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ABSTRACT

A STUDY OF INSTITUTIONAL PURPOSES AND PRACTICES AS THEY RELATE TO THE CHRISTIAN TRADITION IN THE METHODIST FOUR-YEAR COLLEGE

by Robert Windsor Brown

Statement of the Problem

The purpose of this study was to provide the Methodist four-year college movement with an operational definition of the term, "Christian tradition" and to determine if present-day Methodist four-year colleges evidence a movement away from the Christian tradition and the attenuation of church-college ties.

Procedures

Part one uncovers the initial, surviving, and emergent basic principles that have made up the Christian tradition within the Methodist four-year college movement. Those principles established through the means of historical research by 1940, were accepted as forming an operational definition of the Christian tradition. With this measurement device, it was possible in Part II to study institutional stated purposes and certain practices as they existed at two different time periods. (1930-1940 and 1963-1965). From the data gathered for these two periods and findings from earlier related studies, it was possible by comparison to determine

the present-day relationships between thirty sample colleges (as a group), the Christian tradition, and the Church. In Part III, conclusions regarding current relationships are weighed in the light of existing philosophical and sociological conditions and thinking.

Findings

The Christian tradition principles which historically have developed within the Methodist four-year college movement are: (1) "Christian College" Identity; (2) Positive Christian Commitment; (3) Dominant Academic Emphasis; (4) Eleemosynary Financial Structure; (5) Democratic Character; (6) Liberal Education Endeavor; (7) An attention to educating students of all economic classes; (8) A concern for student moral development; (9) A fidelity to country and government; (10) A social awareness and concern.

For seven of these principles, a net gain is evident in the number and percentage of colleges reflecting them in their current formal stated purposes. In one other principle, no change was found and in only two was there evidence of any movement away.

Beyond pronouncement, traditional practices activated to provide religious enrichment and value training, have experienced little change since 1930, with the exception of required chapel programming which is now practiced in only half of these colleges as compared to three-quarters of them a generation ago.

Further findings reveal that in those practices most affected by institutional (Church and College) philosophy, change representing movement away from the Christian tradition has taken place.

Conclusions

1. These colleges in their pronouncement (stated purposes, aims, objectives) do not show, as a whole, a majority, or a minority, significant movement away from the Christian tradition as it existed a generation ago.

2. When measurement of institutional practices is confined to the traditional means which have served to provide religious enrichment and value training, the findings do not indicate these colleges as a whole, a majority, or a minority, have significantly moved away from the Christian tradition.

3. Beyond pronouncement and the traditional practices, analysis of current conditions and institutional (Church and College) philosophy does disclose a majority of these colleges, in varying degrees, moving away from the Christian tradition.

4. An attenuation of ties between the Methodist Church and the majority of these colleges can be recognized. It is the result of mutual indifference, timidity, imitation, and quantitative emphasis--all engaged in by both the college and the Church.

5. Under current conditions and prevailing philosophy (Church-College), it can be expected that the majority of these colleges in the future will further evidence continued and more pronounced movement away from the Christian tradition and the Church.

A STUDY OF INSTITUTIONAL PURPOSES AND
PRACTICES AS THEY RELATE TO THE
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METHODIST FOUR-YEAR COLLEGE

By

Robert Windsor Brown

A THESIS

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The meaning of the phrase "No Man is an Island" takes on added significance when the opportunity to prepare a dissertation is experienced. While any weaknesses that may later be revealed are the sole responsibility of the researcher, the strengths of such a study and any resulting contribution to be made, come not from a single pen but rather from the shared interests, common concerns, and devoted attention given by several persons. From its inception this study has been an enjoyable experience. The writer is indebted to many for making it so.

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of the Christian tradition in Methodist higher education.

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The writer is indebted to President John H. Dawson of Adrian College for making possible a years leave of absence and to those colleagues who may have been inconvenienced by this leave.

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This dissertation is dedicated to my son, Stephen Brown, and my daughter, Susan Brown. May they too find excitement and reward in both leisure and disciplined study.

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CHAPTER I

INTRODUCTION

The Problem

Origin of the Problem

In the United States today there are 2,139 institutions of higher learning. Of these, 870 are affiliated with sixty-four religious bodies and commonly referred to as "church-related colleges." In this group, 483 are affiliated with Protestant denominations; 361 are Roman Catholic institutions; 9 are interdenominational; 8 are Jewish; 4, Latter-day Saints; 2, Russian Orthodox; 1, Greek Orthodox; 1, Unitarian; and 1, Reorganized Latter-day Saints.¹

Throughout their history, and particularly in the present, these colleges have faced the forecasts of knowledgeable authorities predicting their demise. This prediction is generally based on one of three factors or a combination of them: (1) a growing inability to meet the competition;

¹Theresa B. Wilkins, Education Directory 1963-64, Part 3, Higher Education (Washington: U.S. Government Printing Office, 1964), p. 12.

(2) a declining ability to finance the enterprise; and
(3) the steady move toward secularism in American life and its total process of education. Generally, such prophecies have concentrated on the financial inadequacies and declining need for the traditional liberal arts program. Presidents William R. Harper of the University of Chicago and Nicholas M. Butler of Columbia University, at the turn of the century, saw little future need for the small college because of the maturity of the university. Today, Jacques Barzun at Columbia, sees the liberal arts as "dead or dying," due to the upgrading of high school work, advance placement, junior college expansion--all infiltrating upward and paralleling the liberal arts offerings. The financial plight of many of these colleges has been studied and reported as "currently critical" by such men as Sidney Tickton of the Fund for the Advancement of Education.

Little effort has been concentrated on the third problem; that of the growth of secularism and its effects on the educational purposes of these colleges. A few, like Earl McGrath, director of Columbia's Institute of Higher Education, look to this factor as the basic cause for concern as well as the potential platform for resurgence. McGrath warns, "Since the nation will soon need every available classroom, church-related colleges will unquestionably continue to exist in some form. Unless they reaffirm religious and collegiate purposes, sheer economic competition will drive some to tax-support. Others will decline to second

and third-rate private colleges. . . . In the absence of re-dedication to undergraduate liberal education within the Christian tradition, the Protestant college as such is near extinction."¹

Richard Hofstadter and C. Dewitt Hardy likewise sense a similar movement away from the Christian tradition as the downfall of the church-related college: "The evidence from general observation suggests that church-related schools have fallen victim to secularism little if any less than those under other controls and their spiritual leadership in educational life now appears unlikely."²

Milburn P. Akers, editor of the Chicago Sun Times, further accentuates this fundamental problem:

Too many private colleges have forgotten the purpose for which they were created. As I understand it, that purpose in most instances was to provide an education in a wholesome environment conducive to the moral and spiritual as well as in the intellectual development of students. If private colleges and universities have no purposes which differ from those of the tax-supported colleges, why should anyone support them in addition to paying taxes for the support of the public institutions.³

¹Earl J. McGrath, "Let the Church College Be Itself," Christian Century, LXXVIII (December, 1961), p. 1459.

²Richard Hofstadter and C. Dewitt Hardy, The Development and Scope of Higher Education in the United States (New York: Columbia University Press, 1952), p. 236.

³Milburn P. Akers, quoted by Earl J. McGrath, Are Quality Higher Education and Church-Relatedness Incompatible? An address delivered at the Eighteenth Institute of Higher Education (Nashville: July 26, 1964), p. 4 (Mimeographed).

The Danforth Foundation's three-year study of church colleges, in its preliminary report, pictures these institutions as being in a defensive position today because the world at large and the academic world in particular are strongly secular.¹

Nevitt Sanford reduces the problem to its simplest term: "The ties of the major Protestant denominations to their colleges have become increasingly attenuated"²

The need for such a study as this is surpassed only by the challenge to pursue it. It is easy to say the church college has moved away from the Christian tradition, or as often expressed, the church college must move back to the Christian tradition. But what is this tradition as it relates to higher education? Within the total church college movement, the range of interpretation probably extends from a claimed Christian tradition purpose which projects religious education or indoctrination as the omnipotent principle subordinating all else, to the other extreme which includes "all else" to the exclusion of religious education. The point to be made is that while financial and even curricular studies can be approached on a broad basis to include all

¹Manning M. Pattillo and Donald M. Mackenzie, Eight Hundred Colleges Face the Future: A Preliminary Report of the Danforth Commission on Church Colleges and Universities (St. Louis, Missouri: The Danforth Foundation, 1965), p. 8.

²Nevitt Sanford (ed.), College and Character (New York: John Wiley and Sons, Inc., 1964), p. 46.

church colleges, no such all-inclusive study could yield significant findings concerning the meaning, the place, the strength or weakness of the Christian tradition.¹ Each church college movement must concentrate on a study of its own historic interpretation of the Christian tradition so that it can better measure its adherence to a claimed partnership and determine the future strength or severance of such a tie.

Statement of the Problem

The purpose of this dissertation is fourfold: (1) to contribute toward a more objective understanding regarding the combined and individual roles pursued by the Church and the church-colleges in the historical development of the Methodist four-year college movement; (2) to provide the Methodist four-year college movement with an operational definition of the term Christian tradition; (3) to employ this operational definition in an effort to measure the current stated purposes and certain practices of the four-year Methodist-related colleges; and (4) from findings and present-day circumstances, to draw conclusions and considerations fundamental to these colleges, the Church, and the Christian tradition.

Specifically, two questions will be investigated:

¹Paul M. Limbert pointed the same thing out in his 1929 doctoral dissertation, "Denominational Policies in the Support and Supervision of Higher Education" (New York: Columbia University Bureau of Publications, 1929), pp. 77-79.

