

The Story of Chicago Christian College (1931-1937)

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Chicago Christian College is the forgotten one of the family of colleges in the Dutch Reformed tradition in America. In the Midwest we think of Hope, Northwestern, Central, Calvin, Dordt, Trinity Christian, and even the defunct Grundy College. To this list also belongs Chicago Christian College, which began in 1931 and flourished for six years until its demise in 1937. This two-year junior college developed as a natural outgrowth of Chicago Christian High School (CCHS). It had no facilities of its own, but made use of the high school's new building at 71st and May streets. Nevertheless, Chicago Christian College was a separate institution, with its own college committee or board of trustees.¹

In 1930 an early advocate offered several reasons why Chicago ought to establish a distinctively Reformed junior college: an increasing number of students were entering Chicago colleges rather than Calvin College; Chicago offered excellent library and research facilities compared to the "provincial town" of Grand Rapids; the interest in education beyond the twelfth grade was increasing, also among those already in the work force; and the excellent facilities of CCHS could, at least in the beginning, be utilized for afternoon and evening college classes.²

Later college literature offered other advantages of a local junior college in Chicago: (1) It makes two years of college possible for those who would find it financially prohibitive to leave home to a distant college, where the typical cost of \$600 a year was too much of a burden. (2) Ties with the home, local church, and community need not be broken during the formative years of youth, when these associations are very important for the development of character. (3) A junior college can prepare those who wish to enter a vocation directly after two years of college, as well as those who pursue further college studies. (4) A junior college in close relationship to the high school can integrate its program with that of the high school and avoid duplication of courses. (5) Chicago needs a complete system of Christian education, where youth can be trained in the Reformed world and life view, in the basic principles of Christian culture and character. (6) Such a college with its students and faculty would become a center of learning and culture for the Chicagoland Christian community; and (7) the money spent for a junior college will stay in the local community and will find its way back to the local

churches and schools.³

Remember that these were the Depression years. In fact, at the moment the college began CCHS was in a financial crisis. It had over \$150,000 in bonds for its new school building and \$10,000 in overdue interest that it could not fully repay; parents were behind in their tuition payments, and teachers' salaries were being cut by 20%.⁴ Though an audacious project like a new college might seem foolish in such days of economic distress, an editorial in the local Dutch newspaper *Onze Toekomst* called on the Reformed people of Chicago to be fools for Christ's sake.⁵

Several factors made it opportune to begin a junior college in this situation: (1) The number of Chicago Christian High graduates who went on to college was steadily increasing, 24 in 1931. (2) This project was in line with the general educational trend of a rapid growth of the junior college movement throughout the country; more than 400 junior colleges were established in the previous twenty-five years. (3) In the early thirties there was a shortage of junior college facilities in Chicago; those available, like Crane Technical College and Wheaton College, were filled to capacity and entrance to the University of Chicago was highly restricted. (4) Due to the Depression high school graduates could hardly find jobs, so many sought further education.⁶

The moving force behind the college was Dr. Frederick Wezeman, the principal of CCHS since 1927, and then also the president of the college. Wezeman had earned a doctorate in law from the John Marshall Law School, and, after graduating from Calvin Seminary, he became an ordained Christian Reformed pastor. From 1921-1927 he served as a professor of history and literature at Grundy College in Iowa, so he had experience with a small struggling Christian college.⁷ While in Chicago he also completed the course requirements for a doctorate in church history at the University of Chicago. Wezeman was clearly the leading educator in Chicagoland Reformed circles. It is noteworthy that during his leadership of Chicago Christian College he also became embroiled in a major theological controversy that threatened to split the community. After several Christian Reformed ministers suspected traces of "Modernism" in certain statements in Wezeman's high school Bible notes in 1933, a controversy was aroused that went all the way to the CRC Synods of 1936 and 1937, where he recanted.⁸ In a day when theological orthodoxy was being carefully guarded, Wezeman represented the progressive tendency in the Christian Reformed Church.

In May of 1931 Wezeman presented a proposal

to the CCHS board for an evening junior college that would hold classes in the high school building. To serve several types of students the plan called for five departments: a School of Arts and Sciences, a School of Commerce, a School of Music, and School of Christian Education, and a School of Speech and Vocal Expression. The college would be run by a separate committee, at no cost to the high school. Within a few years the plan envisioned an expansion into a day junior college, and even a four-year college further into the future.⁹ The CCHS Board gave its unanimous approval.¹⁰ Wezeman then presented the proposal to a group of Reformed and Christian Reformed pastors,¹¹ and then to a broader conference of representative Reformed and Christian Reformed men interested in such a project. In June 1931 this conference supported the idea and appointed an Advisory Committee, headed by Rev. E. J. Tuuk, to carry out the plan and take responsibility for administering the college.¹²

The junior college opened in September of 1931 as an evening school with six part-time faculty and 51 students. At the same time a Bible Training School was started with 35 students and a Music School with 24 students.¹³ Thus three of the proposed five departments were in place. Strictly speaking, the Bible and Music schools initially were not part of the junior college, since they did not have college level entrance requirements, but within a year both were folded into the junior college program.

