grades six and seven, and one room for grade eight. Rest rooms are located in the church



proper. There is no central library as each room has its own set of books, a total of 530.

Mr. Combs, the principal, checked the registration books with me for the following information:

TABLE 14  
ENROLLMENT-CALVARY CHRISTIAN

Year	1	2	3	4	5	6	7	8	Total
1954-5	20	19	13	18	13	8	14	9	114
1953-4	19	14	14	16	13	13	8	9	106
1952-3	18	10	17	11	12	7	10	7	92
1951-2	16	16	15	15	6	8	7	5	88
1950-1			19	8	10	8	7	5	62
1949-0	16	19	8	8	14	9	10	7	84
1948-9	20	6	10	14	7	9	6	12	84
1947-8	6	13	7	9	12	8	8	6	69
1946-7	13	4	8	7	9	9	9	0	59

The report cards contain the usual A, B, C, D, and F letter grades, with check marks entered under columns entitled "Work Habits", "Social Habits", and "Spiritual attributes". Scriptural verses abound on the cards.

A parent-teacher organization has been meeting for approximately five years. This spiritual group assembles monthly to plan for Christmas programs, musical festivals, or to help in any way to enable the school to function properly. The library project which this group sponsored was a great addition to the school.

There are no teacher contracts such as exist in the public schools. Remuneration depends on school en-

rollment, free-will offerings, and the general needs of the teachers. Housing is provided and meals at noontime are free. Salaries would be equivalent to about one-half the amount that would be received by other public school teachers, according to the principal. A school nurse from Indianapolis makes regular visits to the school.

Eight school board members, chiefly businessmen, meet monthly to help determine school policies. The local pastor and school principal are members of the board automatically.

The author visited the principal, Mr. Chester Combs, at the school and found him to be most cooperative and enthusiastic about the work. Before joining the staff at Calvary, Mr. Combs taught for twenty-two years in the Marion County public schools.

Emmanuel Bible School

Emmanuel is located at 1448 South 11 $\frac{1}{2}$  Street, Terre Haute. The school is held in the home of the pastor, Rev. Keith L. Tompkins, Pentecostal. The records at the Office of the State Superintendent reveal that it has existed since 1952. Attendance since then, as revealed by annual statistical reports, is:

TABLE 15  
ENROLLMENT-EMMANUEL BIBLE

Year	1	2	3	4	5	6	7	8	Total
1955-6									4
1954-5	0	1	1	1	0	1	0	1	5
1953-4	1	2	0	0	1	0	1	0	5
1952-3	1	1	0	1	0	1	0	0	4

The writer visited the school but was unable to locate the pastor. However, the next-door neighbor volunteered information about the school's existence. He told about dissensions in the Pentecostal congregation and that Rev. A. T. Loughmiller started the school in 1952, but has since left. Rev. Tompkins and his wife came to the community and now operate the school with its low enrollment.

The school is located in a poor settlement; I was unable to see what kind of equipment was on the inside of the pastor's home. Nothing could be obtained about his qualifications for teaching.



Frankfort Pilgrim High School

Frankfort Pilgrim, an adjunct of Frankfort Pilgrim Bible College, is located at 1050 South Fifth Street, Frankfort. The school affiliates itself with the Pilgrim Holiness Churches of the Central District--Indiana, Kentucky, and Illinois. The Bible College opened in September, 1927, while the high school began in September, 1945. Rev. R. K. Storey is the President while Mr. Floyd B. Dunn is the principal.

Like other church schools, the Bible College and high school use and have access to the same building facilities. The administration building, a new structure of brick veneer, has two stories, seven classrooms, and a workshop in the basement. A splendid and spacious, well-lighted library is situated on the second floor.

The women's dormitory, which is a two-story brick veneer building, furnishes accommodations for eighty-four girls and the Dean's office. The two-story men's dormitory can accommodate 120 pupils; this building contains a reception room and the Dean of Men's office. There is a chapel building which houses the kitchen and dining room in the basement. The school also owns four dwellings in addition to several cottages on the campus which are used by teachers, pupils, and school employees. An expansion program calls for the erection of a shop build-

ing where industrial arts can be taught; a music hall is presently under construction and will be completed soon. No provision is being made to accommodate elementary pupils.

A statement of the Pilgrim Holiness Church doctrine appears below:

1. Divine inspiration of Holy Scriptures.
2. The Holy Trinity.
3. Incarnation of Jesus Christ and Virgin Birth.
4. Man sinned and fell from a holy state.
5. Deity and Vicarious Atonement of Christ.
6. Death, Resurrection and Second Coming of Christ.
7. Regeneration and sanctification and man's final glorification and redemption.<sup>4</sup>

Each candidate fills out the application for admission, to be signed by parents or guardians. The forms calls for information regarding church membership, date of becoming a Christian, occupation. Each admittance form must be accompanied with a physician's examination certificate. Most of the applicants come from the Pilgrim Holiness Churches though many from Nazarene, Free Methodist, Wesleyan Methodist, Baptist, Friends, churches are represented from year to year. The school could accommodate an enrollment of about 150 pupils.

Some of the school's objectives are enumerated below:

1. To prepare pupils for advanced training in

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<sup>4</sup>Frankfort Pilgrim College Catalogue, 1954-55, p. 11.

colleges and universities.

2. To present a means whereby all parents and guardians may give their children a guarded Christian education which is so urgently needed by young people passing through the difficult and dangerous period of adolescence.

3. To place a major emphasis on a positive spirituality and a deep piety.

4. To see that pupils attain such spiritual and intellectual growth so that they will have an excellent chance for success in further training or in meeting the issues of life.<sup>5</sup>

Some of the special rules and regulations regarding school standards and social life are:

1. Tobacco and liquor prohibited.
2. Respect the rights and privileges of fellow pupils.
3. Theater attendance forbidden.
4. Long sleeves, skirts long and full enough to cover knees well when standing or sitting; exposure of body prohibited; ornamental jewelry such as bracelets, rings, ear bobs, worldly hair dress forbidden.
5. A proper and wholesome social life to be encouraged and supervised.

The school is fully accredited by the Department of Public Instruction. The course of instruction is similar to other public schools, except that Biblical Literature is required of all pupils. The two curricula include the usual college preparatory course and the commercial course. Classes begin at 7:40; all class periods open with prayers or devotions. Daily chapel attendance is

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<sup>5</sup>Ibid., p. 40.



compulsory as well as attendance at the all-school prayer meeting one evening each week unless arrangements are made with the administration. Debating appears as one of the English subjects and credit is given for an understanding and practice of parliamentary regulations and for facility in thinking clearly and speaking effectively in public. A class schedule for the school appears in Appendix IV.

Letter grades are A--Excellent, B--Good, C--Average, D--Passing, E--Condition, and F--Failure. A system of merits and demerits is imposed but the plan is not successful, according to the principal, Mr. Dunn. Various infractions of rules bring a certain number of demerits according to the gravity of the infractions. Upon receiving as many as fifty, a pupil may be expelled. In many cases the pupils pay no attention until the number of demerits approach the dead line.

Well balanced meals are served in the dining hall at a cost of \$70 per semester. Surplus government food is received as well as remuneration for each meal when milk is served.

Tuition and fees, which must be paid before registration is complete, are as follows, by semester:

1. Board.....	\$140.00
2. Room.....	25.00
3. Tuition--boarding pupils.....	45.00
4. Tuition--non-boarding pupils..	50.00

5. Registration.....	\$ 8.00
6. Laboratory fee.....	1.00
7. Shop fee.....	2.00
8. Home economics fee.....	2.00
9. Typewriter rental.....	5.00
10. Student publication fee.....	4.00
11. Library fee.....	1.00
12. Art fee.....	2.00
13. Medical fee.....	1.00
14. Late registration.....	6.00
15. Graduation fee.....	11.00
16. Piano, per lesson.....	1.10
17. Voice and instrument.....	25.00
18. Piano rental.....	5.00
19. Chorus and band fees.....	1.00

A five per cent discount is permitted for the payment of cash in full at the time of registration. No pupils are required to donate free labor; a straight \$.50 hourly wage is given for work done about the campus.

The registration and class books reveal the following information:

TABLE 16  
ENROLLMENT-FRANKFORT PILGRIM

Year	9	10	11	12	Total
1954-55	15	20	23	22	80
1953-54	20	32	31	31	114
1952-53	20	24	22	21	87
1951-52	16	13	15	22	66
1950-51	14	15	21	20	70
1949-50	12	31	17	21	81
1948-49	35	19	25	20	100
1947-48	16	29	23	30	99
1946-47	22	28	28	28	106
1945-46	34	33	20	17	104

A student council of eleven members is made up of faculty advisors and pupils, recommended by the facul-

ty, but voted on by the entire student body. Matters pertaining to rights, privileges, and the betterment of the campus are discussed. Each of the high school classes elects school officers and organize prayer meetings and business meetings which prove helpful in building student fellowship. The school debating society has proved very beneficial "for the culture of the social graces and the courtesies that should obtain among Christian gentlemen and ladies in group association."<sup>6</sup>

In addition to the organizations mentioned, the school publishes a monthly periodical paper, Campus Echoes, and the annual yearbook, The Pilgrim.