- (1) As it relates to the Methodist four-year college, what basic principles historically, make up the Christian tradition?
- (2) Is there evidence that stated purposes and practices of the Methodist four-year colleges show a movement away from the Christian tradition and the attenuation of church-college ties?

Delimitation of the Problem

As already stated, the magnitude of the total church-college movement dictates the need to reduce any such study to a manageable size for the sake of productive and useful research. Methodist higher education, although late in entering the field, is today, at least in numbers, the most active Protestant group, having seventy-five four-year colleges, twenty junior colleges, and eight universities.

The experience and interest of the writer, the almost complete historical collection of college catalogs at the Library of Congress, the Methodist Church Historical Library at Adrian College, the accessibility of the Methodist Board of Education in Nashville, Tennessee, and previous related studies, including the 1932 study of thirty-five Methodist Colleges by Floyd Reeves and others, all combine to make the selected study a natural and workable one.¹

Procedures and Sources

An understanding of this study will be more clear after certain assumptions are stated and definitions of terms made.

¹The researcher has been employed at a Methodist four-year college (not in this study) for eleven years as a public relations administrator.

Assumptions

- (1) Any attempt to measure and define the Christian tradition in Methodist higher education, as it exists today, must include those major principles which historically have survived, plus newer principles which the Church and its colleges have interpreted as a part of that tradition;
- (2) An institution of higher learning exists for certain more or less definite purposes, goals, aims, or objectives. Each college is expected to make these purposes known both within the profession and to the general public. This is generally done by means of printed materials, usually the official college catalog.

Definition of Terms

The following explanatory definitions are made to give common understanding to certain terms used repeatedly in the body of the study.

General Conference - in effect is the government of the Methodist Church. It is the primary seat of authority composed of ministerial and lay delegates from throughout the world and convened every four years.

Annual Conference - is the composition of all ministers and lay delegates of a certain area, presided over by a bishop. It is the source of the authority for the General Conference above it and the local units (Quarterly and District Conferences) below it. It convenes once each year.

Stated Purpose - as prescribed in the Reeves' study, serves to introduce everyone connected with a college to what

the institution is trying to do, in order that each may bend his own efforts in that general direction.¹ Employed in this study, the term will mean a written and published statement about what the college is trying to do. Patton's definition is also applicable: "The meaning of this term, as employed here, might also be conveyed in the phrase 'formal statement of purpose'. Both phrases are intended to describe published declarations of the ends or goals toward which a college avows, through authorized channels, that it is bending its efforts and employing its facilities."² It should further be noted that several terms are used synonymously throughout the study; they are: purposes, goals, aims, objectives and ends.

Tradition - normally means the oral transmission of beliefs, information, customs and knowledge from generation to generation without written communication. The first interest here is that of the historic development of the Christian tradition and the construction of a working definition through a search of primary sources.

¹Floyd Reeves, et al., The Liberal Arts College (Chicago: The University of Chicago Press, 1932), p. 18.

²Leslie K. Patton, Purposes of the Church-Related Colleges (New York: Columbia University Bureau of Publications, 1940), p. 6.

Sample

Thirty surviving Methodist Colleges, included as a part of Reeves' 1932 study of thirty-five Methodist Episcopal Colleges, make up the research sample. These colleges represent eighteen states and reflect all sections of the country except the east, where no Methodist four-year colleges are located today. Some of these institutions bear the university tag. However, the Church's Division of Higher Education in its classification system refers to these institutions as senior colleges. The sample represents exactly forty per cent of the total number of Methodist Colleges.

Technical Treatment

This effort develops in three parts. The types of research employed are: historical (part one); survey and historical (part two); and philosophical (part three).

Part one is devoted to the period 1785-1940 and represents an attempt to uncover, in four period studies (1785-1820, 1850-1865, 1898-1908 and 1932-1940), the initial, surviving, and emergent basic principles in answer to the first question: As it relates to the Methodist four-year college, what basic principles, historically, make up the Christian tradition? Those principles established through historical research at the close of the 1932-1940 period are accepted as an operational definition of the Christian tradition. This acceptance is based on three factors:

(1) Current concern centers on the possibility that these colleges have moved away from, or, as often

voiced, they should return to the Christian tradition. Both statements infer a passage of time.

(2) Tradition evolves through the transfer of beliefs, customs, information, and knowledge from one generation to another generation. One generation (normally thirty-three years), at least, should separate any measure of current institutional purpose against any claimed Christian tradition adherence.

(3) The historical research involved used primary sources almost exclusively. College catalogs, for each period were found and studied in the Library of Congress. Church General Conference Minutes and Books of Discipline were available, almost intact at the Adrian College Methodist Historical Library. Of the thirty colleges, eighteen had published college histories which provided secondary source materials. These, along with certain historic inaugural addresses by college presidents, were also at the Library of Congress.

As an introduction to the general overall history of Methodist higher education, Chapter II is presented as an historical account of the initiation and development of this Church College body. With such an understanding the reader can better pursue the nature of the study.

Part two concentrates on a search for objective data in answer to the question: Is there evidence that stated purposes and practices of the Methodist four-year colleges show a movement away from the Christian tradition and the attenuation of church-college ties? Having established the principles that make up the Christian tradition (Part One)

within the Methodist four-year colleges, a search is pursued to determine how a group of Methodist four-year colleges in the 1930 period and again today, reflected these principles in their statements of purposes and practices. This search is in the form of two surveys.

(1) A survey of institutional statements of purposes for the thirty sample colleges is conducted for two time periods, 1935-1939 and 1964-1966, to determine to what extent, if any, change (movement away from or movement toward) has occurred within a generation, in the efforts made by these colleges to identify themselves with the established principles of the Christian tradition. Concern and conclusions center on these colleges as a group. How many and what percentage of the group today reflect each of the established principles? For each of the principles, does change represent a net gain (movement toward) or a net loss (movement away)? Which principles today evidence the most striking changes (gain or loss) from a generation ago? College catalogs, published institutional histories, and related studies serve as the sources for this investigation of formal statements of purposes.

(2) Going beyond institutional aims and objectives, a second survey is conducted to measure certain practices as they existed in the 1930 period and as they exist today. The concern here is for those practices which historically have been associated with these thirty Methodist colleges and which have combined to attempt an educational program

that includes religious enrichment and value training. Measurements found in the 1932 Reeves' study, The Liberal Arts College, serve as a foundation for comparison in the areas of:

(a) student religious affiliation; (b) number of courses offered in religious education and the percentage of such courses in relationship to the total curriculum; (c) required religious study; (d) required week-day chapel; (e) campus religious organizations; (f) staffing with a Christian, as well as a scholarly emphasis. Present-day data used in the comparison resulted from a study of current catalogs, college charters, and (a) information received from the presidents and registrars in response to questionnaire-letters (Appendices A and B); (b) information provided by the Division of Higher Education of the Methodist Board of Education in Nashville, Tennessee. Concern and conclusions again treat these thirty colleges as a group. What changes within the last generation have taken place regarding the pursuit of those practices which have given these colleges a character different from the secular institutions? Do present practices accurately reflect stated purposes as these purposes are identified with the Christian tradition?

Part three represents an objective endeavor to take the findings of Part two and to interpret them in the light of current sociological and philosophical conditions and thinking, so as to enable conclusions, which while aided by statistical evidence, are not confined by the limitations of such data. The entire study must be scrutinized to

isolate those factors and considerations which are the fundamental sources responsible for any evident movement away from (or toward) the Christian tradition. Only through a thorough analysis can valid conclusions be drawn regarding: (1) the present-day relationship between these colleges, the Christian tradition, and the Church; (2) the probable direction of these colleges in the future. Here again conclusions refer to these colleges as a group and not individually.

Limitations of the Study

Findings and conclusions are only directly applicable to Methodist higher education although certain principles of the Christian tradition are undoubtedly common to other church-college bodies and some even common to all colleges.

The limitations of time and financial means did not permit campus visits to the thirty colleges, in eighteen states, that make up the sample. This is a limiting factor in that observation could not be employed as a means of instrumentation. On the other hand, the study remains free of the quick visit "first impression" weakness. Another limitation is that of availability and reliability factors inevitably linked with a historical and survey type of study. The availability of primary materials greatly reduced the need for secondary source materials and thereby limited the degree of error to research scholarship and the authenticity and accuracy of the historic catalogs, journals, records and books of Church Discipline used.

Related Literature

Few studies of the institutional purposes of church-related colleges were available before 1920. Of particular significance to the topic under investigation are five published studies. Two studies are confined to Methodist Colleges, and the three others are studies which range from an investigation of major denominations to the total church-college movement.

The Floyd Reeves' (and associates) study of thirty-five Methodist Episcopal Colleges between 1929-1932, entitled The Liberal Arts College, serves as a model for the sample of this investigation. Although the study is a comprehensive survey of practically every facet of institutional operation, certain sections are of considerable significance to the present study. Reeves' investigation of the goals and aims of these thirty-five colleges clearly identifies the aims most common for the particular period.

Aims Reported by 33 Colleges¹

<u>Aims of the Institutions</u>	<u>Number Reporting Aim</u>
The development of Christian character	26
The development of scholarly attitudes and habits	19
Vocational training	10
A broad, liberal, and cultural education	9
Professional training	8
Training for citizenship	7
To assist students in acquiring valuable knowledge.	6
Physical development and health	5
Preparation for graduate work	5

¹Reeves, op. cit., p. 10.

