

d. Developments in the 19th century

Secular (non-ecclesiastical) interest developed more quickly after 1825 and with the final disestablishment acts coming in 1837, the state role increased in education while the church role turned to other areas. With the diminishing of ecclesiastical influence many churches attempted to develop parochial schools of their own vintage. But the American education was somewhat egalitarian and the secular character not so manifest, so apart from some of the Lutheran bodies, the parochial schools did not fare well in protestant communities. Liberal thinkers such as Horace Mann and Thaddeus Stevens, although opposed to religious indoctrination, saw the schools as a means of communicating moral values and recognized the Bible as one of the sources for these. The Roman Church thought the public schools too "protestant" and under the leadership of Bishop Neumann of Philadelphia, launched a great parochial program. But the "messianic character of public education" prevented the protestant community from such work in its own circles. Jewish leaders felt the public schools tended towards anti-Semitism and so most communities centered their thrusts in a Yeshiva and, to some extent, graduate schools beyond that.

e. In the Modern Era

With the popularization of the Deweyite ideals, et al, the secularization of education has been more and more pronounced. Consequently the church has become more disenched with the public offerings and the response has been in this way:

(1) the development of "Christian" schools. These may be parochial, cooperative, or individually sponsored. Curricula are developed for these by individual church groups as well as service agencies. The variety is large with conventional types of institutions as well as non-conventional (ACE) types being used.

(2) home-schooling with many of the aspects mentioned above also being current.

(3) legal challenges to both secularized curricula and the implementation of some teaching codes.

/All of the above have known some success, some failure, and lots of difficulties. A major problem has been the tax laws with government impingement of what are believed to be popular rights. The situation is not going to get better, I think, but much more complicated and difficult./

(4) Bible colleges and Christian colleges are representative of many higher level schools developed. Finance and the pricing of education is problematic in this area