So successful were these beginnings that soon there were efforts to establish a day junior college. In January 1932 Wezeman presented a proposal for a day junior college to the college committee and high school board, both of which approved it.¹⁴ Then in February the CCHS Association authorized the college committee to proceed in organizing a day junior college and granted use of the high school building, provided that there be no additional expense to the high school. The Association also called for a junior college constitution that was in complete harmony with that of the high school, "to assure the specific Calvinistic character of the Junior College."¹⁵ In the fall of 1932 the day college opened with 90 students taking classes at the high school in the afternoons between 1:30 and 6:00 PM. The evening school continued to serve students who worked during the day.

The following year 1933-34, after Crane Technical College closed its doors, Chicago Christian College again expanded by opening a downtown branch, in order to take the opportunity of enrolling some former Crane students. It rented five rooms in the John Crerar Library building, located on Randolph Street at Michigan Avenue. Actually, this

extension campus was initiated by former Crane teachers, and Chicago Christian College made an arrangement to lend its name to the program for the sake of accreditation.¹⁶ This venture included both day and evening classes, but lasted for only a year.¹⁷

Financially, the college was based on the premise that it would be self-supporting and not pose a risk to the high school.¹⁸ Expenditures were kept to a minimum by using part-time teaching staff. Overhead was low because the college used the high school facilities at whatever nominal rate the college committee saw fit.¹⁹ Income was almost solely from tuition, so there was a strong incentive to recruit students wherever they could be found. Initially tuition was \$150 a year; in 1933 it was reduced to \$125. Still, in the Depression years many students had a hard time making their payments.

The curriculum of Chicago Christian College was ambitious. Besides the general liberal arts program, the two year college soon offered pre-professional programs in law, science, theology, religious education, medicine, dentistry, nursing, pharmacy, journalism, education, school music, engineering, and commerce. Beginning in the fall of 1932, courses were organized in six major divisions: Division of Language and Literature, Division of Mathematics and Science, Division of Social Sciences, Division of Fine Arts, Division of Commerce, and Division of Religion. The college catalogs list a wide variety of courses: 61 (and another 34 in the Bible Training School) in 1931-32, 165 in 1932-33, 190 in 1933-34, 188 in 1934-35, (unknown for 1935-36), 142 (not including religion courses) in 1936-37. Not all of these courses were actually taught. But after the first year between 39 and 53 courses were offered each semester.

Already by November 1931, Wezeman was able to arrange tentative accreditation with fourteen colleges and universities that agreed to accept Chicago Christian College credits for transfer. These included the University of Illinois, University of Chicago, Northwestern University, Loyola, De Paul, Wheaton, Calvin, and several other local colleges.²⁰ Formal accreditation was later granted through the University of Illinois in March 1933.²¹

The constitution of the college was a modification of the CCHS constitution that made it applicable to the junior college situation. Thus the constitution affirmed the Reformed character of the college:

Art. II: The purpose of the association shall be to maintain a school for Christian Higher Education, whose basis, in all its workings and teachings shall be the Bible as the infallible, inspired Word of God, to

which such an interpretation be given as is in conformity with the Standards of the Churches of the Reformed persuasion.²²

The constitution also required that all the college instructors be Reformed. Article IX affirmed that only persons "in agreement with Article II of this constitution shall be eligible for appointment."²³

In practice, however, the Reformed character of the college was rarely mentioned in the college literature. When the religious nature of the college was mentioned, the emphasis was on the "evangelical," "Christian," or "orthodox Christian" character of the institution. The 1931 catalog asserted that the unique purpose of the school was "to bring about a thorough-going correlation of the principles of evangelical Christianity with the entire curriculum and all the activities of the school."²⁴ Later catalogs repeat this statement, but change "evangelical Christianity" to "orthodox Christianity."²⁵ A recruiting brochure from 1933 described the college in this way:

The College, although non-sectarian and inter-denominational, is nevertheless emphatically Christian in its educational philosophy. The great enduring principles of the Christian faith are basic and controlling for the life and world-view adhered to and advocated by the teaching staff of this College.²⁶

When reporting to his own Reformed constituency, Wezeman highlighted Reformed features of the school. For example, at a 1933 dinner for college supporters he stressed that, while the college was not denominational or sectarian, "the instruction is positively and definitely Christian," with an emphasis and interpretation one would expect from teachers who were "members of our churches, and committed to the Reformed world- and life-view."²⁷ Likewise, in the *Chicago Messenger*, a local Christian newspaper that he edited, Wezeman affirmed that "the college is strong in its teaching which is based upon the Word of God and controlled by our Reformed world- and life-view."²⁸ Yet the college's promotional literature so little emphasized the religious nature of the school that on more than one occasion the college committee decided that posters and advertisements should include a statement indicating the specific Christian character and purpose of the college.²⁹