All the teachers are properly licensed. The pay is considerably lower than the remuneration in public schools. No retirement system is provided other than social security.

The author visited the principal, Mr. Dunn, at his office on the campus in Frankfort. He made available all the records which I requested.

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<sup>6</sup>Ibid., p. 18.



Howe Military School

Howe Military is located on a sixty acre campus on Highway 9, just outside Of Howe, Indiana, La Grange County. It was founded in 1884 by the Episcopal Church as a result of a liberal bequest from John Badlam Howe for the purpose of providing Christian education for youth. Funds were also furnished by Mrs. John Howe, his wife, and James Howe, his brother. Control of the school is exercised by a fifteen member board of directors, presided over by an Episcopal Bishop. Two-thirds of the members must be of Episcopal persuasion or Howe alumni.

The following ivy-colored buildings, appraised at \$2,500,000 by the superintendent of the school, are listed below:

1. Administration Building: for business and administrative offices.
2. Dining Hall, with a seating capacity of 400; attached is the gymnasium, swimming pool, classrooms, office, modern rifle range; used also for social events.
3. St. James Chapel of old English style architecture; beautiful interior, canopied stalls, panels, lecterns, and faldstools of quartered oak; white marble altar, a Mothers' Chapel and crypt chapel located under the sanctuary.
4. Rectory, the residence of the superintendent.
5. Vicarage, home of school Chaplain; this was the original building that housed the entire school in 1884.
6. Three new dormitories to quarter 225 cadets; funds for construction was a bequest of \$500,000.
7. White Hall, to house 100 grade school pupils;

- contains offices, club room, library, dining room, kitchen, storage facilities.
8. Adjacent to White Hall is a fire-proof dormitory that contains a gymnasium, laundry room, social rooms, and storage space.
  9. Blake Hall, attached to Howe Hall; houses the auditorium and provides additional space for the school personnel.
  10. Old Administration Building, used for storage.
  11. Howe Hall, used solely for recreation.
  12. Sixty acres across the highway from the campus grounds is not used by the school.
  13. Quarters for teachers.

Howe's primary purpose is to give students a sound preparation for life. The Episcopal Church seeks to promote "sound learning and the Christian education of American youth . . . and a clean mind in a sound body."<sup>7</sup> Military training was implanted at the school as an integral part of each cadet's training, to nurture habits of self-discipline, neatness, clear and logical thinking, the ability to be directed as well as to direct, a respect for constituted authority, courtesy, poise of body and mind, and all other virtues that help develop one physically, mentally, socially, and spiritually.

The institution is self-supporting, receiving no direct aid of any kind from the church; gifts are received from time to time from alumni, interested persons, and clubs. Tuition charges and other special fees are:

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<sup>7</sup>Howe Military School Annual Catalog, No. 72, p. 2.

	Grade School	High School
1. Tuition, including room and board.	\$1400	\$1400
2. Uniforms and equipment.....	375	375
3. Incidentals--estimated expenses such as postage, allowances.....	250	250
4. Entrance fee.....	10	10
5. Dry cleaning.....	60	60
6. Graduation fee.....	10	10
7. Laboratory fee.....	5	5
8. Dancing lessons--optional.....	10	10
9. Music lessons--optional.....	50	50
10. Speech and typing--per semester...	--	5
11. Riding--twenty weeks.....	40	40
12. Driver training fee.....	--	10
13. Textbooks and supplies.....	--	--
Total costs.....	<u>\$2210</u>	<u>\$2225</u>

The charges for tuition are due and payable upon entrance and other charges are payable monthly as billed. A five per cent discount is permitted if two from the same family attend. Deferred payments may be arranged with the business manager; no school credit is given until accounts are paid. A few working positions are available and worthwhile and needy pupils can earn \$200. A scholarship fund of \$6000 has been designated yearly for sons of the clergy and pupils who are talented and needy.

Howe is a member of the North Central Association. The Howe Chapter of the Cum Laude Society, a national honorary academic society, was chartered in 1910 and is seventh on the roll of Chapters. The curriculum is designed to meet the entrance requirements of the best colleges and universities throughout the United States. The



requirements and electives for graduation are:

<u>Requirements</u>	<u>Electives</u>
1. Four years English	1. Four years Science and Mathematics
2. Two years Mathematics	2. Four years Languages: German, French, Spanish, Latin
3. Two years Science	3. Four years History
4. Two years History	
5. Two years Languages	
6. Sacred Studies	
7. ROTC	

Vocational subjects include typing, business law, mechanical drawing, and driver training, though no credit is given for the latter. A final average of "B" must be earned in any subject that is to be certified for college entrance; a passing grade is "D". Examinations are prepared and graded by an outside educational bureau.

A unique feature of the curriculum is the ROTC Unit; no boy who cannot pass a rigid physical examination can be admitted to the school. An officer of the regular Army is detailed by the War Department to teach Military Science and Tactics, and to supervise the military program. Arms and equipment for the courses are furnished by the Government. Four non-commissioned officers of the regular Army are also detailed to teach. Subject matter of the courses include topography, map reading, scouting, patrolling, the machine gun, infantry weapons, aerial photo reading, and other allied subjects. Any pupils transferred to Howe with a deficiency in military training must take a compressed course to put him on a level with

others. This military training program is equivalent to the first two years of ROTC at Indiana University, according to the school superintendent. Each spring the Department of the Army inspects the Corps of Cadets, the campus, buildings and equipment. For several years Howe has been designated an "Honor Military School" by the War Department.

Each day begins with the celebration of the Holy Eucharist at 6:30, to which all cadets may come. Vespers from the Common Book of Prayer are held four days a week and no one is excused. Since the Episcopal services are very ritualistic, many cadets are given the opportunity to serve through the acolyte guild--or service at the altar--and the choir. On Sundays, pupils of other faiths may attend local church services. Sacred studies is compulsory and is taught one hour each week by the school Chaplain.

Athletics is a part of the school program; two hours a day are devoted to organized sport. Each cadet must select and participate in one of three sports in season. Football and basketball games are scheduled with public schools. Other extracurricular activities include the following:

1. Sword and Shield Club, to maintain "esprit de corps" in the school.
2. Honor Societies: Alpha Delta Tau Society--

- academic--and the Beta Lambda Sigma for the grade school.
3. Choir, made up mostly of boys in the grades.
  4. St. Vincent's Guild: membership limited to Episcopalian Church members who serve regularly at the altars.
  5. Band.
  6. Glee Club and Dance Band.

The social side of the cadet's life includes informal parties and dances, and three formal military balls during the year. The band gives a concert during the year and the Thespians present two or more plays. The great days of the year are Founder's Day, Thanksgiving, Easter, Mother's Day, and Commencement. A Mother's Club is active, meeting three times a year. Throughout the year, artists, scientists, lecturers, and musicians present programs. Once each week, the best in motion pictures is brought to the school. Each dormitory has its own television set.

All applicants must furnish satisfactory references and a certificate of honorable dismissal from the last school attended. Physical examinations are given each cadet upon entrance and a close check is made on his health at all times by a resident nurse. Also, upon entrance for the first time the cadet is given a scholastic aptitude test; place in class is determined from the test results. Eighty per cent of the applicants come from Indiana and Michigan, and from various denominations,



such as Methodists, Presbyterians, Christian Science, Catholics, and others. Dismissals, when they occur, are usually for stealing or drinking; smoking is permitted.

Attendance records reveal the following attendance:

TABLE 17  
ENROLLMENT-HOWE MILITARY HIGH

Year	Total	Year	Total	Year	Total
1955-56	207	1945-46	193	1935-36	--
1954-55	171	1944-45	186	1934-35	93
1953-54	189	1943-44	183	1933-34	81
1952-53	181	1942-43	180	1932-33	87
1951-52	176	1941-42	155	1931-32	102
1950-51	153	1940-41	133	1930-31	110
1949-50	169	1939-40	106	1929-30	163
1948-49	191	1938-39	107	1928-29	183
1947-48	190	1937-38	---	1927-28	160
1946-47	183	1936-37	---	1926-27	---

The organization and administration of the Lower School--graded department--is quite similar to that of the high school. Only grades five through eight are taught. Each school has its own particular classrooms, gymnasiums, and school facilities. The Lower School has the McKenzie and Todd Literary Societies for those interested in debating, reading, and discussions. Clay modelling, oil painting and water colors, as well as pastel crayons are part of the curriculum. The hobby shop helps to develop skills in the use of hands. The Lower School commenced in 1900 with an enrollment of ten but only the figures below could be located:

TABLE 18

ENROLLMENT-HOWE MILITARY GRADE

Year	Total	Year	Total
1955-56	90	1948-49	85
1954-55	86	1947-48	--
1953-54	85	1946-47	93
1952-53	85	1945-46	--
1951-52	65	1944-45	90
1950-51	76	1943-44	--
1949-50	94	1942-43	85

Teachers salaries range from \$3200 to \$5600; for special services the salary is \$6000. Room and board is available on a limited basis, depending upon the size of the families. There is no retirement system other than that provided by social security.

The writer visited the beautiful campus of Howe Military and interviewed Colonel Burrett B. Bouton, the Superintendent, and the Principal, Mr. Raymond R. Kelly. Much assistance was given though no direct access to the school records was granted; all information came from this interview and while Mr. Kelly searched the attendance records. The Colonel stated that a former Howe teacher, Miss Grace Libey, some years ago prepared a history of the school from 1884 to 1934 in manuscript form. Due to her age now, he suggested that no contact be made with her as she was very sensitive about the manuscript, and also, she was quite deaf.