Training for leadership	4
A liberal education for a selected group of high school students	4
Development of an appreciation of the fine arts	3
To provide tools of learning useful for later life	3
Training for the ministry	2
To assist the student in acquiring self mastery	2
To provide an education for students of limited means	2
To provide a satisfactory educa- tional plant	2
To provide an opportunity for stu- dents to secure an education near their homes	1
To raise teaching standards of faculty members	1
To meet the special needs of young women	1
To secure funds	1
To encourage the integration of the intellectual life of the student . . .	1
To maintain superior standards and sound a distinctive note	1

While a few of the colleges did not state aims and felt such aims when stated, aroused the danger of crystallization, the survey staff magnified, as never before, the need for institutional statements of purpose, their opinion being:

An institution of higher learning exists for certain more or less definite purposes
It seems self-evident that an educational institution should have a clear and adequate statement of its objectives. This statement should serve at least two functions: (1) it should introduce the ideals of the institution to both the student and the public; (2) it should be the basis of the educational program that the institution provides.¹

¹Ibid., p. 8.

Leslie K. Patton's 1940 study, Purposes of Church-Related Colleges, represents a careful attempt to define the major purposes which had emerged then and were most common to 260 colleges having a Protestant or Roman Catholic relationship. Nine major purposes are offered as a basis for appraisal:

1. Intellectual Development
2. The Classical Curriculum
3. Vocational Preparation
4. Self-Help Plans; Minimum Expense for the Student
5. Inculcate the Doctrines of the Related Church
6. Serve the Community
7. Citizenship and Social Problems
8. Attention to the Individual
9. Development of Christian Character¹

Both this study and the Reeves' study found the most frequently stated purpose to be the Development of Christian Character.

A recent Department of Health, Education, and Welfare publication, Church-Related Boards Responsible for Higher Education, by James C. Messersmith updates the 1929 Limbert study previously mentioned.² Messersmith, like Limbert, limits his research, in the main, to those church bodies having a working relationship with groups of non-public institutions of higher education. Findings provide an analysis

¹Patton, op. cit., pp. 143-148.

²Washington: U.S. Government Printing Office, 1964, pp. 117-128.

of the higher education structure of eight denominations, including Methodism. The degree of control, range of responsibility, and in the Methodist section, the standardizing influence of the University Senate, command the attention of this current effort.

The three year survey of the Danforth Foundation, conducted by the Danforth Commission on Church Colleges and Universities, has recently been completed and a preliminary report published entitled Eight Hundred Colleges Face the Future.¹ The study represents a comprehensive investigation of all the denominational colleges in America. The purpose pursued is that of evaluating the quality, the present problems, the strengths, the weaknesses and the future role of these 800 institutions. The major phases of the study seek to examine and to determine: trends (academic, religious, and secular) which have been, and are now the important influences on the growth of the church college movement in America; the role of church-related colleges in this country; and a course of action for the future development of these colleges. The scope of this study, combined with the concentrated effort of this Methodist-centered study, should provide both breadth and depth in research findings of use to the Church and its colleges. Dr. Manning Pattillo, director of the Danforth study, concurred with this statement after a

¹Pattillo and Mackenzie, loc. cit.

third proposed section of this Methodist study was found to be duplicative and therefore dropped.

A final study, Policy Making in Colleges Related to the Methodist Church, by Charles P. Hogarth and published in 1949, relates to the current investigation in its findings concerning the "control influence" exercised by college boards of trustees.¹ At the time of publication, the author reported that the extent of trustee participation in determining policies represents the potential amount of church participation. He concluded that this is due to a legal relationship between the Methodist Church and 90 per cent of the colleges, the legal authority of the Church to take final action on selecting a majority of the trustees in 71 per cent of these colleges, and the present practice in these colleges, of the Methodist Church having the final decision in the selection of 67 per cent of the trustees.²

Summary

The five studies cited contribute valuable information for further contemplation and re-study and at the same time serve to fill in, or make more obvious, gaps in the early efforts of this present study. Certain generalizations made in these related studies have served as points of departure

¹Nashville: George Peabody College Bureau of Publications, 1949.

²Ibid., p. 119.

as well as documentary sources. However, a statement made by Limbert in 1929, is no less true today, in spite of these excellent studies:

WHAT ARE THE MARKS OF A CHRISTIAN COLLEGE?

After this survey of definitions, reasons for existence, and policies regarding religious instruction, is it possible to describe with any definiteness the characteristics of a Christian college?

Judging from the statements of denominational leaders, one must answer in the negative, because the statements differ so widely in ideals and in practice.¹

The attempt here is to fill that void for one church-college group. The Christian tradition related to higher education has no meaning to the Methodist Church College group, or any such group, until it is broken down as a piece of ecclesiastical phraseology and rebuilt as a set of principles which make measurement and direction possible for those colleges wishing to maintain and extend their influence as church colleges in the Christian tradition.

¹Limbert, op. cit., p. 77.

PART I.
THE HISTORICAL DEVELOPMENT OF THE CHRISTIAN
TRADITION WITHIN THE METHODIST
FOUR-YEAR COLLEGE: 1785-1940

CHAPTER II

HISTORICAL BACKGROUND

Methodism was late arriving in colonial America; it was slow in realizing the need for an educated laity and ministry; and its evangelistic appeal was mostly to the low income settlers. In spite of these handicaps, the Methodist Church for the past century has been active in the field of higher education to an extent unequalled by any other Protestant denomination.

One hundred and forty-eight years prior to the American Methodists' decision to establish a college, Harvard (1636) had been founded by the Congregational Church. Other early colleges and their founding churches included William and Mary (1693) by the Church of England; Yale (1701), the second Congregational college; Princeton (1746), the first Presbyterian; Columbia (Kings College, 1754), the first Episcopalian; and Brown (1764), the first Baptist College. All of these great institutions, and many others, were in operation in advance of the appearance in the colonies of John Wesley's evangelistic Methodism.

The organized Methodist movement, founded in England, dates from 1739. By 1769 the total membership was about

30,000 scattered throughout England and Ireland. In America by 1765, Methodist societies were making themselves heard in the New York and Baltimore areas, particularly Sam's Creek in Fredericks County, Maryland.

At the 1769 Methodist Conference in Leeds, England, America was listed as the fiftieth circuit and Richard Boardman and Joseph Pilmoor were dispatched for the purpose of bringing structure to the growing American movement. This movement, involving mainly English and Irish settlers, was to be expected considering Wesley's tireless efforts earlier to "save souls" in market places, on corners, by hillsides, and in churches both in England and Ireland. One source claims Wesley made forty-seven trips to Ireland.¹

For fifteen years American Methodism had no legal or independent organization. Its ecclesiastical head, John Wesley, was some 3,000 miles distant. During this period no organized effort was made to develop an educational program. The first expressed concern for the children was recorded at the Annual Conference meeting in 1779 in Kent County, Delaware. Here the question was raised, "What shall be done with the children?" The answer, directed to the attending ministers

¹Ruthella M. Bibbins, How Methodism Came: The Beginning of Methodism in England and America (Baltimore, Md.: The American Methodist Historical Society of the Baltimore Annual Conference, 1945), pp. 24-27.

was, "Meet them once a fortnight and examine the parents with regards to their conduct towards them."¹

Following a strong appeal from the American Methodist Society, Wesley, in 1784 ordained and consecrated the Reverend Thomas Coke as a Superintendent for the United States with full authority to ordain others for offices within the Methodist Ministry. Later in a letter written September 10, 1784, from Bristol, England, addressed to "Dr. Coke, Mr. Asbury, and our brethren in North America," Wesley authorized the American Methodists to become an autonomous church:

As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.²

In this same letter, Dr. Coke and Mr. Francis Asbury were appointed, "Superintendents, over our brethren in North America."

¹Minutes of the Methodist Conferences of America: 1773-1813 (New York: Daniel Hitt and Thomas Ware, Publishers for the Methodist Connexion [sic] in the United States, 1813), I. 19.

²Ibid., p. 51.

An Independent American Methodism

The first General Conference of the newly independent American Methodist Church, called the Methodist Episcopal Church, was held, December 27, 1784 in Baltimore.¹ Here Coke and Asbury were officially elected the first bishops, the new church using the word "bishop" rather than "superintendent," believing it harmonized better with scriptural terminology. At this same conference and led by Bishops Coke and Asbury, plans were made for Cokesbury, the first Methodist College. Controversy arose, however, between the new bishops. Asbury, self-taught, highly disciplined, and a profound reader, preferred a school drafted after the Kingswood School in England, which had its start in 1748 under John Wesley.

Great care was exercised in the admission of pupils to Kingswood. Students were under surveillance of a tutor day and night. Recreation was considered to be garden work or the performance of assigned inside work duties. Students slept in a common hall; there were no commuters. The young men retired early, for their day began at four o'clock each morning. After an hour of private reading, meditation, and

¹In the structure of the Methodist Episcopal Church and in the current structure of the Methodist Church (1939 Union of the Methodist Episcopal, Methodist Episcopal Church, South, and the Methodist Protestant Churches), the General Conference in effect is the primary seat of authority. It originally was made up of ministerial members but later lay delegates were added. It is the top governing body of the Church.

prayer, they breakfasted at six and classes began by seven.¹ Wesley's disregard for play, which became for Cokesbury, a guiding principle, is brought out in his published works by the statement, "He who plays as a child will play as a man."²

The second side of the debate, headed by Coke, the product of a complete and formalized education at Jesus College, Oxford, advocated the first American Methodist school should be a college. This college was to serve the Methodist Episcopal Church as the Congregational, Episcopalian, Presbyterian, and Baptist colleges served their "Mother Church." The General Conference decided in favor of Coke's proposal. As a tribute to the two bishops, and a means of healing any wounds, the college was named Cokesbury. The cornerstone was laid in 1785 at Abingdon, Maryland. Classes commenced in 1787.