The ambiguity about the college's overt Christian character is also evident in the college name. Wezeman clearly favored the name "Chicago Junior College," as is apparent in his proposals to establish the evening and day schools.³⁰ From the beginning, however, the college committee called it "Chicago

Christian Junior College." Then in April 1932 the committee decided "for various practical reasons" to use the name "Chicago Junior College."³¹ A motion in December of that year again to add "Christian" failed,³² but the following February when the preamble to the constitution was adopted, it was changed back to "Chicago Christian Junior College."³³ Once again "Christian" was dropped from the name in April 1933 and now moved to a sub-title.³⁴ In the process of incorporation the Secretary of State of Illinois rejected the name "Chicago Junior College," because there was a similarly titled "Chicago Junior School" in the downtown area, so finally the name "Chicago Christian College" was adopted in January 1934.³⁵ *Onze Toekomst* reported that this name would serve notice that the institution was not limited to a two-year college, and "the inclusion of the word 'Christian' will indicate definitely its religious standard and objective."³⁶

To keep down costs, the college almost exclusively used part-time faculty. The regular faculty were usually teachers at CCHS, who also taught a course or two at the college. Even Dr. Wezeman maintained his post as principal of the high school while he served as president of the college. Only in the later years were two full-timers appointed. In the spring of 1935 Paul Brouwer was hired full-time as Dean and English professor, and in the fall of 1936 Arthur Ter Keurst began full-time as Registrar and Psychology-Sociology professor.³⁷ Both were expected to combine administrative and promotional work with teaching responsibilities. Most instructors had master's degrees or had done work toward such a degree; a few even had doctorates. So qualified was the faculty that in 1933 Wezeman could boast: "Our college is fortunate in having such an able and highly qualified teaching staff. No college, small or large, has a stronger faculty in professional training, experience, and ability than ours."³⁸

In the first year the evening college was served only by high school teachers of a Reformed background. But when the day college opened in September 1932, it was deemed necessary to hire some Christians of a non-Reformed background to teach part-time, since no Reformed teachers were available to teach certain required courses.³⁹ Although the constitution made no provision for such teachers, the college committee decided that

Dr. Wezeman may appoint Christians of other denominations on our part-time staff to teach certain required subjects, provided that properly trained men or women of the Reformed Churches are not available and that the appointees give assurance that they

will teach nothing contrary to our Reformed principles.⁴⁰

Wezeman also stressed that an implication of seeking accreditation from the University of Illinois was the necessity of using academically qualified "outside" teachers for subjects where no Reformed instructors were yet available. Although use of non-Reformed teachers had drawn criticism from the local Reformed community, in December 1932 the college committee reasserted that "such outside help may be engaged to the extent that it is necessary."⁴¹ To get around the requirement of the constitution that teachers be committed to the Reformed confessions, these "outside" teachers were not considered real faculty; they were designated as "incidental teachers, not assigned as members of the Faculty."⁴²

In the 1932-33 school year the 2 or 3 "outside" teachers were indeed exceptions to the rule. But from 1933-34 to the demise of the college in 1937 the numbers of such non-Reformed instructors increased to almost half, or more, of the teaching staff each semester. In the fall of 1933, only 16 of the 28 teachers at the high school campus were of a Reformed background; in the final semester, the spring of 1937, just 10 of the 23 teachers were Reformed. One of these "outside" teachers, Gilbert Brighthouse, even served as (Acting) Registrar for a year (1933-34). The numbers are even fewer for the downtown branch of the campus in the year that it operated (1933-34); of its 21 faculty only two were Reformed.

The student body was also very diverse. The college actively solicited students from the local public schools and the general community. If one judges from the number of Dutch names in the student body, the number of students from the Dutch Reformed community never exceeded one-third of the student population. The high point seems to have been the fall of 1936 when 44 of 140 day and evening students (31%) were from a Reformed background. In the first semester of the day college (fall 1932), 26 of 90 students (29%) bore Dutch names. A year later (fall 1933) only 25 of 152 day students (16%) were Dutch. The percentage for other semesters of the day college where data is available lies within that range. The number of Dutch Reformed students in the evening program was far fewer, and in the downtown branch only 2 of 112 students bore Dutch names in the fall of 1933. For one semester detailed data on the student body is available—fall 1933. The main campus enrolled 152 day students that semester, 91 men and 61 women. By race 141 were Caucasian and 11 were listed as Ethiopian (Black). By nationality only 25 were Dutch. By church affiliation, 27 were Catholic, 24 Lutheran, 23 Reformed (13 Christian