Seventh-Day Adventist  
Indiana Academy

Indiana Academy, the only Seventh-Day Adventist high school in Indiana, is located one mile north of Cicero, on 395 acres of land owned by the Indiana Conference. Its forerunner, the Beechwood Academy, was established near Boggstown, Indiana, 1902, continuing there until 1919, when the present site was purchased. In 1950 and 1951 additional land was purchased, making a total of 395 tillable acres. The school is controlled by the Adventists and Mr. Dyre Dyresen is the principal.

The brick administration building contains six classrooms, four offices--principal, business manager, registrar, and storage supply--library, and an assembly room upstairs. The brick, boys' dormitory has a social room and a dean's office with space for the dean's apartment. Two boys occupy each room and a possible ninety-eight could be accommodated. Another brick dormitory houses the girls and has identical facilities as the boys. In addition there is the school cafeteria in the basement as well as three small apartments for single teachers. A home economics department is presently being completed in the girls dormitory basement.

A furniture factory building is owned by the school but it is commercially operated; student help is employed and interstate wages are given. In addition to



some 100 head of holstein and guernsey cattle, a dairy processing plant is operated by the school; processing includes pasteurization, homogenization, bottling, and delivery of milk by pupils to local patrons.

A huge brick auditorium building which belongs to the Indiana Conference is used during school year as a gymnasium. A brick laundry building has three commercial-type automatic washers but no automatic dryers. Nine beautiful brick and frame houses are available for faculty members. Several small white cabins accommodate some 120 families during the annual meeting of Indiana Adventists. The present evaluation of the physical assets, according to the principal, is \$550,000. Expansion calls for a new administration building and better facilities for industrial arts.

Some of the doctrinal views of the church and school include:

1. Baptism by immersion.
2. Religious worship on the Sabbath, Saturday.
3. Progressive sanctification.
4. Pre-millennialism, literal appearance of Christ.
5. Pacifism and non-resistance.

The high school academy is designed especially to prepare workers for the various missionary endeavors being carried forward by the denomination in all parts of the world. Everything in the school is made subservient to this end. It is the purpose of the school authorities

to foster carefully the three-fold development of each pupil--intellectual, spiritual, and physical growth, and the harmonious integration of all three. Intellectual growth is considered dangerous without the other two ingredients.

The school is opened to all persons of either sex over thirteen years of age. Each parent or guardian is asked to sign the admittance form, and whether or not a Christian profession is made, all must show due reverence for the Word of God, and conform to the school's standards. Wearing of jewelry is not permissible; smoking is taboo; immodest apparel or adornment is not acceptable. Any local commuters must furnish their own transportation as the school provides none.

Indiana Academy is a nine-month, accredited school which offers courses prescribed by the Department of Public Instruction. College preparatory, Commercial, and general courses are offered during forty-five minute periods. Thus usual high school courses are offered as well as required Bible subjects. A schedule for all classes appears in Appendix IV.

There are three chapel periods each week: on Monday, a variety program; Wednesday, a prayer band; and Friday, choir practice. Each staff member is responsible during part of the chapel period.

During World War II and down to the present time, though intermittently, a Medical Cadet Corps has been initiated and made available to pupils who, when inducted into the Army, are noncombatants. This phase of high school training is to orient and prepare potential trainees for medical work in the Army. Adventists say that they do not oppose Army duty, regardless of how hazardous it may be, as long as they do not have to fire weapons.

The Academy is strong in music, and opportunities for development in band, chorus, quartets, ensembles, and choir are offered. Membership in the Choral-anas is by invitation of the director. A number of programs is offered each year; credit is granted on the basis of three rehearsals a week and participation in public appearances of the chorus. The glee club is opened to all pupils who desire to develop in the art of singing. The band affords experience in woodwind, brass and percussion instruments. On week-ends, buses are rented and provided so that pupils may present musical programs in Adventists churches. Each school year is highlighted with a meeting of Adventists high schools from Illinois, Wisconsin, Michigan, and Indiana, to engage in musical festivities.

In the past the library has been operated rather haphazardly, according to the principal. About 1100 old volumes have been discarded and new books have been pur-



chased; to date approximately \$1200 has been used for this occasion. A shortage still exists in the subject fields of recreational material and fiction.

Recreational activities include ping pong, shuffleboard, basketball, volleyball, and roller-skating. The gymnasium is open three nights each week for mixed games with boys and girls, and for boys or girls only on other nights. Intramural games are scheduled only.

Extension work of Indiana Academy is done by the Home Study Institute of Takoma Park, Washington, D. C. No credit is given for any subject taken by correspondence if that subject is taught currently in the school. Too often, the extension work is considered a panacea for those who are behind in classwork or those who want to work and go to school at the same time.

Worship is conducted in the dormitories both morning and evening by the respective deans. A vesper service is held Friday evening, and a Sabbath school and church service every Sabbath. In the Missionary Volunteer Society and the Sabbath school especially, the pupils have opportunities to develop leadership. All pupils are expected to attend these services.

Pupils and faculty make up the membership in the Student Association. Its aim is to foster school spirit and to encourage pupils toward self-government, to pro-

vide greater opportunity for student participation in activities that will give leadership training.

Golden Memories is the annual yearbook and is a production of student talent and ingenuity. The Student Echo is the official organ of the Student Association and is edited by pupils. The Tinegas and the Spartans are names of dormitory clubs for girls and boys respectively; these promote social activities and improvement campaigns.

A "pay-as-you-go" tuition policy has been adopted by the Academy board. Statements are mailed the fourth of each month and are due the twelfth of same. At the beginning of the year pupils make an advance payment of \$55 while resident pupils make an advance of \$20. Ten dollars of this initial deposit covers the entrance fee, \$2 is held as room deposit and the balance as a guarantee deposit. Textbooks are not rented, and no discounts are given, except that the second, third, etc., child from the same family is given cheaper rates. No final credits or diplomas are given unless accounts are paid in full. Scholarships at a discount of thirty per cent are available to all who will earn such scholarships wholly by the sale of denomination subscription books and magazines.

1. Charges per calendar month:

Tuition, \$180 per year, full work.....	\$20
Dormitory service and laundry:	
Two in room.....	19

2. <u>Music charges:</u>	
Chorus--per semester.....	\$ 2.50
Band--per semester.....	2.50
Piano rental:	
one period daily practice, per month....	1.00
two periods daily practice, per month...	1.65
Organ rental:	
one period daily practice, per month....	4.00
Orchestra instrumental rental, per month..	.60
Private music lessons, per month.....	5.00
3. <u>Laboratory fees for each semester:</u>	
Library fee.....	1.00
Agriculture fee.....	1.00
Typing--one period daily.....	1.50
Chemistry fee.....	5.00
Biology fee.....	1.50
Domestic science fee.....	2.50
4. <u>Special fees:</u>	
Special period examination.....	.50
Special semester examination.....	1.00
Field trips.....	2.50
Gymnasium, per semester.....	5.00

For the pupil's welfare and as an aid to the reduction of cash outlay from patrons, each pupil is expected to carry a work program in harmony with arrangements made at the time of matriculation or before. Remuneration--no cash--is allowed on the hour or piece-work basis; credit is to be applied to each pupil's account. Anyone working in the furniture factory must be sixteen years of age. The amount that can be earned depends on the willingness, punctuality, and skill of the worker; wages are lower in the dairy processing plant. The academic program has been established so that freshmen and seniors work in the forenoon and sophomores and juniors in the afternoon.



TABLE 19

ENROLLMENT-INDIANA ACADEMY

Year	Freshmen	Soph.	Juniors	Srs.	Total	Pupil Loss
1955-56					140	
1954-55	55	55	35	38	165	18
1953-54	45	39	38	42	146	20
1952-53	40	48	40	27	137	18
1951-52	47	39	27	23	107	29
1950-51	42	23	23	26	114	13
1949-50	36	38	36	21	109	22
1948-49	42	32	26	39	114	22
1947-48	39	32	44	31	130	16
1946-47	41	49	26	27	124	20
1945-46	49	28	20	22	101	18
1944-45	30	19	30	28	117	--

Year	Total	Year	Total
1943-44	106	1922-23	79
1942-43	105	1921-22	68
1941-42	90	1920-21	64
1940-41	103	1919-20	32
1939-40	94	1918-19	23
1938-39	94	1917-18	41
1937-38	93	1916-17	30
1936-37	97	1915-16	21
1935-36	94	1914-15	35
1934-35	85	1913-14	28
1933-34	72	1912-13	28
1932-33	48	1911-12	47
1931-32	44	1910-11	43
1930-31	61	1909-10	26
1929-30	82	1908-09	16
1928-29	56	1907-08	8
1927-28	85	1906-07	4
1926-27	112	1905-06	4
1925-26	87	1904-05	1
1924-25	88	1903-04	1
1923-24	76	1902-03	0

The enrollment information was obtained from registration books of the school; records were very incomplete before 1908.