Contradicting Positions on Higher Education

At this particular period in the growth of the Methodist Episcopal Church, contradictory positions were evident as to the educational needs of the Church, its ministry and laity. The first Book of Church Doctrines and Discipline, adopted in 1784, strongly emphasized the "saving of souls"

¹A.W. Cummings, The Early Schools of Methodism (New York: Phillips and Hunt, 1886), pp. 11-12.

²Francis J. McConnell, John Wesley (New York: Abingdon-Cokesbury Press, 1939), p. 269.

over the "gaining of knowledge." On the one hand, a secondary purpose of Cokesbury College was that of, "working for the benefit of our young men who are called to preach, that they might receive a measure of that improvement which is highly expedient as a preparation for public service."¹ On the other hand, the Discipline of 1784 clearly advises preachers not to permit study and learning to interfere with soul saving: "If you can do but one, let your studies alone. We would throw by all the libraries in the world rather than be guilty of the loss of one soul."² Peter Cartwright, a Methodist leader of the early nineteenth century, compared an educated preacher to "lettuce growing under the shade of a peach tree" or to a "gosling that has got the struddles by wading in the dew."³ As late as 1840, the Address of the Bishops delivered at General Conference, found the episcopacy critical of this educational indifference: "And it is not to be denied, that there existed among us, to a considerable extent, even down to a recent date, strong opposition to commencing this important enterprise [education] among ourselves."⁴

¹Cummings, op. cit., p. 22.

²William Warren Sweet, Methodism in American History (New York: Abingdon Press, 1954), p. 49.

³Ibid., p. 223. Cartwright later played an important role in the founding and operating of several Methodist colleges.

⁴Journals, General Conferences of the Methodist Episcopal Church: 1840, 1844 (New York: Carlton and Lanahan, 1844), II, Part I, p. 140.

It is little wonder that the Methodist Episcopal Church was unsuccessful in founding permanent colleges during the 1784-1820 period. Nevertheless, the foundation for Methodist higher education was laid during this period with Bishops Coke and Asbury providing the momentum and sharing the disappointments.

Cokesbury College and Other Early Schools

Cokesbury was established in the center of Methodist influence since some one-third of the total Church membership in the United States, at that time, was in the State of Maryland. By 1794 it was incorporated and authorized to confer degrees. While Coke had his way that the school be called a college, its academic program was not of college level, particularly when compared with the long established programs of the other church colleges. In structure, the program bore a marked resemblance to Wesley's Kingswood School.

It appears Cokesbury was doomed before the doors were fully opened. As mentioned before, the Church Discipline had a dubious opinion of higher education and there is evidence that Wesley did not hold Bishops Coke and Asbury in as high esteem as he once had. In a letter to Asbury, September 20, 1788, he commented on the founding of Cokesbury:

But in one point, my dear brother, I am a little afraid the Doctor and you differ from me. I study to be little: you study to be great. I creep: you strut along. I found a school: you a college! Nay, and call it after your own names. O beware, do not seek

to be something! Let me be nothing, and Christ be all in all.¹

After such a tongue lashing and particularly after a disastrous fire in 1795, it is little wonder Asbury on January 5, 1796 wrote in his Journal:

We now have a second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of £ 10,000 in about ten years! The foundation was laid in 1785 and it was burnt December 7, 1795. Its enemies may rejoice, and its friends need not mourn. Would any man give me £ 10,000 per year to do and suffer again what I have done for that house, I would not do it. The Lord called not Mr. Whitefield nor the Methodists to build colleges. I wished only for schools--Doctor Coke wanted a college. I feel distressed at the loss of the library.²

While Asbury had good reason for feeling Methodists were not called to build colleges, history proved him to be much in error.³

¹Guy E. Snavely, The Church and the Four-Year College (New York: Harper and Brothers, 1955), p. 90.

²Elmer T. Clark, The Journal and Letters of Francis Asbury: 1794-1816 (London: Epworth Press, 1958), II, 75.

³A second Cokesbury was founded in Baltimore, but it too was consumed in a 1796 fire. E. Gerald Ensley claimed the Methodists established some 1,200 educational institutions during 1784-1930; The Marks of Christian Education (Nashville, Tennessee: The Methodist Publishing House, 1958), p. 8.

During and after the Cokesbury era, Asbury gave much time and effort to the founding of district schools, some of which later became good academies or seminaries. It is not known how many such institutions were born of the joint efforts of Asbury and wilderness bands. A few, in spite of their non-existence today, should be mentioned for they accomplished much good for the Church. They produced the few learned Methodist men of the period, and they prepared Methodism for the educational awakening that opened the 1820 General Conference.

Ebenezer Academy founded in Brunswick County, Virginia, is claimed by one historian (Cummings), to have antedated Cokesbury. His evidence is inconclusive and its establishment probably followed that of Cokesbury by one or two years. Two other academy-type institutions attempted by Asbury and others were Bethel Academy, Kentucky founded 1790 and Union School, Uniontown, Pennsylvania, 1792.

Another early school was the Wesley and Whitefield School. Although it failed to open, the school, with the approval of the Georgia Conference, was to have been financed, in part, by a subscription of 1,250 pounds of tobacco, worth \$5,000. While the Methodist Church historically was opposed to smoking, it was not opposed to financing schools through the sale of tobacco. Another and later example is Duke University, North Carolina, which received much of its financial strength from tobacco fortunes.

A third attempt to establish a college was made in 1816. Named Asbury College, it was located in Baltimore. Chartered in 1818, it quickly folded for lack of funds and because "of a mongrel religion," a Methodist comment on the fact that too many teachers were not of the Methodist faith.

The Methodist Awakening Period 1820-1840

By 1820 Church membership exceeded 250,000 including 39,000 Negroes. The General Conference Minutes reported 904 traveling preachers. Such expansion demanded new church institutions to meet the growing needs of the people. At a time when denominationalism and higher education were so closely knit, the absence of a single Methodist college was undoubtedly a source of embarrassment and reproach to the bishops and others.

At the 1820 General Conference in Baltimore, the delegates were made to realize that no Methodist college existed. They had indeed been successful in saving souls, but not in meeting the educational needs of the people. By Conference action it was recommended to the Annual Conferences that they establish, "as soon as practicable, literary institutions, under their own control, in such a way and manner as they may think proper."¹ The success of this recommendation can be measured in that within twenty years, the bishops were warning against the multiplicity of colleges.

¹ Journals, General Conferences of the Methodist Episcopal Church: 1796-1836 (New York: Carlton and Phillips, 1855), p. 208.

The rapidity and success with which the Annual Conferences established colleges, following the directive, can be ascertained by the fact that fourteen present-day Methodist colleges and universities were founded during that time.¹

Universities

Emory	1836	Atlanta, Georgia
Duke	1838	Durham, N. Carolina
Boston	1839	Boston, Massachusetts

Colleges

Randolph-Macon	1830	Ashland, Virginia
LaGrange (2nd)	1831	LaGrange, Georgia
Dickinson (1773) (Methodist-related)	1832	Carlisle, Pennsylvania
Allegheny (1815) (Methodist-related)	1833	Meadville, Pennsylvania
McKendree	1834	Lebannon, Illinois
Albion	1835	Albion, Michigan
Emory and Henry	1836	Emory, Virginia
Wesleyan	1836	Macon, Georgia
DePauw	1837	Greencastle, Indiana
Greensboro	1838	Greensboro, N. Carolina
Southwestern	1840	Georgetown, Texas

All of these colleges, and others which failed or have since severed their church affiliation, were founded between 1830 and 1840. At least three earlier but unsuccessful attempts had been made within a few years of the 1820

¹An Annual Conference is the composition of all ministers and lay delegates of a certain area, presided over by a bishop. Representatives from the several Annual Conferences attend General Conference (the primary seat of authority) once every four years. Annual Conference convenes yearly. It is the source of authority for Quarterly and District Conferences below it.

Conference directive. Augusta College, located on the Kentucky side of the Ohio River, was opened in 1822 by the Ohio Conference. It closed in 1849. The Pittsburgh Conference in 1826 established Madison College at Uniontown, Pennsylvania. It too survived but a few years. In 1829 LaGrange College became the first college in Alabama. The State in 1872 assumed its indebtedness. Today it is Alabama State Teachers College at Florence.

The Period of 1840-1860

At the opening of the 1840 General Conference the statistics for 1839 showed in membership: Whites, 650,357; Colored, 87,187; Indians, 2,249. The trained ministry totaled 3,296.¹ The bishops, very much concerned with the multiplicity of colleges, unsuccessfully sounded the alarm. Expansion continued so that by the 1844 General Conference in New York, the episcopacy in their address to Conference, presented the picture of financial plight facing several colleges and the resulting effect upon the Church's reputation:

We apprehend that if accurate and full reports of the financial conditions of our collegiate institutions are laid before you . . . it will clearly appear, as matter of fact, that a number of them are trembling to their foundations These colleges may have had their rise

¹Minutes of the Annual Conferences of the Methodist Episcopal Church: 1829-1839 (New York: T. Mason and G. Lane, 1840), II, p. 679.

and progress without your direction and superintendence; but they cannot have their decline and fall without involving your reputation, and that of the whole Church.¹

Church Schism

At this point in the history of Methodism and its role in American higher education, events, coupled with strong feelings, and even conflicting interpretations of Christianity, brought to the forefront the unsolved question of slavery. As early as 1780 and in each General Conference since 1784, the question of slave holding was brought to the floor. Each time positions became more set until the issue, which in 1844 involved the holding of slaves by a Southern Bishop, James O. Andrews, clearly divided the assembled delegation. A committee of nine was formed to bring about "an agreeable and workable division of the Church." A part of this agreement, as it affected the colleges, read:

That all property of the Methodist Episcopal Church . . . within the limits of the Southern organization, shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.²

The new division was known as the Methodist Episcopal Church, South. It remained independent of the "Mother Church" until 1939 when Union took place between these two branches

¹Journals, General Conferences of the Methodist Episcopal Church: 1840, 1844, op. cit., Part II, pp. 165-166.