Reformed, 7 Reformed Church in America, 3 Presbyterian), 3 Jewish, 34 miscellaneous (presumably non church-goers and those who were undeclared), the rest representing a variety of Protestant denominations.⁴³

Beginning in the fall of 1933 the college offered non-Reformed students a special exemption from religious education courses. The regular requirement was that students must take two hours of religious education credits for graduation. But "this requirement is waived where a student finds it impossible to take such a course because it would be contrary to the principles of his faith."⁴⁴

The college fostered an active program of extracurricular activities. Already in the first year a basketball team was formed. Beginning in the fall of 1934 it competed as part of the Northern Illinois Conference of Junior Colleges. There was also an intercollegiate tennis team and various intramural sports, a debating team, a choir,⁴⁵ and a variety of student clubs. Beginning in the spring of 1933 the students produced a weekly student paper, the *Vanguard*. The first *Yearbook* was put out in the spring of 1934; later editions of 1936 and 1937 were called *The Lodestar*. With students from very diverse backgrounds it is not surprising that on occasion some of them tried to sponsor dances. The college Board immediately went on record that it did not approve of students promoting dance entertainment and threatened expulsion of those who persisted.⁴⁶

Chicago Christian College awarded the Associate in Arts degree to graduates of its two year programs. In June 1934 a group of 50 students were the first graduates. Thirty-five students graduated in 1935, four in 1936, and 25 in 1937.

The college's relationship with the CCHS was generally amicable. The high school was generous in allowing the college to use its facilities for a nominal fee. But the high school's board more closely reflected the concerns of the local Reformed community than did the college committee. As the college reached out to serve more non-Reformed students and began to use non-Reformed instructors, the Reformed community became uneasy about the direction of the college. In April 1933 the education committee of the high school initiated four proposals intended to move the college in a more clearly Reformed direction. A leader of this initiative was Rev. Gerrit Hoeksema, pastor of the Third Christian Reformed Church of Roseland. He was the chairman of the education committee, and a member of the college committee; he would become a leading critic of Wezeman in the Bible notes controversy. On April 21 the board of CCHS also adopted the four proposals:

a. The Chicago Junior College aims to give Christian training appropriate to the needs of our Reformed youth. It welcomes students from other Christian circles. Students having no religious affiliations are received if they give promise of fitting into the distinctive educational program of our school. However, the Board shall ever aim at a preponderance of the Christian element in our student body, that the religious atmosphere of our school be preserved.

b. A plain statement of its specifically Christian character and purpose, and even its Calvinistic stamp, in all advertisements and propaganda.

c. A faculty all of whose regular members subscribe annually to our Reformed Standards, and who understand and sympathize with the specific character and purpose of our school.

d. Compulsory chapel attendance for all students.⁴⁷

Already on April 17, before the high school board adopted them, Hoeksema presented to the college committee a more stringent oral version of the four education committee proposals. The college committee minutes summarize Hoeksema's version of points a. and c. as follows:

a. That the Junior College serve primarily students from Christian Reformed and Reformed families or rather of Reformed persuasion.

c. That the teaching staff shall be predominantly members of the Christian Reformed and Reformed Churches and of Reformed convictions.⁴⁸

Although the high school board itself did not formulate an ultimatum, Hoeksema presented these proposals with the threat that the high school board would withdraw its moral and financial support from the college unless these proposals were accepted.⁴⁹

In a special meeting on April 20 the college committee responded to Hoeksema's oral version before seeing the precise wording of the proposals. In its response the college committee accepted them only in part. It made no comment on the first proposal. It adopted proposal b. It revised proposal c, declining to require its teachers to hold membership in a Reformed church, and adding the statement: "Exceptional cases, that would not conform to this rule, may be brought by the President of the College to the attention of the Board for final decision." It also adopted proposal d.⁵⁰

This incident revived a still unresolved question about control of the college. Till then the college was

led by the college committee, which did not yet have the full status of a Board of Directors. After months of delay on the issue, the college committee in November 1933 considered three plans: (A) that the high school board assume responsibility for and control of the junior college; (B) that a separate organization be effected which would own and control the junior college; (C) and that the high school assume responsibility for the junior college but that its control be in the care of a separate junior college board, this board to be appointed by and partially from the high school board. The college committee adopted Plan C, and requested that the high school society incorporate itself separately also as a junior college society.⁵¹ When the high school board considered the matter, it rejected Plan C and the incorporation idea. Instead, it suggested to the college committee "that a separate organization be effected for the maintenance of the college," and offered the college continued use of the high school building, with the understanding that the high school board "be adequately represented in the administration and control of the junior college."⁵² In effect, this was a modified version of Plan B, placing responsibility for the college with the college itself, but retaining a measure of control with the high school board. Now that the question of control was clarified, the college moved ahead. In February 1934 the college committee signed Articles of Incorporation for the college and constituted itself as the first Board of Directors or Trustees.⁵³