The school maintains no hot lunch program such as that provided in the public schools. The philosophy of the school is that a complete separation of church and state must be practiced; therefore no state or federal funds can be accepted. No parents club exists at the school.

All teachers must be Christian and college graduates with degrees for teaching. They must subscribe to the teachings of the Adventists. There are no contractual obligations and each local board determines the salary. The minimum and maximum pay for teachers is set by the Conference. Minimum pay for men is \$38 per week, the maximum, \$68. For women the minimum is \$35, the maximum, \$53. The Conference subsidizes the payment of salaries by twenty-two per cent. At the end of thirty years of teaching, and if over sixty-five, the teacher is qualified for retirement benefits provided entirely by the Conference; this does not include social security.

The writer visited Mr. Dyresen, the principal, at the Academy. He stated that the Adventists have the largest foreign mission program among all Protestant groups in proportion to membership, and the highest per capita giving. Much emphasis was placed on medical and nurses training. I visited also Mr. C. M. Willison at the Indiana Conference Headquarters, where he conducted me on a tour of their recently constructed building.

Adventist Grade Schools

The Indiana Conference of Adventists administers an educational program throughout Indiana. The headquarters is located at 1405 Broad Ripple Avenue, Indianapolis, and Mr. C. M. Willison is the superintendent. Standards for elementary and high schools are administered still further by the Adventist General Conference, Department of Education, Takoma Park, Washington, D. C. The schools do not endeavor to be accredited by the states, but they must meet standards of the General Conference Educational Department. Among other things, the standards include regulations on religious training, the school plant, equipment, administration and finance, teacher qualifications and responsibility, and school health.

Most of the twenty-seven elementary schools are adjacent to the churches and some even use the church basements. One teacher--not the minister--supervises all grades, one through eight. The addresses of the schools are as follows; an asterisk denotes that the schools are not adjacent to but separate from the church buildings:

- |  |   |
|--|---|
| 1. 110 W. Berry St.<br>Alexandria, Ind.  | 5. 915 W. Howe<br>Bloomington, Indiana                            |
| 2. *Anderson, Indiana                    | 6. * $\frac{1}{2}$ mile north on<br>highway 19<br>Cicero, Indiana |
| 3. Corner 22nd and N<br>Bedford, Indiana | 7. 19th and Elm<br>Columbus, Indiana                              |
| 4. 638 Goshen<br>Elkhart, Indiana        |   |



- |   |  |
|---|--|
| 8. 917 S. Gawin<br>Evansville, Indiana        | 18. Prettyman and Water<br>Knox, Indiana       |
| 9. 222 W. Lexington<br>Ft. Wayne, Indiana     | 19. 803 Union<br>Lafayette, Indiana            |
| 10. 70 W. 46th Avenue<br>Gary, Indiana        | 20. 813 E. Broadway<br>Logansport, Indiana     |
| 11. 215 N. Cherry St.<br>Hartford, City, Ind. | 21. 20th and Gallatin<br>Marion, Indiana       |
| 12. Palmer and Gentry<br>Frankfort, Indiana   | 22. 9th and Mulberry<br>Muncie, Indiana        |
| 13. *2301 N. Alabama<br>Indianapolis, Ind.    | 23. 1001 W. Main<br>Richmond, Indiana          |
| 14. *1233 Laurel<br>Indianapolis, Ind.        | 24. 203 E. Ewing<br>South Bend, Indiana        |
| 15. 401 N. Meridian<br>Ingalls, Indiana       | 25. 1101 S. 4th Street<br>Terre Haute, Indiana |
| 16. 424 E. Maple<br>Jeffersonville, Ind.      | 26. 13th and Humboldt<br>Tell City, Indiana    |
| 17. 914 W. Taylor<br>Kokomo, Indiana          | 27. 214 W. Lyndale<br>Vincennes, Indiana       |

Since tuition varies in different localities, no attempt will be made to publish them here; an example of one is as follows:

- |                    |                |
|--------------------|----------------|
| 1. Grades 1-2..... | \$5.00 monthly |
| 2. Grades 3-4..... | 6.00 monthly   |
| 3. Grades 5-6..... | 7.00 monthly   |
| 4. Grades 7-8..... | 8.00 monthly   |

Rental of school books is optional; pupils attend thirty-eight weeks of school. At the end of the year, the eighth graders are given examinations prepared by the Education Department of the General Conference.

Information regarding teachers is presented in the high school section.

TABLE 20

ENROLLMENT-ADVENTIST GRADE SCHOOLS

Year	1	2	3	4	5	6	7	8	Total
1954-55	73	89	76	70	66	67	58	39	538
1953-54	83	66	66	61	60	52	36	54	479
1952-53	67	70	69	49	61	41	59	40	456
1951-52	69	74	61	65	41	63	44	46	463
1950-51	74	68	68	45	71	47	43	65	481
1949-50	71	56	47	58	41	39	66	41	419
1948-49	49	46	47	42	43	51	37	38	363
1947-48	45	28	47	41	44	30	44	40	319
1946-47	32	24	38	37	27	33	35	31	257
1945-46	28	37	37	33	34	35	31	30	265
1944-45	72	45	40	32	46	35	45	42	357
1943-44	52	33	37	38	37	51	44	41	349
1942-43	31	27	30	32	56	49	35	33	316
1941-42	29	34	30	43	45	27	40	41	318
1940-41	27	31	40	45	32	40	37	44	318

Enrollment for the elementary departments were furnished by the Indiana Conference at Indianapolis.

Subjects taught at the schools are: Bible, Cooking, Sewing, Geography, Drawing, Singing, Physiology, History, Spelling, Agriculture, Language, Woodworking, Arithmetic, Penmanship, Gardening, Civics, Reading, and Music.

The author is grateful to Mr. Willison, the superintendent of Indiana Conference for his assistance. He had no knowledge of the first school in existence, nor how long any had existed.

South Bend Christian Day School

South Bend Christian, founded in 1951, is located at Ewing and South Michigan Streets, South Bend. It is an adjunct of and sponsored by the South Bend Gospel Tabernacle, Assembly of God. In addition to the elementary department, the first six grades, a nursery and kindergarten are maintained. The school building is owned by the sponsoring church and the value is estimated at \$115,000. Mr. Lester F. Sumrall is the superintendent, Mr. E. Howard Anderson is the Elementary principal, and Miss Peggy Bruce is the director of the nursery.

Some of the tenets and standards for which the school stands are given below:

1. Sincere belief in the inspiration of Holy Scriptures.
2. Separation from worldly amusements--theaters, dancing, card-playing.
3. Pre-millennial coming of Jesus.
4. Deliverance from the use of tobacco, liquors.
5. Baptism by immersion.
6. Born of the Spirit of God and to have received the Holy Spirit or at least seeking to be baptized in the Holy Spirit.

The day school was founded to enable pupils to receive an education that meets state requirements, but under Christian influences. It is the director's conviction that if "the fear of the Lord" is removed from the curriculum, the startling results are juvenile delinquency, crime, lawlessness, divorce, and general moral breakdown of modern social life. "The soul of education is the edu-



cation of the soul".<sup>8</sup> A balance of Christian love and discipline is introduced to pupils in connection with their secular education.

Any pupils may enroll if the parents agree to abide by the regulations of the church. Several denominations are represented with only about twenty per cent of the pupils coming from the Assembly of God. For the first time that a child enrolls, a complete physical examination must be given; he or she must be immunized against the usual children's diseases--diphtheria, whooping cough, and smallpox. The school nurse from the city health department is in charge of all medical activities.

The general course of instruction follows the pattern of the city public schools, except that Bible instruction on a non-sectarian basis is required. No emphasis, according to the director, is placed on any phase of Bible doctrine. A typical school day for a fifth grader is as follows:

8:15 Roll call	12:00 Lunch
8:30 Chapel	12:30 Music
9:00 Reading	12:55 Safety
9:30 Spelling	1:10 English
9:45 Arithmetic	1:45 Writing
10:20 Social Studies	2:00 Library
11:00 Science	2:15 Speech
11:15 Recess	2:30 Dismissal

In addition to the above subjects, the following are listed: Bible, Art, and Health. Up until recently provision was made to teach Braille for children with seriously impaired vision.

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<sup>8</sup>South Bend Christian Day School Catalogue, undated, p. 1.

Two letter grades are given in each subject--one for achievement and one for conscientiousness. The letter grades are A--Exceptional, B--Above Average, C--Average, D--Below Average, E--not passing, and F--Unusually low. One's achievement must be related to his conscientiousness; if the achievement is not characterized by conscientiousness, then work falls short of the glory of God and the pupil misses the goal of Christian education.

The school calendar is almost identical with the public schools. Mid-year pupils are not accepted. Care is provided for the children of working parents before and after school hours.

Fees and tuition charges are as follows:

1. Registration--includes supplies and book rental--grades 1-2-3..... \$5 yr.  
--grades 4-5-6..... 10 yr.
2. Tuition, payable at \$12 per month.....108 yr.
3. Tuition, if paid in full in advance.....100 yr.
4. Before and/or after school care:  
Morning hours before 8:00..... 1/4 mo.  
After school to 4:00..... 8 mo.  
After school to 5:30.....16 mo.  
Overtime fee for each fifteen minutes.. 35¢
5. Meal ticket for twenty meals..... 7
6. Milk ticket for twenty glasses..... 1.60
7. Transportation: from \$6 to \$10 per month depending on distance from school.