²Ibid., p. 137.

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plus a third, the Methodist Protestant Church. The latter broke away in 1828 because of "the abuse of powers . . . by the ruling authorities . . . persecuting against the advocates of ecclesiastical liberty . . . and the onward march of clerical power" and its violation of the rights of private members.¹

Disregarding the schism, the number of Methodist sponsored colleges, having their beginning during the 1840-1860 period, and still in existence today as Methodist colleges, is twenty-three.

Colleges and Universities Founded
Between 1840-1860

Ohio Wesleyan	1842	Delaware, Ohio
Willamette	1842	Salem, Oregon
Athens	1842	Athens, Alabama
Iowa Wesleyan	1842	Mount Pleasant, Iowa
Adrian	1845	Adrian, Michigan
Baldwin-Wallace	1845	Berea, Ohio
Centenary (1825) (Methodist related)	1845	Shreveport, Louisiana
Mount Union	1846	Alliance, Ohio
MacMurray	1846	Jacksonville, Illinois
Lawrence	1847	Appleton, Wisconsin
Illinois Wesleyan	1850	Bloomington, Illinois
Northwestern University	1851	Evanston, Illinois
College of the Pacific	1851	Stockton, California
Cornell	1853	Mt. Vernon, Iowa
Columbia	1854	Columbia, S. Carolina
Wofford	1854	Spartanburg, S. Carolina
Huntingdon	1854	Montgomery, Alabama
Hamline	1854	St. Paul, Minnesota
Evansville	1854	Evansville, Indiana
Central	1854	Fayette, Missouri
Birmingham-Southern	1856	Birmingham, Alabama
Baker	1858	Baldwin, Kansas
Simpson	1860	Indianola, Iowa

¹ John Fletcher Hurst, The History of Methodism (New York: Eaton and Mains, 1903), V, p. 893.

Allowing for some differences in organization and discipline, it can be said that the attitude toward higher education held by the Methodist Episcopal Church was that adopted by the Methodist Episcopal Church, South and the Methodist Protestant Church. At the time of Union in 1939, the merging of these churches and their respective boards of education caused no major problems regarding education, due mainly to the similarity of operation and purposes pursued by these boards. In function, the historical development of higher education in the Methodist Episcopal Church closely paralleled that of the other two church bodies.

As early as 1848 the General Conference of the Methodist Episcopal Church urged coeducation. By 1856, Conference Proposed to establish a college for colored people. In that same year the committee on education expressed hope for an educational secretary "to superintend the interests of the department." The committee also saw fit to advise the Annual Conferences: "To keep in mind the distinction between universities and colleges, restricting the former term to institutions that have courses of study additional to the ordinary classical curriculum" ¹

By the late fifties, Methodism, like a spiritual shadow, had followed settlers into the most distant reaches. Typical of the spirit is that found in an historical statement by Baker University:

¹Journals, General Conference of the Methodist Episcopal Church: 1848-1856 (New York: Carlton and Porter, 1856), III, Part III, p. 307.

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And as Methodism came to Kansas in the early day-dawn, she came with no uncertain mission Where Methodism goes, there goes higher education for the many. To the truth of this assertion this institution bears testimony. Baker University is the oldest college of liberal arts in Kansas.¹

Formation of a Board of Education

By 1864 the Address of the Bishops reflected both the tragedy of and recovery from the Civil War.

The cause of education, under the patronage of our Church like all other good causes in our afflicted country, felt injuriously the first shock of the rebellion. But it has gradually recovered and is now generally in a healthy and prosperous condition.²

The bishops also recommended the establishment of a Board of Education to control the collegiate system within the Church. Such a board was created at the next General Conference but with advisory and not controlling status. The duties of the board included:

. . . to receive and securely invest the principle of the Centenary Fund, and to appropriate the interest only from time to time, to the following purposes, to wit:

- a. To aid young men preparing for the foreign mission work of the Methodist Episcopal Church.
- b. To aid young men preparing for the ministry

¹Forty-Second Annual Catalog of Baker University:
1900 (Baldwin, Kansas: Published by the University, 1900),
p. 11.

²Journal, General Conference of the Methodist Episcopal Church: 1864 (New York: Carlton and Porter, 1864),
p. 277.

- c. To the aid of the biblical or theological schools now in existence, and of such others as may, with the approval of the General Conference, . . . hereafter be established.
- d. To the aid of universities, colleges, or academies now existing under the patronage of the Church, or which may hereafter be established.¹

A landmark in the Church history was the 1872 General Conference action which gave laymen voting privileges in the government of the Church. This later had a significant effect in the operation of the colleges, the make-up of the trustee boards, and in the general philosophy of education.

By 1876 Church membership was 1,500,000. The Methodist Freedman's Aid Society, established in 1866, had within ten years, aided in the founding and supporting of twelve Negro educational institutions in the South.

Church efforts during the eighteen-eighties were concentrated on increasing student aid, further developing the Freedman's Aid Society and college endowments, strengthening of religious education programs in the colleges, and establishing greater importance to the role played by the Board of Education. For lack of authority and voice, the Board was unable to wield a strong enough hand and cooperation from the colleges was lacking: "But the numerous failures to comply with such requests [statistics, academic, financial and religious] when heretofore made, suggest the fear that

¹Journal, General Conference of the Methodist Episcopal Church: 1868 (New York: Carlton and Lanahan, 1868), p. 534.

too many of those . . . called to preside over our literary institutions have yet to be educated to the broad views of the very enterprise in which they are engaged."¹ In this same period the Board reported that a number of colleges belonging to the Church had become extinct, and some others had changed ownership.

Formation of the University Senate

To give uniform academic quality to the Methodist Episcopal colleges, more Church authority, and indirectly, greater financial stability to the total Church-College movement, the Church-Discipline of 1892 was changed to include the creation of the University Senate:

There shall be a University Senate, . . . authorized by the General Conference and appointed by the Board of Bishops composed of practical educators, one from each General Conference District and one at large, who shall determine the minimum equivalent of academic work in our Church institutions for graduation to the Baccalaureate degree. The Curricula thus determined shall provide for the historical and literary study of the Bible in the vernacular.²

The Senate made it possible for the Board of Education to require not only cooperation, but standards and statistics. At stake was the Church's recognition of the

¹ Journal, General Conference of the Methodist Episcopal Church: 1884 (New York: Phillips and Hunt, 1884), p. 617.

² The Doctrines and Discipline of the Methodist Episcopal Church: 1892 (New York: Hunt and Eaton, 1892), p. 166.

institution as representing college level work and the Church's resulting financial support.¹ The founding of this body antedates by two and one-half years, the establishment of the North Central Accrediting Association and is generally recognized as the oldest standardizing agency in the United States.

Early Twentieth Century Problems

By the turn of the century, Church membership was approaching 3,000,000. Some \$4,000,000 had been spent in support of the Methodist Freedman's Aid Society in the sustaining of Christian educational institutions in the South. In 1912 the bishops reported 47,084 students were attending Methodist colleges and universities. That same year each Annual Conference was charged to organize within its bounds a Board of Education.

Until the call-to-arms in World War I, the emphasis since 1892 was on academic and financial upgrading of the educational institution. With the War, the emphasis throughout the higher education field was on existence. Many Methodist colleges financially were saved and had the opportunity to patriotically serve, by hosting units of the Soldiers Army Training Corp. Following the War, the financial

¹The first "Official List of Colleges and Universities" meeting Senate requirements was published in the 1896 General Conference Journal, p. 756.

problems, however, plus the growth of secularism mounted, and the 1924 Report by the Committee on Education signaled the danger ahead.

The mass movement of students toward our colleges, the heavy demands made upon our graduate schools, the obvious necessities of our theological seminaries, the needs of the Wesley Foundations--all these together with high living costs have laid an impossible strain upon our financial resources.¹

Methodist Union

At the time of Union in 1939, when 8,000,000 Methodists representing three branches were united, the Episcopal Address to the Uniting Conference pointed out the one side of a growing problem:

Methodist Colleges are largely of local origin and exist to too large a degree by local interests and local support. They are separate and distinct from each other, often in competition, and without coordinated consideration and encouragement. The mortality among them in recent years has been high. The time has come when something to insure permanence must be done or the church college may pass out of existence.²

On the second side of the problem was a dubious concern by the Church that some of the colleges were not being

¹ Journal, General Conference of the Methodist Episcopal Church: 1924 (New York: The Methodist Book Concern, n.d.), p. 667. The Wesley Foundations are religious-social centers operated on the campuses of state colleges and universities.

² Journal, Uniting Conference of the Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist Protestant Church (New York: The Methodist Publishing House, 1939), p. 155.

completely faithful to their Christian commitment of allowing religion to function as an integral part of education in all its aspects and at all levels. This concern is clearly brought out by Bishop G. Bromley Oxnam, chairman of the 1944 Commission on Objectives in his 1944 Conference address, entitled Christian Without Apology, Methodist With Pride. Oxnam stated the need for development of a Methodist educational plan whereby the colleges were more definitely related to the Church, and the Church, in turn, more definitely committed to greater financial support. That too many of the colleges were viewed as not facing up to the religious life of the student is evident in the summary statement by Oxnam:

If the Church is to be called upon for greater support of its institutions, the Church must be convinced that these institutions stand deliberately for something in the field of religion and the practices religion demands.¹

World War II and Methodist Higher Education

World War II by 1944 had, however, pushed these and other problems into the background. Thirty-nine Methodist institutions, after the outbreak of war, were selected by the federal government for wartime military contracts. Civilian male enrollments were depleted by 75 per cent.²

¹Journal, General Conference of the Methodist Church: 1944 (Nashville, Tenn.: The Methodist Publishing House, n.d.), p. 870.