After the rapid growth of the first two years the Chicago Christian College clearly reached its zenith in the fall semester of 1933. Enrollment was at its peak—152 students in the day college at the high school, and another 112 in day and evening classes at the downtown branch. Over 70 courses were then available at both locations. So crowded were the high school facilities that three portables were brought in to meet the need.⁵⁴

Thereafter the college began to experience a steady decline. The first major sign was the resignation of Wezeman as president in April 1934. He expected a crisis for the college in the coming year and did not feel wholehearted cooperation from the south side Reformed community in the purpose and plans of the college; there was opposition in the high school board, and a third competing junior college in the public system was about to be set up in the community.⁵⁵ Wezeman was persuaded to remain as president, but the episode was a sign of things to come. Board members were not attending meetings regularly, and in August the board even had second thoughts about reopening in the fall.⁵⁶ When the enrollment appeared to be adequate and the financial

picture stable, the college remained open.⁵⁷ But day college enrollment in the fall of 1934 dropped from 152 the previous year down to 75, and the downtown branch with the evening program was discontinued, so enrollment that semester dipped to the lowest level in the college's history, except for the first year.⁵⁸ A \$1100 deficit was projected.⁵⁹ Reestablishing the evening program in the spring of 1935 and hiring a temporary student recruiter increased total enrollment somewhat, but day enrollment dropped to 65 that semester.⁶⁰ At the end of the semester \$2000 in unpaid tuition remained due, and an equal amount was owed in unpaid salaries.⁶¹ At this point the college hired English teacher Paul Brouwer full time, to focus on promoting the college.⁶² In January 1936 a stringent policy to deal with delinquent tuition payments was adopted.⁶³

That year another problem was beginning to emerge. Accreditation from the University of Illinois, first procured in March 1933, was now threatened. In a September 1936 report Wezeman identified four problem areas that concerned the accreditors: the lack of an adequate library and a qualified librarian; inadequate facilities, especially the three portables, a declining enrollment, and reliance on part-time faculty.⁶⁴ Already in November 1933, University of Illinois inspectors had noted the total inadequacy of the high school library of 2600 books, only 200 of which had been added for the use of junior college students.⁶⁵ Since then the college had invested little for new books and there was no trained librarian. Now \$2000 was required to address this need, so the college initiated a drive for a library fund in the fall of 1936, but several fund raisers netted only \$130.⁶⁶

Total enrollment for the fall semester increased to 140 students, giving some hope of a more stable financial picture,⁶⁷ but within the first eight weeks of the semester 22 of these students dropped out, because most of them found jobs. That created a shortage of over \$1300. To save money on salaries, the decision was then made to reduce the number of course offerings in the spring.⁶⁸

In the spring of 1937 several factors converged to bring the college to the point of crisis. In the spring semester the total enrollment dropped to 92, when only 68 of the remaining 118 fall semester students returned. These losses were ascribed to an improved economy which drew students from school

into jobs, the stringent tuition policy, and the opening of free city colleges.⁶⁹ An added blow came when the University of Illinois dropped the college from its accredited list, chiefly because of the deficiency of its library facilities.⁷⁰ Now with a projected deficit of \$2000 and the loss of accreditation, the future looked gloomy. The board decided to seek donations from a selected list of donors to cover the debt,⁷¹ and as a last ditch measure it also asked the high school board to consolidate the college with the high school. The high school board, however, turned down the request, because it saw a merger as detrimental to the high school, which was experiencing its own financial problems.⁷² That was the death blow for the Chicago Christian College. The semester was cut by two weeks to reduce costs, and a settlement was reached with the teachers to deal with unpaid salaries.⁷³ On graduation day, June 4, 1937, the college closed its doors for good.⁷⁴

Several factors brought about the demise of Chicago Christian College—the loss of students due to an improved economy, competition from free city colleges, the loss of accreditation due to a poor library—,⁷⁵ but the main reason was the loss of its supporting constituency. The college's success in drawing in non-Reformed students and faculty proved to be its own downfall. As was argued in the high school board,

due to the fact that the faculty as well as the student body consists largely of persons outside of our own group, the college has failed to gain the confidence and goodwill of our people.... It is further argued that since the college lacks the support of an association and has failed to establish vital contact with our Reformed communities, its discontinuance would not be a serious setback in a progressive educational program, nor would such an event be likely at some future date to deter the organization of a junior college in organic relation with the high school and upon a broad basis of popular support.⁷⁶

So when crunch time came, there was no supporting community to bail out the ailing college.