The registration fee remains the same regardless of the time of registration. All fees are payable in advance; any pupil is dropped from school automatically if one month's payment is missed and is not brought up to date

by the fifth of the following month. Pupils entering school on the fifteenth day of the month or before shall pay a full month's tuition; those entering on the sixteenth day pay one-half the regular monthly tuition.

Well-balanced meals containing the seven basic foods are served in the dining hall. The menu is posted at the beginning of each week in each classroom and school office. Government surpluses and remuneration for hot lunches are received regularly.

Attendance figures, according to the director, are as follows:

TABLE 21  
ENROLLMENT-SOUTH BEND CHRISTIAN

Year	Kind.	1	2	3	4	5	6	Totals
1954-55	41	44	18	9	9	2	2	125
1953-54	39	56	10	9	4			118
1952-53	46	31	12					89
1951-52	10	10						20

A rather unusual feature of the school's program is a student council composed of two members from each class which meets each Friday with the principal, Mr. Anderson, to discuss different pupil problems. A Safety Patrol organization functions under the supervision of the principal also.

The Sunshine Press is the official publication of the school and is sent to the homes of parents monthly.



Reporters are chosen from each class and from the Parent-Teacher Association. The Parent-Teacher Association was formerly associated with the National Council of PTA's.

Summer recreational classes are scheduled for pupils through the fourth grade; activities include basket weaving, clay modeling, leather tooling, and other crafts. Pupils who have had difficulty in any subject may receive additional guidance and instruction during summer.

The writer has corresponded with the director, Miss Peggy Bruce, and she has obligingly given me much data regarding this school.

### APPENDIX III

#### Private Schools

1. Anathoth College--Elementary
2. Epworth Private School
3. Great Commission Schools
4. Missionary Bands of the World
5. Union Bible Seminary

Anathoth College, located at 3518 Shelby Street, Indianapolis, was opened by Rev. E. P. Qualls as an inter-denominational training school for preachers, evangelists, missionaries, and other Christian workers, on September 19, 1949. The school was born through "prayer meetings looking to the Lord for His sure guidance . . . through the power of the Gospel".<sup>1</sup> The school is inter-denominational but it is affiliated more with the Wesleyan Methodists, Nazarenes, and Free Methodists.

The doctrinal views of Anathoth are as follows:

We believe and teach the fundamental doctrines of Christianity. The Divine inspiration of the Holy Scriptures as final authority for our faith and practice; the Holy Trinity; the Incarnation of Jesus Christ, involving the Virgin Birth; that man was created holy, but sinned and fell from this holy state; the Deity and Vicarious Atonement of Christ; the Death, Resurrection and sanctification of the fallen nature, and man's final glorification and complete redemption through Jesus Christ. We believe<sup>2</sup> in the judgment and a final Hell for the wicked.

In September, 1953, an elementary department was established and in September, 1955, the ninth grade was added, in connection with the Bible College. Neither departments is state accredited. The school's objective is to provide education that is God-centered and free from some known practices that are incompatible to the

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<sup>1</sup>College of Anathoth Bulletin, 1950-51, pp. 5-6.

<sup>2</sup>Ibid., pp. 6-7.



Christian faith and Christian living.

The graded departments have five classrooms in the church building known as the Evangelistic Center, Inc., of which Rev. E. P. Qualls is the founder and pastor. The rooms are well-lighted and contain new modern seats and desks. There are limited library facilities and no accommodations for physical education other than outdoor recreational aids, swings and teeter-totters.

Parents or guardians of potential pupils sign a school form and agree to abide by the rules of the institution. Some of the rules or standards include:

1. Emphasis on neatness, appropriateness, and quiet simplicity.
2. Modest dress; skirt length below the knees, sleeves not less than three-quarter length, full length sleeve much the better.
3. Tobacco and liquor forbidden, as well as card-playing, billiards, theater attendance, dances, and attendance at questionable amusement places.

Though the course of instruction generally follows the public school patters, the Calvert Correspondence Course--1-8-2--Baltimore, Maryland, is used throughout. The principal, Mrs. Inez Hill, believes this course is more thorough than any course in the public school system; the course has the approval of the Department of Public Instruction. Bible devotions are the responsibility of each teacher.

Parents are encouraged to furnish transportation for the children. If this is impossible, the school

station wagon is employed. Pupils have brought their lunches in the past but presently, they eat in the dining hall of the old peoples' home which is operated and maintained by the Evangelistic Center.

Below are some of the costs, usually payable in advance:

	<u>Grade</u>	<u>High</u>
1. Registration.....	\$3.00 sem.	\$3.00 sem.
2. Tuition.....	5.00 mo.	6.00 mo.
3. Book rental fee:		
Grades 1-2.....	2.00 sem.	
Grades 3-8.....	3.00 sem.	

No report cards are issued until all bills are paid. Most of the expenditures are met on a free-will offering basis. Salaries for the staff members are low, varying from \$40 to \$75 per month. Mrs. Hill gives of her time and efforts with no reimbursements. Most of the teachers are college trained.

Only seventeen pupils were enrolled during the first year; thirty registered for the second. The writer visited Mrs. Hill at the school and found her to be very cooperative and optimistic about the future of the grade school.

Epworth Private School

Epworth, located on Route 1, Jonesboro, was organized in 1928 by a church organization called Apostolic Friends. Mr. Charles Hiatt was the founder and Rev. Jessie Craig assumed the leadership of the church and the school in 1930; she remains in that capacity yet. A five-man board is charged with the administration.

Members of the church, which include Friends, Pilgrim Holiness, and Wesleyans, built this two-room frame school on a twenty-acre plot; most of the land is leased for farming. According to Rev. Craig, this school was started to keep the young people more closely tied to the church; she felt that many would depart from the church's teaching and influence otherwise.

Some of the doctrines of the church include:

1. No baptism.
2. Spiritual coming of Christ; no Second Coming.
3. No jewelry, slang language.
4. Not Pentecostal.
5. No association with Society of Friends or any other Friends group; strictly independent.

Tuition for pupils who are transported in a church-owned bus, is \$1.00 per week and more if pupils can afford it; any expense over that is borne by the church. Anyone may attend if all abide by school standards; just once has a pupil been dismissed and that was for slapping the teacher. Attendance records show the following:



TABLE 22

ENROLLMENT-EPWORTH PRIVATE

Year	Total	Year	Total	Year	Total
1956-57	35	1947-48	42	1938-39	23
1955-56	27	1946-47	39	1937-38	23
1954-55	33	1945-46	59	1936-37	30
1953-54	44	1944-45	53	1935-36	23
1952-53	40	1943-44	29	1934-35	26
1951-52	39	1942-43	53	1933-34	21
1950-51	33	1941-42	29	1932-33	22
1949-50	31	1940-41	30	1931-32	33
1948-49	34	1939-40	30		

Epworth is a nine-month school that offers training from the first grade through the senior year. The McGuffey Reader is used for the first six grades; otherwise, the subjects are the same as surrounding public schools. Devotions and Bible subjects are taught by the two teachers, one of whom graduated from Ball State Teachers College. Mrs. Craig stated that visual aids such as projectors and slides are forbidden. The school does not participate in the school lunch program; pupils carry their lunches.

There are no regular salaries for the two teachers; the pay is just whatever the church volunteers to give on a free-will offering basis.

The author visited Mrs. Craig, the pastor, who was very pleasant and assuring. She lived in a beautiful home on her large farm just a short distance west from the church. Most of the information was supplied in this interview; Mrs. Naomi Logan, assisted.

Great Commission Schools

Great Commission is located four blocks west of Raible Avenue on West 25th Street, Anderson. The secondary and elementary departments are adjuncts of the Bible College which is a part of the school system. The high school opened in 1948 while the grade school opened in 1950. The founder and president is Rev. Paul E. Billheimer.

The campus, which formerly was twenty-one acres of dense woods with a swamp in the center, is gradually being developed. This plot has been cleared, leveled and graded to a surveyed level by means of a huge bull-dozer which was owned by a member of the board of directors who donated this service. At the present time four large buildings and a small one stand on the south half of the campus.

The large U-shaped administration building was the first one constructed. Nearly all of the materials were purchased from the War Assets Administration. Numerous barracks were dismantled and moved from Baer Field at Ft. Wayne. Several of the large bomb shelters and other buildings were likewise dismantled and moved from the Ordnance Plant at Terre Haute. The administration building was raised above a full basement which provides space for a bookstore, an offset print shop, recreation

room, woodworking shop, boiler room and coal storage, laundry with built-in tubs, automatic and standard washing machines, large dryer and ironing facilities, a large kitchen plus food storage rooms with deep-freeze units totalling about seventy-five cubic feet, a dining room that will accommodate eighty people, and an adequate classroom for the Junior High Department.

The south wing of the building houses the girl's dormitory, guest rooms, quarters for the Dean of Women, her office, a reception room and the home economics room. The north wing houses the boy's dormitory, a four room apartment for the family of the Dean of Men, four departmental offices, three classrooms and a piano practice room.

The center section, first floor provides four well-lighted classrooms, two offices, the president's private office and the library. The second floor of this center section provides individual rooms and apartments for members of the staff and faculty, and a community kitchen for these people. Two music studios are also located at the head of the stairs. There are eight rest rooms in the building, six of which are equipped with four showers each.