²Myron F. Wicke, The Methodist Church and Higher Education: 1936-1964 (Nashville, Tenn.: Division of Higher Education, Board of Education, 1965), p. 18.

With the G.I. Bill, Methodist college and university enrollment hit a new high in 1948 of 208,665 students, or one-tenth of the total number of all students in all colleges and universities in the United States. Subsidization of veterans' education by the federal government accounted for over 50 per cent of maintenance receipts in these institutions while the amount given by the Church for the same period equalled 25 per cent.¹

Attempts to Strengthen Church-College Ties

What Oxnam had pointed out in 1944 had by 1950 emerged as the central problem facing Methodist higher education. If the Church wanted Christian higher education, it had to pay for it; and if the colleges were to receive such aid, the Church was insistent on a clear and positive position on the Christian Faith. Action taken at the 1956 General Conference established a Commission on Christian Higher Education in an effort to "strengthen the bonds that bind our institutions of learning to the Church; to lead our schools and colleges to a thorough commitment to Christian standards and ideals; and to lead the Church in an effort to undergird them with adequate moral and financial support."²

¹Journal, General Conference of the Methodist Church: 1952 (Nashville, Tenn.: The Methodist Publishing House, 1952), p. 170.

²Journal, General Conference of the Methodist Church: 1960 (Nashville, Tenn.: The Methodist Publishing House, 1961), p. 207.

As another means of attempting to bring sharper focus on the problem and to blend further the abilities, experience, and programs of certain individuals, a Division of Higher Education was initiated in 1960 to focus attention on higher education. The new division, headed by John O. Gross, was actually a refinement of the Division of Educational Institution, which Gross had served as general secretary.¹ Its four major areas of concentration were, and are now in: (1) Educational Institutions; (2) College and University Religious Life; (3) Ministerial Education; and (4) Public and Church Relations. Gross, up until his retirement in January, 1965, squarely represented the Church to the educational institutions and just as squarely represented the colleges before the Church. His successor is Myron F. Wicke, whose professional career as an educator has revolved around Methodist higher education as a college professor, dean, and long-time division staff member. The problems he now faces are not new, only larger.

Summary

Cokesbury, founded as the first Methodist College in 1785, is historic only to the extent that it represented a

¹ John O. Gross, prior to his work on the Board of Education had served as a Methodist minister, district superintendent, president of Union College and later came to the Board from the presidency of Simpson College.

beginning. Between its demise by fire in 1796 and the founding of any permanent Methodist College, a period of over thirty years elapsed. This delay was due, to a great extent, to the Church's position of "saving souls" over the "gaining of knowledge." Once the emphasis had switched, the Methodist Awakening Period of 1820-1840 saw an Annual Conference college movement gain such momentum that in less than twenty years the episcopacy that had originally issued the directive to build colleges had to warn against over-expansion. Unheeded, the multiplicity of colleges continued and coupled with Church separation between North and South, the Civil War, and the growth of public education, financial problems beset the Methodist college movement. To rectify this and bring the Church and the colleges closer together, a Board of Education and the first standardizing agency in America, the University Senate were enacted. The success of the Senate in upgrading the educational quality of the colleges was of major importance. Financial problems remained critical to the extent that many Church colleges ceased to exist or changed ownership between 1870 and 1900.

The surviving colleges needed more assistance. The Church by 1944 concerned with the growth of secularism, was not completely satisfied that the colleges were advancing religious education. The situation today is no different.

Seventy-five four-year colleges are currently related to the Methodist Church.¹ The 1963-64 Statistical Summary

¹A complete listing is given in Appendix C.

Of Methodist Institutions printed in 1965 shows for these
Colleges the following statistics:

Faculty Employed	5,064
Students Enrolled	99,956
Value Physical Plant	\$439,091,259, ¹
Endowment	\$202,785,659 ¹

Methodist higher education today claims the largest
Protestant denominational effort. Its contribution to
Society is no small one.

¹President's Bulletin Board: Statistical Insert
 Nashville, Tenn.: Board of Education, Division of Higher Edu-
 cation, June, 1965), pp. 2-3.

CHAPTER III

THE EARLY CHRISTIAN TRADITION IN METHODIST HIGHER EDUCATION: COKESBURY COLLEGE, 1785

What goals, aims and objectives, structured the beginning of the Methodist College Movement? What historic Christian principles guided the educational program, financial arrangements, administrative policies, extra-curricular activities, and the religious life of the students?

Cokesbury was Methodism's first attempt at higher education. As a continuing enterprise, it failed. As an initial step, it succeeded. The brief history of this school, called a college, covering less than ten years of actual operation, lays the foundation for a study of the Methodist Christian tradition.

In 1785, Bishops Coke and Asbury issued a circular to the Church detailing the objectives and plans of the college. Because the two college fires consumed the official records, this circular is all that remains. Its contents, however, are clear and when coupled with an understanding of the period, the original Christian principles can be identified as can their role in the development of a movement.

Before, during, and following the Revolutionary War, a period of irreligion and "free thought" existed in America. A "godless Harvard" was a common expression. Even Yale, a supposed center of conservatism, had, before the war, felt the force, and students on Sunday were free to worship according to their own conscience.

Methodism was evangelistic; it came to "save souls." It had, in its beginning, a strong desire on the part of some, to found a denominational college. At the same time it harbored a suspicion, or at least a caution, for education. Its first attempt at founding a denominational college was begun at a time when denominationalism was temporarily declining. Cokesbury was of, by, and for the Methodist Church and its membership. It had little time or desire to educate the irreligious as pointed out in the bishop's circular:

For we are persuaded that the promiscuous admission of all sorts of youth into a seminary of learning is pregnant with many bad consequences. For are the students likely (suppose they possess it) to retain much religion in a college where all that offer are admitted, however corrupt already in principle as well as practice? And what wonder when (as too frequently it happens) the parents themselves have no more religion than their offsprings? ¹

The three guiding objectives of Cokesbury were: (1) to serve the sons of traveling Methodist ministers; (2) orphans; and (3) the sons of subscribers and friends. Cummings, pointed out, "At one time the college had on its list about

¹ Nathan Bangs, A History of the Methodist Episcopal Church (New York: Carlton and Porter, 1857), I, 233.

one hundred students, representative from the best Methodist families in the nation,"¹ Cokesbury was denominational. It was projected as a school for Methodists; it was controlled by Methodists; it was, in the main, financed by Methodists.

A second principle was that of student aid; a concern for not only the sons of those able to afford an education, but for the orphans.

It will be expected that all our friends who send their children to the college will, if they be able, pay a moderate sum for their education and board: the rest will be taught and boarded, and, if our finances will allow it, clothed gratis.²

From Minutes Taken at the Several Conferences of the Methodist Episcopal Church in 1790, the question was raised as to the "number and expense of the charity-boys which are taken for next year." The answer, "There are 15 boys, who are wholly or partially on charity: and the expense of boarding them, is computed to be about 275 pounds per annum."³

The early and definite attempts by the college to educate the classes, provided a religious commitment was

¹Cummings, op. cit., p. 31.

²Bangs, op. cit., p. 230.

³Minutes of the Methodist Conferences 1773-1794: Under the Superintendence of John Wesley, Bishops Asbury and Coke (n.p. John Dickins Publisher, 1794) p. 146. This source, in answer to the question number 15 - "What appears to be the remaining debt of Cokesbury," gives as the answer "£ 860-11-2."

evident, seems quite clear, and the second of three "objectives of considerable magnitude," that of educating and supporting orphans, was a working objective.

Whereas Wesley spoke of knowledge and vital piety, Cokesbury was founded with the idea of instruction in the Christian doctrines and practices, not equal with, but taking precedence over academic instruction. While the bishops' circular mentioned learning and religion going hand-in-hand, the strength of two other statements, plus the overall tone of the general circular, bears out the significance of Christian doctrine instruction as the dominant principle over and above academic instruction. After listing the courses of instruction the following appears: "But our first object shall be to answer the designs of Christian education, by forming the minds of the youth, through divine aid, to wisdom and holiness, by instilling into their minds the principles of true religion" ¹ To this is added the fact that the principal object was that of instruction in the doctrines, spirit, and practices of Christianity. The point here is not to create the idea that the academic program was merely an afterthought, but rather to establish that, in the beginning, the Methodist-Episcopal Church first and foremost was concerned with teaching the Christian doctrine, and because

¹Bangs, op. cit., pp. 24-26.

this concern continued even into the 1820 period, the Church had little interest and no success in founding a permanent college.

Another section of the circular points out that, "above all" great care was to be taken that due attention be paid to the religion and morals of the children, and to the "exclusion of all such as continue of an ungovernable temper." The discipline at Cokesbury was extremely strict with the College replacing the parent as the voice of authority. A paternalistic position was definitely a principle adopted for the original Methodist Episcopal College. Play was prohibited, early rising mandatory, habits closely scrutinized, and commuting unknown.

Private corporations, as interpreted in the original charter of a present-day Methodist college, are of three classes: first, those that are civil or business and formed for the temporal benefits of its members (railroad company, bank, club); second, those that are ecclesiastical and created for the advancement of a religious association and the administration of the property of chartered churches; and third, those that are eleemosynary and established for the management and operation of colleges, academies and the like, based on private subscriptions and donations.¹

¹Charter, Athens College, 1843, Sec. 4.