APPENDIX A

**Faculty of Chicago Christian College, 1931-1937
(at Chicago Christian High School Campus)**

Henry Baar	Music	Gertrude Ligtenberg	Art
James Baar	Music	John Ligtenberg	Business Law
John Barringer	Economics	Dr. Ethel Lind	Chemistry
Mr. Bechtold	German	Daniel Mater	Accounting
Lester Bensema	Mathematics	Alexander McAllister	Mechanical Drawing
Herbert Blakeway	Education	Dr. Francis McIntyre	Economics
Dr. Nellie Bosma	Zoology	Herman Meyer	German
Dorothy Brenner	Commerce	G. Harry Mouw	Chemistry
Evelyn Brenner	Commerce	Miss Pope	English
Gilbert Brighthouse	Psychology; (Acting) Registrar (1933-34)	Clarence Radius	Physics
Dr. Benjamin Brooks	Economics	Fredericka Ramsay	Physical Education
Paul Brouwer	English, German; Registrar (1934-36), Dean (1936-37)	John Rooze	Political Science
Dr. Hilding Carlson	Psychology	Edith Rose	Music
James Churchill	Commercial Law	Dr. Rosamond Seeleman	French, Spanish
James Clear	Mechanical Drawing	Glen Simmons	Chemistry
William Crain	French	Mrs. G. Simmons	Chemistry
John J. De Boer		Dr. James G. Smith	Zoology, Physiology
Gerrit De Vries	Mathematics	Claude Smitter	Accounting
Hugh Duncan	English	Leo Spurrier	Accounting
Herbert Ellison	Mechanical Drawing	Deane Starrett	Speech, English
Ladislaus Gamauf	Music	Nina Stauffer	Speech
Mr. Garner	Spanish	Henry Swets	History, Economics; Dean (1932-36), Dean, Evening College (1936- 37)
Herman Greer	History	Rev. Edward J. Tanis	Sociology, Religious Education
Dr. Willis Groenier	Chemistry	Henrietta Tanis	Psychology
Rev. Harry Hager	Greek	Dr. Arthur Ter Keurst	Psychology, Sociology, Education; Registrar (1936-37)
Winifred Hager	French, Latin	Mr. Toppen	Mathematics
John Hansacker	Economics	Cornelius Van Beek	English
Gertrude Harmeling	Typing, Shorthand; Registrar (1932-33)	Rev. John Van Beek	Philosophy, Religious Education, Greek
Russel Hayton	Music	John Van Bruggen	Education
Margaret Hetzner	Typing, Shorthand	Maurice Vander Velde	Athletic Director
Dr. Ralph Janssen	German	Lyravine Votaw	Music
George Kernodle	English	Dr. Jacob Westra	Zoology, Physiology
Ida Kingma		Dr. Frederick Wezeman	Business Law, Religious Education; President (1931-1937)
Royce Kinnick	Accounting	Henry Wezeman	Latin, Greek
Dr. Carl Klitzke	German	Enno Wolthuis	Chemistry
Francis Kramer	Music	Frederick Zandstra	Dutch
Dr. Herman Kuiper	Religious Education		
Arthur Lanning	Accounting, Typing, Shorthand		
Henry Ledeboer	Accounting		
Jewel Lieffers	English		

APPENDIX B
Students, Faculty, and Courses of Chicago Christian College

	F 1931	S 1932	F 1932	S 1933	F 1933	S 1934	F 1934	S 1935	F 1935	S 1936	F 1936	S 1937
Day Students			90	105	152	?	75	65	66	67?	?	56?
Dutch			26	22	25					14?		15
Non-Dutch			64	83	127					53?		41?
Evening Students	51 ¹	?	45	45	48 ²	?	0 ³	25	46	27?	?	36?
Dutch					0					1?		10
Non-Dutch					48					26?		26?
Downtown Students					112	?						
Dutch					2							
Non-Dutch					110							
Total Students	51	?	135	150	264	?	75	90	112 ⁴	94?	140 ⁵	92
Graduates						50		35		4		25
Dutch						8				0		5
Non-Dutch						42				4		20
Faculty (71st & May)	6 ⁶	6?	21 ⁷	20	28	22	33?	?	?	26?	22	23
Reformed	6		20	17	16	12	18?			12?	11	10
Non-Reformed	0		1	3	12	10	15?			14?	11	13
Downtown Faculty					21	16						
Reformed					2	2						
Non-Reformed					19	14						
Courses												
Listed in Catalog	61 ⁸		165		190		188		?		142 ⁹	
Actually Taught	6 ¹⁰	?	?	?	72 ¹¹	67 ¹²	?	?	?	50	53?	39

¹ 35 more students were enrolled in the Bible Training School

² These Evening students are included in the number of Downtown students

³ No Evening classes were offered in Fall 1934

⁴ 25 % of these students were Reformed

⁵ 44 of these students were Reformed

⁶ 4 more faculty taught in the Bible Training School

⁷ 11 more faculty taught in the Bible Training School

⁸ 34 more courses are listed for the Bible Training School

⁹ Does not include Religious Education courses

¹⁰ 6 more courses were offered in the Bible Training School

¹¹ Includes about 32 Downtown courses

¹² Includes 22 Downtown courses

NOTES

¹ The archival records of Chicago Christian College are available at the Dutch Heritage Center at Trinity Christian College. All archival material cited is from this source, unless otherwise noted.