In the fall of 1950 one of the bomb shelters--in ten foot sections--was moved from the Terre Haute field.



This building--30'x155'--was reconstructed into a T-form-ation to provide three apartments for the housing of teacher families. Two of these sections were quickly enclosed, omitting the partitions except for the bath-rooms, and pressed into emergency service for the elemen-tary department that had just been opened. At the present time the first six grades are still cared for in these two 30'x30' sections. The third apartment was later finished and is now occupied by the president, Mr. Billheimer and his family. Another room, 12'x24', provides a temporary physics and chemistry laboratory for the high school.

In September, 1952, a quonset-type building, 40'x 120', was erected to provide for a physical education room and a chapel which are separated by a removeable partition. When this partition is removed the resulting auditorium will accommodate 800 or more people. Daily religious broadcasts originate in the studio and control room which are located respectively at one end of the chapel platform and on a small balcony in the center of the quonset building. Plans now call for a 30'x60' ad-dition to the quonset and work is expected to begin in the spring of 1956. This addition will provide adequate permanent facilities for an enlarged home economics room and a physics and chemistry laboratory.

Another building, 26'x60', provides for a main-tenance shop and a two-story storage for the school.

There is also a small storage building near this larger building.

A temporary trailer court, providing space for twelve trailers, is located at the rear of the administration building. These trailers are occupied by Bible College students, families with children in the grade school, and staff members.

Future expansion plans include a permanent trailer court to be located at the north end of the campus, an adequate grade school building, housing units for faculty members and other additions as needs may arise.

Great Commission Schools owns and operates radio station WCBC, a 1000 watt daytime station. This commercial station operates on a Christian policy basis--no beer, tobacco, or theatrical advertising, according to the words of the president. Future plans call for an education TV station.

The high school, which is state accredited, and the grade schools were established because of the "alarming infiltration of our school system with the atheistic philosophies of evolution and communism and because of the resulting breakdown of morals and the startling increase in juvenile delinquency".<sup>3</sup> The founder believed

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<sup>3</sup>Great Commission School Bulletin, 1954-55, p. 40.

there was increasing pressure to eliminate or at least circumvent all teaching of the Word of God in the public schools. Consequently, it was of utmost importance to initiate a program of education where the development of youth intellectually, spiritually, socially, aesthetically, and physically, could be enhanced.

The school is opened to pupils of all denominations and as many as twenty-five different religious faiths have been assembled in one year's registration. The admittance form for high school applicants merely asks general questions and whether or not the applicant is a Christian. Not all who apply are admitted because of academic or disciplinary risks involved. All potential pupils and their parents sign an agreement of cooperation with the administration.

Some of the doctrinal views are:

1. Scriptures are the inspired Word of God.
2. Deity of Jesus and the Virgin Birth.
3. Justification by faith and entire sanctification.
4. Pre-millennial return of Christ.
5. God's will to heal all that come to Him in full surrender and faith.

Some of the standards which each pupil is expected to uphold consist of:

1. Imitation of Hollywood and wearing of jewelry discouraged.
2. Sheer material prohibited.
3. Sleeves must be below elbow and skirts well below knees.
4. Put up hair in conservative and becoming fashion.



5. Dating forbidden at school.
6. Card playing, dancing, smoking, and attendance at questionable amusement places prohibited.

Subjects taught are the same as those in the surrounding public schools, except that Biblical Literature is required for graduation. All are encouraged not to fall below the mark of "C" because higher marks are wholesome standards pleasing to God and society.

Each pupil is requested to attend daily chapel services at 9:30. A voluntary prayer and fasting service each Friday noon has proved of great benefit to spiritual growth. The evening family worship immediately following the supper hour rounds out the student's daily devotional habits. The social activities so common in public schools are replaced with pleasant all-school festivities in a Christian atmosphere.

The school calendar is very similar to adjoining public schools. Nine months is the regular term. The closing week, known as Youth Crusade, forms a part of the school program which all pupils are expected to attend. This Crusade carries a strong missionary emphasis, with forums organized on prayer, the Holy Spirit, missions, evangelistic music, child evangelism, and personal evangelism. Assemblies, recreational periods, and a nightly evangelistic service form a part of the Crusade. Many young pupils have been aided greatly in their spiritual life during this closing exercise.

Attendance records appear as follows:

TABIE 23  
ENROLLMENT-GREAT COMMISSION SCHOOLS

Year	1	2	3	4	5	6	7	8	9	10	11	12	Total
1954-5	3	10	13	8	11	1	7	12	9	10	16	5	105
1953-4	10	14	5	14	1	4	11	3	12	13	4	16	107
1952-3	13	4	9	4	6	7	9	4	16	6	18	10	106
1951-2	4	9	4	6	8	6	8	5	15	14	17	7	103
1950-1									4	15	7	6	32

Tuition and fees for school are as follows:

	High	Grade
1. Registration--includes library fee	\$12 sem.	\$3 yr.
monthly paper and nursing fee.....	1 day	
2. Late registration.....		
3. Tuition:		
Boarding pupils.....	60 sem.	
Non-boarding pupils.....	72 sem.	
First child.....		3. wk.
Second child.....		2.50
Third child.....		2.
No tuition after third child		
Additional subject, beyond four		
solids.....	15 sem.	
4. Board, \$8 per week or.....	136 sem.	
5. Room, double.....	40 sem.	
Room, single.....	60 sem.	
6. Breakage deposit fee.....	5	
7. Typewriter fee.....	2.50 sem.	
8. Home economics fee.....	5 sem.	
9. Laundry fee.....	5 sem.	
10. Diploma fee.....	3	
11. Music fees:		
Elementary Piano, Voice, and		
instrumental (16 lessons).....	15	15.00
Advanced Piano, etc.....	24	24.00
Organ, per lesson.....	2	2.00
Organ practice.....	50¢ hr.	50¢ hr.

The cost per semester for a boarding pupil is \$248.00 with  
a ten per cent discount if payment is made in full at the

time of registration; a fifty per cent discount is allowed for children of missionaries. To enable the school to operate at a lower cost, each boarding pupil must give at least six hours per week to any work that needs to be done around the school. Non-boarding pupils are charged \$12.00 additional tuition fee per semester in lieu of their pro-rata share of work. One-third of the semester's tuition and board and room are required at the time of registration; thereafter, accounts are to be paid one month in advance. No pupil will be issued report cards nor can anyone graduate until all bills are cared for in a satisfactory manner. If certain worthy pupils are unable to meet school expenses, they can obtain loans from the Speicher Student Aid Fund that requires payment of the principal only. Musical scholarships are available to those who have exceptional musical talent, and Christian character.

Living quarters, subsistence, and various services are afforded the teaching staff, maintenance helpers, and caretakers. Salaries or contracts as exist in the public schools are foreign to this type of institution. Remuneration is paid each teacher and helper, but the pay is based on actual needs of each, as determined by the president. Income is derived from fees and tuition, free-will offerings; occasionally, food is donated by community citizens. Since the school is accredited, the teachers are fully licensed to instruct.



Rev. Billheimer's vision is a school unequivocal--ly committed to the pioneer ideal by the faith method. His objective is to train young people with a well-rounded Christian education, the best that can be obtained, for future missionary work in neglected fields, especially Central and South America. Emphasis is placed on scholarly achievements. Since music is an important phase of Christian living, second only to the ministry according to Rev. Billheimer, the school places emphasis on the best instruction and training that can be given. Teachers in music must demonstrate exceptional ability. The glee club is an organization in which all high school pupils take an active part. The author taught one year at this school and became acquainted with some of the problems of a Christian institution.

Missionary Bands

Missionary Bands High School and Elementary Schools, both now defunct, was located at Market Street and Alton Avenues, Indianapolis. The school was launched as a step of faith, September, 1947, and had a short history of six years. The school was a part of the national organization of Missionary Bands of the World, Inc., a group organized by Vivian A. Dake, in 1885. The area occupied by the Bands is called Salem Park and covers some four or five acres. The present leader of the organization is Rev. Herman S. Bolinger, whose offices are at the headquarters on Alton Avenue.

The general educational pattern of the school, in doctrines and discipline, was much like the schools mentioned in this study. The school originally was opened, according to Mr. Bolinger, so that pupils might obtain an education that was free from atheism and objectional activities--dancing especially--so evident in public schools.

The school opened each morning at 8:30, each furnishing his own transportation. The teachers were responsible for any religious instruction and once each week there was an all-school assembly conducted by ministers, missionaries, and visiting speakers. Two classrooms were used by the grades and two for the high school. Recreation consisted chiefly of out-of-door activities; no swings,

slides, gymnasium, or such were available. Pupils brought own lunches.

Salaries for the grade teachers averaged \$25 a week; in high school, \$100 a month. Most of the teachers were not properly licensed; Bible training was about the limit of the formal education.