Cokesbury was financed through subscriptions and donations largely gathered in small sums by the two bishops in their travels. Methodist membership at that time was about 18,000 and their poverty is well known. At the time of the disastrous fire in 1795, the college and its library were valued at some \$50,000--all of which came as the result of a small gifts type of charity. The college was an eleemosynary corporation and charity a major Christian principle. Compared with this, Harvard, in its beginning and for over one hundred years, had depended on financial assistance from the State of Massachusetts; William and Mary had for years depended on a legislative tobacco tax; Yale likewise had benefited from various state ties. These and others were not in the strict sense of the word--eleemosynary corporations. They actually could not be considered anything but church-state colleges.¹ Of Cokesbury, the bishops asked that it be financed by yearly collections throughout the circuits and endowments from friends. It was, in its beginning and through its short existence, a church college, an eleemosynary corporation.

The College was the child of the General Conference. The delegates had approved it; the bishops raised the money and for the most part drafted its objectives. The institution was under the presidentship of the bishops. They or

¹For good coverage of state aid to private education, see The American College and University, by Frederick Rudolph (New York: Alfred A. Knopf, 1962), pp. 184-189.

their delegates, were to examine "into the progress" of the students in learning, at least twice a year. Although located in the State of Maryland, Cokesbury was in no sense solely a product of Maryland Methodists. Its power came from the General Conference and was controlled by it. In its beginning, centralized control was a distinguishable principle of the Church's concept of the Christian tradition in higher education.¹

Prayer and worship were natural parts of the operation of the institution as it affected both students and staff. Under the "Rules for the Economy of the College and Students," rule two announced, "all the students, whether they lodge in or out of the college, shall assemble together in the college at six o'clock [a.m.] for public prayer, . . . and on any omission shall be responsible to the president."² Another rule covered "public prayer" at seven in the evening. Great care was taken in the hiring of a president and the teachers that they were not only committed to the Christian Faith, but also capable of embracing every opportunity of instructing the students in the "great branches of the Christian Religion."³ There was definitely a strict adherence to

¹One author, John O. Gross, Methodist Beginnings in Higher Education, concludes that Cokesbury was incorporated in 1794 and this vested institutional control in the hands of a trustee board. Within a year, however, fire destroyed the enterprise. Nashville, Tenn.: Board of Education, Methodist Church, 1959, pp. 19-20.

²Bangs, op. cit., pp. 237-238.

³Ibid., p. 233.

the Discipline of the Church and a positive commitment to the Christian Faith.

The training of ministers did not command the importance of purpose in the founding of Cokesbury, as it had in the establishing of the earlier church colleges. Donald G. Tewkesbury's conclusions about the ministerial nature of the early colleges in his The Founding of American Colleges and Universities Before the Civil War, were correct as they related to those colleges up to the Revolution, and many thereafter, but his statement, "It [the American College] was designed primarily as a 'nursery' of ministers," cannot be applied to Cokesbury and the Methodist Church philosophy of 1785.¹ As already established, the Church Discipline of 1784 advised preachers not to permit study and learning to interfere with "soul saving." Twenty-one years after the founding of Cokesbury, the Church Committee on Ways and Means, was still advocating that a collegiate education was not essential to a gospel ministry.² Although the three detailed objectives of the college, as spelled out in the bishops' circular, make no mention of ministerial training, a single statement does indicate that while not a primary principle, such an objective was secondary in the original planning of the College:

¹New York: Teachers College, Columbia University, 1932, p. 32.

²Journals of the General Conference: 1796-1836, op. cit., p. 149.

"The institution is also intended for the benefit of our young men who are called to preach" ¹

The Initial Principles of the Christian Tradition

When the term "Christian tradition" is examined as to the historic content that gives it meaning within the Methodist Church College Movement, this study concludes that eight principles are evident and significant:

(1) The initial purpose of Cokesbury was primarily to serve the Methodist Church and Methodist families: for all practical purposes, it had a denominational character.

(2) This denominational character was backed up by a positive Christian Commitment.

(3) Christian doctrine instruction was the dominant objective over and above academic instruction within a classical program.

(4) Methodism, a religion "of the masses," attempted to project this in its higher education program through a strong student aid emphasis.

(5) The College replaced the parent as the voice of authority: paternalism was strict in its enforcement of religious, moral, and academic codes.

(6) Cokesbury was financed through small gifts charity; it was an eleemosynary corporation.

¹Bangs, op. cit., p. 230.

(7) In its beginning control was centralized in the General Conference.

(8) A secondary objective or principle was that of training young men for the ministry.

The Methodist College Movement:
1820-1865

It is recalled that at the 1820 General Conference it was recommended that the Annual Conferences establish, as soon as possible, literary institutions under their control.¹ This immediately signaled a change from the original principle of centralization (control by General Conference) to a form of decentralization. Another change detectable as early as the eighteen-twenties, was the beginning of the upward movement in the importance of academic instruction. In 1825 Augusta College of Kentucky came under the presidency of Martin Ruter, an excellent scholar and American Methodism's first holder of an honorary doctor of divinity degree. In 1827 Henry Bascom, a young man of academic ideas, as president of Madison College in Pennsylvania initiated several curricular ideas, including the development of the first department of agriculture in any college in the country. While these men remained concerned with the students' religious education; they undoubtedly gave their institutions an academic tone exceeding that of Cokesbury.

¹See page 31.

Few families had a surplus of money. If youths were to be educated, the school had to be "brought to them" and the expense kept within their limited means. In these facts lies the reason for the founding of so many Methodist colleges between 1820 and 1860.

Hamline University was founded in Red Wing, Minnesota, "at a time when tepees were more plentiful than houses, and Indian trails more common than highways."¹ The aggressiveness of the Methodist movement is pictured in a statement which appeared in the Illinois Wesleyan Story: 1850-1950 concerning a bitter winter's day: "There is nothing out today but crows and Methodist preachers."² In Iowa as early as 1841 Methodist leaders in the area "were at work to bring higher education to the territory. Of this, Iowa Wesleyan was brought forth, first of all the educational institutions of her grade in Iowa"³ Willamette, in Portland, Oregon, called "the pioneer university of the west," was founded

¹History of Hamline University of Minnesota From 1854 to 1869 (Red Wing, Minn.: The Alumni Association of the College of Liberal Arts, 1907), p. 15. Hamline in 1869 was relocated in St. Paul, Minn., where it remained.

²Elmo Scott Watson, The Illinois Wesleyan Story 1850-1950 (Bloomington, Ill.: Illinois Wesleyan University Press, 1950), p. xvii.

³Historical Sketch and Alumni Record of Iowa Wesleyan College 1842-1917 (Mount Pleasant, Iowa; Mount Pleasant News Journal, 1917), pp. 8-9.

in 1842 and claimed the title of the oldest institution of higher learning west of Missouri.¹

Eighteen of the thirty Methodist Colleges were in operation prior to the Civil War.² Through a study of their catalogs of this period, published histories, General Conference Journals and Church Disciplines and again coupled with an understanding of the times, it is possible to confirm certain earlier principles and identify some new principles as making up the Christian tradition at the time of the Civil War.

Eighteen Pre-Civil War Methodist
Episcopal Colleges Under Study
and Still Methodist Related

Albion College - Albion, Michigan	Iowa Wesleyan College - Mount Pleasant, Iowa
Allegheny College - Meadville, Pennsylvania	Lawrence University - Appleton, Wisconsin
Baker University - Baldwin, Kansas	MacMurray College - Jacksonville, Illinois
Baldwin-Wallace College - Berea, Ohio	McKendree College - Lebanon, Illinois
Cornell College - Mount Vernon, Iowa	Mount Union College - Alliance, Ohio
DePauw University - Greencastle, Indiana	Ohio Wesleyan University - Delaware, Ohio
Dickinson College - Carlisle, Pennsylvania	University of the Pacific - Stockton, California
Hamline University - St. Paul, Minnesota	Willamette University - Salem, Oregon
Illinois Wesleyan Univer- sity - Bloomington, Illinois	Moore's Hill College (now Evansville College - Evansville, Indiana)

¹Robert M. Gatke, Chronicles of Willamette (Portland, Oregon: Benford's and Mort, 1943), p. 73.

²The thirty colleges are those colleges which today remain as Methodist-related from a group of thirty-five Methodist colleges surveyed by Floyd Reeves in 1932.

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A Denominational Character

It quickly becomes evident that with the almost explosive efforts of the Church between 1830 and 1860 some changes in the denominational character of the colleges are to be expected. While the catalog wording still accentuated the title, "denominational college," all the institutions, in their admissions programs were projecting to the general public a non-denominational but Christian emphasis:

No particular religious faith shall be required by those who become students.¹

No effort is made--none will be made--to teach the peculiarities of any sect, . . . but the principles of Christianity are fully embraced and taught, as a portion of instruction.²

The majority of the catalogs of these eighteen colleges made it clear that the student, or his parents, was to decide which church was attended by the student on Sunday. The non-denominational character of the admissions program seems clear. Either by design or due to the need for bigger enrollments, all white-Christians were welcome.

Several catalogs and some early college histories referred to the faculty as "dedicated Christians," but none indicate a required Methodist commitment. At Lawrence, certain original stipulations prevented any such sectarian commitment. Amos Lawrence, principal donor of Lawrence

¹Charter, Baker University, 1858, Sec. 2.

²Eighth Annual Catalogue, Mount Union College (Alliance, Ohio, 1864-65), p. 22.