² Effa Zwier, "What about a Junior College at Chicago?" in *The Illuminator*, newsletter of Chicago Christian High School May 1930, pp. 3-4. Effa Zwier was a teacher of English and Latin at Chicago Christian High School.

³ These reasons are found in the college catalogs of 1931-32 and 1933-34, as well as in Frederick Wezeman's January 1932 proposal for a day junior college.

⁴ Minutes of the Board of CCHS, Sept. 11, 1931.

⁵ *Onze Toekomst*, Sept. 2, 1931. The editor was Rev. Edward J. Tuuk, an emeritus Christian Reformed pastor; he was also the chairman of the junior college committee.

⁶ Frederick Wezeman emphasized these factors in his January 1932 proposal to establish a day junior college.

⁷ See: Alan Waddilove, "Grundy College: Undying Legacy or Broken Promises?," *Origins*, vol. 19, no. 1 (2001): 54-60.

⁸ Synod of the Christian Reformed Church (Acts of Synod) 1936, pp. 94-95, 106-110, 114-115, 139-140, 146-147; Acts of Synod 1937, pp. 31-36, 51, 57-61, 68-70, 77-78, 81-82, 90-91, 105-107, 111-115.

⁹ The proposal was printed as "The Proposed Chicago Junior College," in *Onze Toekomst*, May 13, 1931.

¹⁰ Minutes of the Board of CCHS, May 8, 1931.

¹¹ *Onze Toekomst*, May 20, 1931.

¹² Minutes of the Conference of Representative Reformed and Christian Reformed Men Gathered in the Interest of the Chicago Christian Junior College, [May 25] and June 8, 1931. By the end of 1932 the Advisory Committee was usually called the junior college committee. When Rev. Tuuk died in June 1933, Rev. Edward J. Tanis, who followed Tuuk as pastor of the Second CRC of Englewood, became the chairman of the college committee and board until the college closed.