Tuition costs were as follows:

	<u>Grade</u>	<u>High</u>
1. Registration.....	\$5.00	\$5.00
2. Tuition:		
First child.....	1.50 week	2.00 week
Second child.....	1.25 week	1.75 week

Attendance according to the registration books was:

TABLE 24  
ENROLLMENT-MISSIONARY BANDS

Year	1	2	3	4	5	6	7	8	Total	High School
1952-53										7
1951-52	5	6	6	6	3	8	2	5	41	11
1950-51	7	8	8	3	7	2	4	3	42	13
1949-50	13	6	2	9	3	4	2	4	43	14
1948-49										6
1947-48										

The author visited Rev. Bolinger who gave much assistance. He readily admitted that the school leadership was inexperienced for such an endeavor. After such a short life, the school was disbanded because of inadequate building facilities, financial handicaps, and unavailable leadership. The Bands organization has, since its founding, concentrated on the mission fields of Japan, Jamaica, and organized home missionary groups in this



country. The official monthly publication is Herald of Light.

### Union High School

Union Bible Seminary, located in Westfield, was founded during the Civil War but went under the name of Union High School, under the sponsorship of the Society of Friends. The Society relinquished its control of the school in 1911, when Mr. William Smith, the present superintendent, came to the institution to establish a Bible Seminary, yet maintaining the graded departments. Mr. Smith and his patrons in the community formed a corporation in 1924 for the purpose of administering the school affairs; his son, Simeon Smith, later became President of the Board. The school assets were finally purchased from the Society of Friends in 1943 so that today, the school is operated independently and under the jurisdiction of William Smith. The high school and elementary grades use the same facilities as the Bible Seminary which concentrates on preparing ministers and missionaries for foreign service, especially in Bolivia, South America.

Founders Hall, a brick dormitory, furnishes rooms for fifty students, besides accommodations for deans, teachers, and cooks. Dining room and laundry facilities are located in the basement. Near Founders Hall is the

cottage dormitory which contains quarters for families; house trailers are located in this vicinity. The superintendent's home is an older brick building located just south of the school.

The main building contains space for the following: bookstore, printshop, superintendent's office on mezzanine, two classrooms, and chapel with one classroom. On the second floor are four classrooms for the grade and high schools. In the center portion is a library where some classes are held. A hot water heating system has recently been installed.

A doctrinal statement of the school appears as follows:

1. That the Bible in its entirety is inspired of God.
2. That God subsists from everlasting to everlasting in three Persons.
3. That the Deity of the Son was not suspended or modified, either temporarily or permanently, when becoming man by the operation of the Holy Ghost and Virgin Birth.
4. That the Holy Ghost is a Person equal in essence with the Father and Son.
5. Man's fall and inheritance of sin from Adam; no salvation apart from the redemptive work of Christ; regeneration and sanctification.
6. That every man will exist somewhere for ever; the saved in eternal blessedness, and the unsaved in eternal punishment.

The purpose of the graded departments is to prepare pupils for the Seminary, "to teach them to think, to compare, to analyze, and to contrast secular education with

Bible knowledge."<sup>4</sup> The aim is to furnish a sound secondary education without exposing pupils to many features found in public schools, namely, immodest dress, athletics, theatricals, and evolution, according to Rev. Smith. The school is not intended to be a reformatory or house of correction but a place where consecrated young people may associate, study, and fellowship with other consecrated Christians of like beliefs and ambitions.

The school maintains a strict standard for Christian nurture and growth. Some are:

1. No extreme styles of the day are tolerated; young women are required to have proper necklines in their dresses, wear their sleeves below the elbow and skirts well below the knees.
2. The wearing of jewelry considered superfluous adornment; bobbed hair unscriptural and unbecoming to Christians.
3. Men and boys shall not appear shirtless outside their rooms.
4. At all times avoid appearance of evil; be punctual at engagements; avoid foolish conversation.
5. Use of tobacco prohibited.

The school is of Friends persuasion but anyone may enroll, even if no Christian profession is given; however, only pupils of good habits and morals, and who submit to discipline cheerfully, are considered. Parents and pupils must cooperate with the teaching personnel in upholding the ideals of the school. Some of the religious

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<sup>4</sup>Union Bible Seminary Catalogue, 1954-55, p. 26.



denominations include Free Methodists, Nazarenes, Church of the Brethren, Pilgrim Holiness, God's Missionary Church, and Undenominational Tabernacle.

The school calendar and course of instruction are similar to public schools except that daily Bible instruction and daily chapel attendance are required. Classes begin at 8:40 with devotions conducted by each teacher. Subjects taught depend upon the pupil needs and upon the teachers available. If textbooks do not meet the approval of the school, they are replaced, especially if the books are calculated to give the pupil a "taste for the imaginary and fantastic".<sup>5</sup> Textbooks must corroborate the teachings of the Bible.

Though the school is not accredited, scholastic achievements are emphasized. Most of the teachers are not college graduates.

No competitive games are held with other schools; only intramurals are scheduled. In recreation pupils are taught also to do all to the glory of God; ungodly yells and immodest dress exemplified in public schools do not attest scriptural teachings, according to Mr. Smith. There are no indoor facilities for physical education.

Since the school is not endowed, most of the support comes from offerings, tuition and fees listed:

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<sup>5</sup>Ibid., p. 28.

Tuition:		
Grades 1-2-3-4.....	\$	1.50 weekly
Grades 5-6-7-8.....		2.00 weekly
Grades 9 thru 12.....		2.50 weekly
Board.....		7.00 weekly
Room, heat, lights, bath, laundry...		2.00 weekly
Meals.....		.25 each

For high school pupils living in the dormitory for thirty-four weeks, the total cost is \$391.00; for a junior high pupil, the cost is \$364.00. Each must furnish his own books and school supplies. A five per cent deduction can be made if a full year's expenses are paid in advance. In any event tuition and room and board must be payable weekly, or some other special arrangements can be made. Each boarding pupil in the dormitory is asked to perform one hour's work per day free as assigned by the matron, for the maintenance of the buildings and grounds. All expenses must be paid before one may receive a diploma or promotion to the next grade. The school receives reimbursements for operating the school lunch program.

Bible courses by correspondence are available; a mail order business is maintained in connection with the publication department.

The author visisted this school and became acquainted with the superintendent, Mr. William M. Smith, and one of the high school teachers, Mrs. Mayme E. Hinshaw. They gave me considerable information in the interview and gave me free access to the files.

TABLE 25

ENROLLMENT-UNION BIBLE

Year	1	2	3	4	5	6	7	8	Total	9	10	11	12	Total	Total
1954-55	7	2	8	5	5	5	6	3	41	7	2	3	1	13	54
1953-54									17					3	31
1952-53	3	3	2	4	4	1	2	3	28	1	1	0	1	3	20
1951-52	7	1	8	7	1	2	2	0	17	1	0	1	1	6	30
1950-51	2	1	8	1	1	5	2	4	24	0	1	4	2	13	39
1949-50	4	5	1	2	3	3	6	0	26	4	3	4	3	13	43
1948-49	4	3	2	3	5	2	5	2	30	2	5	3	3	17	47
1947-48	3	3	5	3	5	2	4	1	30	7	3	3	4	14	36
1946-47	6	3	8	3	1	2	3	2	22	5	2	3	5	10	27
1945-46	0	9	3	1	4	1			17	0	4	5	1	18	43
1944-45	8	4	0	3	2	5	4	3	25	7	5	2	4	9	21
1943-44	7	0	0	1	2	3	2	1	12	4	1	5	0	9	14
1942-43	0	0	1	1	3				5	1	5	0	4	13	26
1941-42	2	3	4	3	4				13	4	6	4	6	17	25
1940-41	1	4	3	1	2				8	6	5	7	3	19	28
1939-40	1	3	1	2					9	4	6	3	1	15	15
1938-39	3	3								5	6	3	1	15	22
1937-38									7	5	5	1	4	15	34
1936-37	1	3	1	2	3	1	3	5	19	5	4	1	3	13	35
1935-36	3	3	1	5	2	2	3	2	22	4	2	4		9	33
1934-35	2	2	5	2	1	3	4	2	24				2	14	30
1933-34	4	5	0	1	3	4	1	2	16	6	5	1	2	12	29
1932-33	4	0	1	3	5	2	2	0	17	4	4	3	2	15	35
1931-32	0	1	4	5	2	2	0	3	20	7	3	3	2	13	41
1930-31	1	4	4	3	2	0	5	5	28	6	3	2	6	17	49
1929-30	4	5	3	3	0	8	5	4	32	3	2	5	3	13	54
1928-29	2	6	4	1	10	5	4	3	41	6	7	3	2	18	54
1927-28	7	2	5	6	4	3	3	5	36	9	3	3	4	19	47
1926-27	1	3	4	4	4	3	7	10	42	5	4	7	4	20	62
1925-26	8	4	4	2	3	4	7	7	35	6	7	4	6	23	58
1924-25	6	2	1	3	4	6	9	3	38	9	6	5	2	22	60
1923-24	6	0	3	4	3	4	6	10	34	6	4	3	3	16	50
1922-23	1	3	5	3	6	2	2	3	28	3	5		4	15	43
1921-22	2	4	0	3	6	4	3	2	19				0	9	28
1920-21	5	5							27	3	2	1	0	6	33
1919-20	3	5							33	5	1	0	0	6	39
1918-19															
1917-18															
1916-17															
1915-16															
1914-15															
1913-14															
1912-13															
1911-12															

Enrollment figures were taken from old registration records; none could be found for the years 1914 through 1919.