- ¹³ Director's Report, November 23, 1931.
- ¹⁴ "A Chicago Junior College: A Proposal to Establish a Day Junior College," January 4, 1932. It also appeared in *Onze Toekomst*, Feb. 17, 1932.
- ¹⁵ Minutes of the Chicago Christian High School Association, Feb. 10, 1932.
- ¹⁶ Minutes of the College Committee, July 19 and 24, 1933.
- ¹⁷ Minutes of the College Board, Aug. 17, 1934.
- ¹⁸ Wezeman's January 4, 1932 proposal for a day junior college.
- ¹⁹ Minutes of the Board of CCHS, April 14, 1934.
- ²⁰ Director's Report, Nov. 23, 1931.
- ²¹ Minutes of the College Committee, March 24, 1933.
- ²² Minutes of the College Committee, Oct. 14, 1932. The confessional standards of the churches of a Dutch Reformed heritage (Christian Reformed Church and Reformed Church in America) include the Heidelberg Catechism, Belgic Confession, and Canons of Dort.
- ²³ Ibid.
- ²⁴ "Announcement of the Chicago Christian High School and Junior College 1931-1932," p. 5.
- ²⁵ 1933-1934 Catalog; 1934-35 Catalog; 1936-1937 Catalog. The Spring Semester Announcement 1936 states that the college "is non-sectarian, but believes heartily in an evangelical interpretation of Scripture," and also mentions "the broadly Christian character of the faculty and student body."
- ²⁶ "Facts You Should Know Concerning the Chicago Junior College," [1933].
- ²⁷ Wezeman's Report presented at Chicago Christian College Dinner, March 24, 1933.
- ²⁸ *The Chicago Messenger*, Sept. 6, 1935, p. 2. Founded by Wezeman in the spring of 1934 as an English-language alternative to *Onze Toekomst*, this bi-monthly "newsmagazine for those of Holland ancestry in greater Chicago" was published until April 1937.
- ²⁹ Minutes of the College Committee, Jan. 6, 1933, April 20, 1933, Feb. 2, 1934.
- ³⁰ "The Proposed Chicago Junior College," in *Onze Toekomst*, May 13, 1931, and "A Chicago Junior College: A Proposal to Establish a Day Junior College," January 4, 1932.
- ³¹ Minutes of the College Committee, April 11, 1932.
- ³² Minutes of the College Committee, Dec. 2, 1932.
- ³³ Minutes of the College Committee, Feb. 17, 1933.
- ³⁴ Minutes of the College Committee, April 20, 1933. The phrase "A Christian Institution" or "A Christian College" would then accompany the name.
- ³⁵ Minutes of the College Committee, Jan. 5, 1934.
- ³⁶ *Onze Toekomst*, March 14, 1934.
- ³⁷ Minutes of the College Board, May 20, 1935, May 13, 1936, Oct. 7, 1936.
- ³⁸ Report rendered at Chicago Junior College Dinner, March 24, 1933. See Appendix A for a list of faculty who served the college.
- ³⁹ Minutes of the Executive Committee, Aug. 22, 1932.
- ⁴⁰ Minutes of the College Committee, Sept. 9, 1932.
- ⁴¹ Minutes of the College Committee, Dec. 2, 1932.
- ⁴² Minutes of the College Committee, Sept. 15, 1933.
- ⁴³ From data document, dated October 5, 1933. See Appendix B for a chart of enrollment data.
- ⁴⁴ Chicago Junior College Catalog for 1933-1934, p. 3.
- ⁴⁵ The Junior College Chorus started in the fall of 1931 and had 100 voices already that semester.
- ⁴⁶ Minutes of the College Board, Jan. 5 and Feb. 2, 1934, June 11, 1936.
- ⁴⁷ Minutes of the Board of CCHS, April 21, 1933. These proposals were later inserted in the College Committee minutes of April 20.
- ⁴⁸ Ibid, April 17, 1933.
- ⁴⁹ Ibid.
- ⁵⁰ Ibid, April 20, 1933.
- ⁵¹ Ibid, Nov. 9, 1933.
- ⁵² Minutes of the Board of CCHS, Dec. 8, 1933.
- ⁵³ Minutes of the College Committee, Feb. 2, 1934.
- ⁵⁴ Ibid, Nov. 9, 1933.
- ⁵⁵ Minutes of the College Board, April 27, 1934. At this point the Bible notes controversy was also beginning to divert Wezeman's attention.
- ⁵⁶ Ibid, Aug. 10, 1934.
- ⁵⁷ Ibid, Aug. 17, 1934.
- ⁵⁸ Ibid, Nov. 27, 1934.
- ⁵⁹ Ibid, Oct. 5, 1934.
- ⁶⁰ Ibid, Feb. 15, 1935.
- ⁶¹ Ibid, May 3, 1935.
- ⁶² Ibid, May 20, 1935.
- ⁶³ Minutes of the Finance Committee, Jan 14, 1936.
- ⁶⁴ President's Report to the Board of Trustees, Sept. 16, 1936.
- ⁶⁵ Report of the University of Illinois Committee on Admissions from Higher Institutions, Nov. 29, 1933.
- ⁶⁶ Minutes of the College Board, Sept. 16, 1936; Paul Brouwer's Report to the Board of Trustees, March 4, 1937.
- ⁶⁷ Minutes of the College Board, Oct. 7, 1936.
- ⁶⁸ Paul Brouwer's Report to the Board of Trustees, Jan. 13, 1937.
- ⁶⁹ Ibid, Feb. 10 and March 4, 1937.
- ⁷⁰ Minutes of the Board of Chicago Christian High School, April 23, 1937.
- ⁷¹ Minutes of the College Board, April 1, 1937.
- ⁷² Minutes of the Education Committee of CCHS, April 9, 1937; Minutes of the Board of CCHS, April 23 and May 14, 1937.
- ⁷³ Minutes of the College Board, May 12 and May 20, 1937. As of March 1937 unpaid salaries to 24 staff members amounted to \$4646.90, according to a financial statement of March 17, 1937. The settlement was a fifty percent payment of the amounts due, and a pro rata distribution of whatever funds were left.
- ⁷⁴ Minutes of the College Board, May 24, 1937.
- ⁷⁵ Years later a report to the Christian Reformed Synod of 1950 concerning the junior college issue identified five reasons for the failure of Chicago Christian College: "(a) The teaching staff was not at all a homogeneous group with a unified view of life and education. (b) The junior college did not have a building of its own. It held its classes in the available rooms of the Christian High School and at hours when they were not in use otherwise. Thus its facilities were inadequate, and a home of its own in the depression years was out of question. The junior college was hardly more than an appendix to the existing Christian High School. (c) The institution did not have the enthusiastic support of the constituency of our denomination because most of the students were 'outsiders.' (d) Owing to the depression money was hard to get. (e) Many of our young people attended Calvin in preference to the local junior college." Acts of Synod 1950, p. 306.
- ⁷⁶ Minutes of the Board of CCHS, April 23, 1937. Paul Brouwer's final report to the College Board (March 4, 1937) also blames the lack of an interested constituency: The college remains "at present an institution alien to the deepest interests of the owners of the Christian High School.... Isn't the problem of our lack of interest in the College venture more fundamental than anything yet discussed?... But after five years we have no constituency to give the necessary financial stability to the College."