#### APPENDIX IV

1. Bethany Christian High School Program
2. Frankfort Pilgrim Schedule of High School Classes
3. Indiana Academy Daily Program
4. Organization of a Lutheran High School
5. Organizational Chart of the Parental Christian School

Bethany -64-1-

		8:10-9:05	9:10-10:05	10:10-10:30	10:30-11:05	11:10-12:05	12:05-12:35	12:35-1:30	1:35-2:30	2:30-3:30
Mr. Bauer	28 R.9 Eng. III & IV 13	4 R.3 Eng. VII & VIII				21 R.3 Eng. V & VI	21 R.3 Eng. III & IV 36	26 R.3 Eng. V & VI	26 R.3 Eng. V & VI	26 R.3 Eng. V & VI 21 Christine Foye & Mr. 21
Mr. Gulp	19 R.8 Biology	26 R.8 Soils & Crops		A	24 R.6 Biology		5 R.6 Chemistry	12 R.10 Farm Shop		12 R.2 Study Hall
Mr. Dings	17 R.2 Study Hall	9 R.11 Elements of Music	C	T	22 R.11 Voice Culture Ensemble		34 R.2 Study Hall			
Mr. Vornberger	13 R.11 Art		H	I						
Miss Hershey	21 R.3 Eng. I & II	17 R.7 Home Ec. I	P	I	15 R.7 Home Ec. II		15 R.7 Home Ec. I	12 R.7 Home Ec. III	9 R.7 Home Ec. II	
Mr. Dolanway	21 R.1 Spanish I	Testing R.1 Program Guidance	E	Y	16 R.1 Latin I	Detention Room	Testing R.1 Program Guidance	21 R.1 Spanish II	Testing R.1 Program Guidance	
Mr. Naust								Chris Phy. Ed Mon. & Fri.	Chris Phy. Ed Mon & Fri	
Mr. Wafziger	R.4 Economics	32 R.4 U. S. Hist.			36 R.2 Study Hall		R.4 Economics	17 R.4 U. S. Hist.	Christ. Ed. R.4 Boys K. & Fri.	Girls Tu. & Thur.
Mr. Schmitt	13 R.6 P. Geometry	5 R.6 Trig.					25 R.11 Gen. Math.	26 R.6 Algebra I	22 R.6 Physics	
Mr. Steiner	Supervision	Supervision			Health	Detention Room	16 R.1 W. History	Phy. Ed. Gym Boys T. W. Th.	Phy. Ed. Gym Tues. & Wed. and Thur.	
Miss Roth	R.2 Library	23 R.2 Study Hall			R.2 Library		R.2 Library	R.2 Library	R.2 Library	
Mr. Otto	27 R.5 Typing I	24 R.5 Gen. Bus.			23 R.5 Typing I		39 R.8 Bookkeeping	46 R.2 Study Hall	24 R.5 Office Pract.	

# Frankfort Pilgrimage

## Schedule of H. S. Classes 1954 - 1955

### Semester I

	7:00 - 7:35	7:40 - 8:30	8:35 - 9:25	9:30 - 10:20	10:25-11:15	11:20-12:10	12:15-1:05	1:10-2:00	2:05-2:55	3:00+
Teacher										
Bro. Campbell		English 12 (1)			English 5 11 (1)			English 3 10 (1)	English 1 9 (1)	
Bro. Davison		Typing I 11 (201)		Bookkeeping 12 (3)	Off. Pract. 12 (201)				Shortland 12 (201)	Bus. Math. 11 (104)
Bro. Kirk		Citizenship 10 (203)		U.S. Hist. 11 (203)	Gen. Science 9 (3)			Gov. 12 (203)	Biology 10 (3)	
Sis. Willey				Home Ec. II 10 (202)				Home Ec. I 9 (202)	Home Ec. III 11 (204)	H.E. 4
Sis. Elliott										H.S. H.W. Phy. Ed.
Bro. Dunn					Latin I 10 (203)			Latin II 11 (2)		Phy. Ed. T&F.
Bro. Traylor				Algebra 9 (1)						
Bro. Mohl										
Bro. Shepherd	Bible Doct. 12 Fri. (101)	Bible 11 T&F (101)	Bible 10 M&W (101)	Bible 9 M&W (101)						



DAILY PROGRAM

1955-56

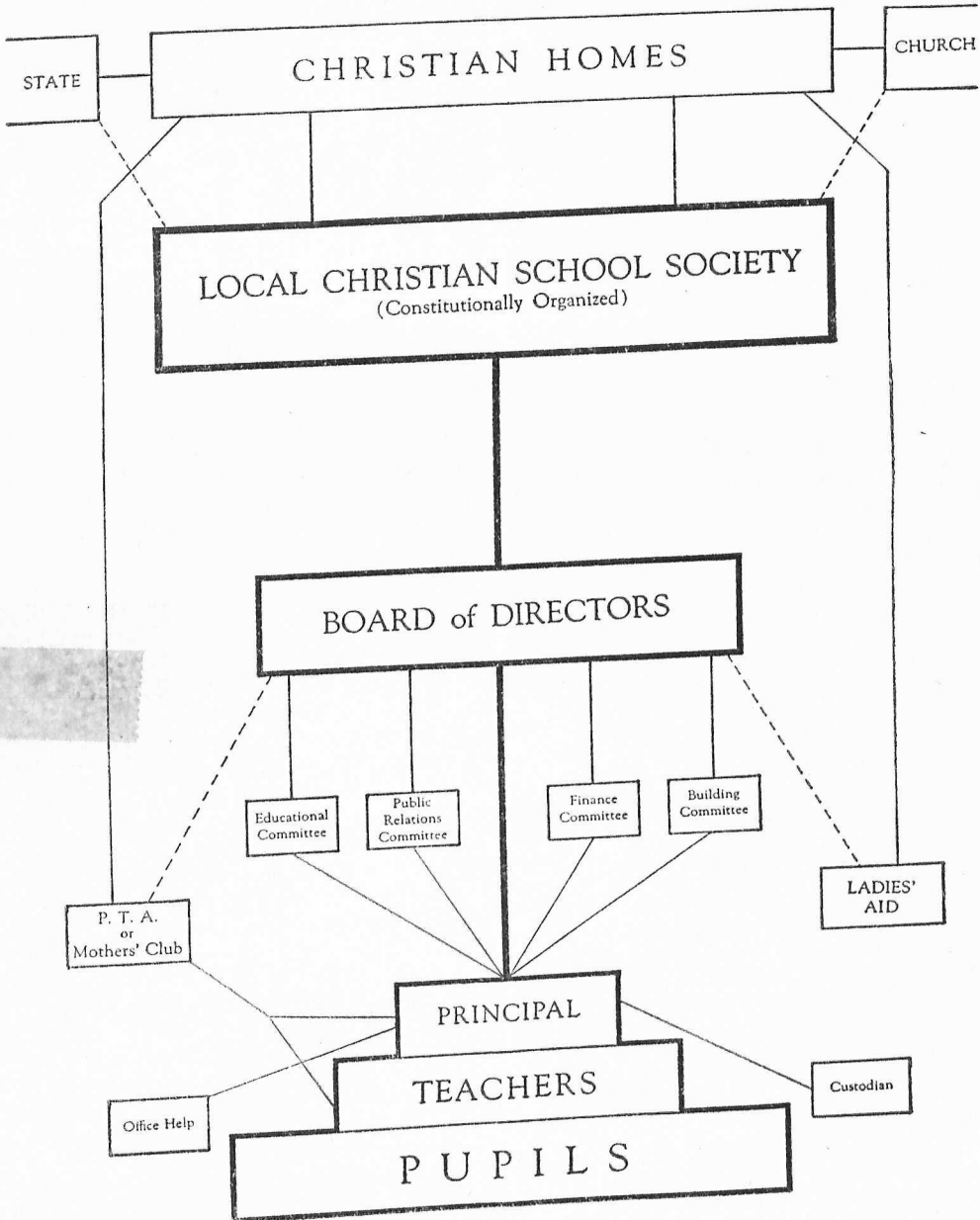
-151-

Hour	McClendon	Wike	Smith	Regerman	Wike	Herliant	Halvorsen	Moore	Graham
7:30		W.T.		Am. Hist.					
8:15			Geom.	Eng. II		Shorthand.			
9:00	Edging.		Alg.	Wld. Hs.	Sp. I	Typing			
9:45			Alg.	Eng. III		<del>Spelling</del>			Library Home Ec 1st
10:30		V. Pro.	Libr.			Typing		Ag. II	once weekly
11:20	Mon., Wed., - Chapel			Th., Th. - <del>Chapel</del> <i>Temperance</i>					
12:35 - 1:00 <i>Girls' Chorus - Mon., Wed., Thurs.</i>									
1:00	Chen.				Libr.			Ag. I	Home Ec
1:45		Old T.	Geom.		Speech	Office Pr.			
2:35		Libr.		Biology	Sp. II	Dictation			
3:22 1/2		B. Bus.			Eng. I				
4:10		Govt.				Library	Gen. Bus.		
5:05									

Mon., Wed. - Band

Sun. 4:00 - *Male Chorus*  
Sun., Tu., Th. - Mixed Chorus

# *National Union*



**Organizational Chart of the Parental Christian School**