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University, specified that "no sectarian or denominational conditions be imposed on trustees, faculty, or students."¹ It is a safe assumption that most, if not all, of these colleges first sought out Methodist teachers, but were not adverse to employing others who professed a Christian belief. Because of the Church's late entry into the field and considering the small number of graduates produced by the early Methodist colleges, there could not have been a sufficient supply of academically qualified Methodist faculty members.

The major denominational ties of this period were: (1) financial, with all eighteen colleges receiving some form of initial and continuing Church support; and (2) control, at the Annual Conference level, through ministerial representation on the official college board, or Conference approval of a majority of the trustees serving such boards. Thirteen of eighteen colleges were so controlled.

The character of the colleges under study during this period is best described as that of a modified denominational image.

A Positive Commitment to the Christian Religion

Any study of the Methodist Episcopal Church and its colleges of the 1850-1865 period will clearly reveal a

¹Lawrence University Catalogue: 1964-1966 (Appleton, Wis.: 1964), p. 5.

positive (as opposed to a neutral or negative) and common commitment to the Christian Religion. By this statement, it is meant that the Christian Faith was the unifying factor in the total college program. The sentiments of the Reverend J.P. Durbin, in his 1834 presidential inaugural address upon the re-opening of Dickinson College under Methodist sponsorship, expressed the general position of religion within Methodist Higher Education up to the Civil War.

If it were possible to separate the prosperity of religion from the influences of education, there can be no doubt but that education would be the second great interest of mankind, as Christianity is the first Education, therefore, which has not due respect to our moral powers and religious obligations should never be considered or attempted.¹

To be sure, commitment strength varied with each school, but basic elements were common throughout. They are clearly identifiable and they reflect a positive commitment upheld by each school.

In 1860 all eighteen colleges had ministers as presidents. Institutional direction then, as now, was greatly influenced by the educational philosophy, the actions, and the example set by the head administrator. Individual preparation for the position was more theological than academic. The president's role was that of exemplifying the Christian educator at his highest level.

¹Inaugural Address Upon the Re-Opening of Dickinson College, 1834, by J.P. Durbin (Carlisle, Pa: G. Fleming, 1834), p. 3.

The teaching staff was also a part of the Christian institution exemplification. Many college teachers of the period were trained ministers--a point of concern expressed in the Address of the Bishops before the 1860 General Conference and a measure of satisfaction stated in the Report of the Committee on Education at the same Conference.

When statements appeared in the catalogs regarding the faculty, a phrase usually pointed out that teachers were selected for high qualification and because they were, "Christian men and women" or they were "Christian but not sectarian." Willamette's original charter stated that no person should have official connection with the school, "who denies the authenticity of the sacred scriptures."¹ It is a safe assumption that a condition of employment was that of a positive commitment to the Methodist rules of conduct. It was expected that a neutral or negative view of Christianity did not contribute to the process of educating.

This process of educating, steeped in mental discipline, was aimed at preparing the student for the later use of knowledge in accord with a sense of moral responsibility structured within the Christian Commandments. This was primarily propagated by: (1) adult example; (2) a paternalistic governing of the students aimed at defining and regulating good moral behavior; (3) a knowledge of Christian philosophy

¹Gatke, op. cit., p. 77.

and history through required courses in religion; (4) the significance of worship, prayer and devotion through required chapel and Sunday church attendance; and (5) the dedication of one's self, by commitment to God the Father and Christ the Son, resulting often from revivals and student conversions.

The catalogs of fourteen of the eighteen colleges indicated some form of required chapel. Two other colleges gave considerable attention to "daily chapel" but no indication of its being optional or compulsory. The frequency of the chapel services ranged from Albion's requirement of twice each week-day to once a week at the University of the Pacific.

At fourteen of these colleges, courses in religion were required as part of the study program.

Revivals and conversions were common on the great majority of American college campuses up to the Civil War. Rudolph traces the college campus revival movement to its peak in 1858.¹ The evangelistic spirit of Methodism was highly conducive to the spontaneity of a campus revival, the spirit of a student conversion. The 1848 Committee on Education Report to General Conference announced that as many in the schools as in the congregations had been converted.

¹Rudolph, op. cit., pp. 80-83.

The same committee in 1856 reported: "It is deemed indispensable to press upon the Church the importance of giving all our literary institutions a decidedly religious character. That this has not been overlooked . . . is evident from the revivals which have occurred within them."¹ In 1860 the committee reported that religious revivals had brought about the conversion of thousands of promising youth, many being called to the ministry.²

At Cornell, "scarcely a week passed without conversions. During the year 1854-55; a revival prevailed, during which time the entire school seemed to be under its influence In that revival every young man in the school, save three was converted."³ Hamline's first president, Jabez Brooks, by 1867 claimed that since 1854 there were some 300 conversions among the students.⁴ Ohio Wesleyan held that few students passed through the college course without becoming "hopefully pious."⁵

¹Journal, General Conference of the Methodist Episcopal Church: 1848-1856, op. cit., p. 308.

²Journal, General Conference of the Methodist Episcopal Church: 1850 (New York: Carlton and Lanahan, 1860), p. 454.

³The Fiftieth Anniversary of Cornell College: 1853-1903 (Mount Vernon, Iowa: Published by the College, 1904), p. 95.

⁴History of Hamline University: 1854 to 1866, op. cit., p. 15.

⁵E.T. Nelson (ed.), Fifty Years of History of the Ohio Wesleyan University, 1844-1894 (Cleveland, Ohio: The Cleveland Printing and Publishing Co., 1895), p. 61.

This was the spirit that prevailed. It was a positive one which reflected a Christian commitment.

Religious Over Academic Emphasis

A religious emphasis in the beginning took precedence over the academic. While this was still the case at the time of the Civil War, academic emphasis was on the increase and a lessening of the differential between the two existed. On a few campuses no differential existed.

College catalogs, at great length, spelled out the types of programs and course plans in the classical course. Much attention was given to describing the museum, observatory, and laboratory facilities and equipment. A growing respect for science is noted in that all but one of the sample colleges offered some form of a science program.¹

Without exception, the science course was generally offered for students lacking time or the financial resources to pursue the regular four year classical program. Many teachers in the lower schools of the period were the product of the science course.

In its 1856 report to General Conference, the Committee on Education sounded a careful awareness of the progress of science:

In regards to the course of study your committee remarks that we should not make any

¹Hamline University Catalogue: 1858-59 (Red Wing, Minn.: n.d.) p. 9. "The Board have not adopted a scientific course."

material variation from that which has received the sanction of the ages The addition of this course rendered necessary by the progress of modern science, does not justify any diminution of attention to classical and mathematical studies.¹

Considering that many faculty members were ministers and ministers represented a majority on several trustee boards, and remembering that mental discipline reigned as the learning theory, the right combination of conditions had not yet emerged to permit Wesley's "knowledge and vital piety" to blend together. Vital piety still held the academic emphasis in a subordinate role.

Student Aid

The lesson learned from the Cokesbury handling of student aid was that someone had to pay for the education of each orphan--that someone could not be the college. The lesson learned by the colleges of the 1850-1865 period was that the sale of perpetual scholarships, while solving an immediate problem, created a long-term debt. Student aid remained a principle of the Christian tradition, but it did not assure the same degree of equality as did the original effort.

Aid to students fell into four classifications:

(1) Scholarships, usually perpetual, were devised first, as a means of financing operating costs and second, as a way of enabling young men to attend college. Nine of

¹Journals, General Conference of the Methodist Episcopal Church: 1848-1856, op. cit., pp. 307-308.

eighteen colleges, in their catalogs, carried announcements of perpetual scholarships for sale. One other college, Ohio Wesleyan, sold 3,740 non-perpetual scholarships.¹ Another, DePauw, in an effort to establish a permanent endowment, sold perpetual scholarships for \$100 each. Within fourteen years it had raised \$130,000.²

(2) A common practice was that of awarding ministerial discounts to the sons of active Methodist ministers.

(3) A few of the schools by 1864 had made arrangements for special assistance to "returned soldiers, wounded or otherwise disabled."³ One college president, William F. King of Cornell College, Iowa, visited Iowa's regiments in Sherman's Army and raised from the soldiers the sum of \$30,000 to provide tuition for disabled soldiers and their orphans.⁴

(4) While self-help is not evident in any of the catalogs, of this group, it is apparent that it existed on a number of campuses as revealed in the 1840 Committee on Education Report to the General Conference. The report pointed out that many colleges had connected manual labor with literary instruction.

¹Nelson, op. cit., p. 24.

²Indiana Asbury University Catalogue: 1857-1858 (Indianapolis, Ind.: Indianapolis Journal Co., 1858), p. 32.

³Mount Union College Catalogue 1864-65, op. cit., p. 19.

⁴Cornell College Bulletin 1964 (Mount Vernon, Iowa: 1964), Vol. LXV, No. 6, p. 177.

Paternalism

All eighteen colleges, during this period, were paternalistic in the governing of the students. Each held a major concern for the students' moral and social conduct.

The DePauw Catalogue of 1857-58 (page 36) cited its government as "strictly paternal"; McKendree, in its 1860-61 catalog (page 25) described student management as, "paternal and mild but firm"; Dickinson's approach, outlined in its 1856-57 catalog (page 23), was "Mild and paternal"; at Lawrence, a "government which is moral and paternal" was announced in the catalog of 1854-55 (page 20). A typical and interesting statement of institutional government is that of Illinois Wesleyan's in 1859.

Government

The laws of this Institution are few and simple, but are sufficient to secure quiet and order. The object of instruction will be to form correct mental and moral habits, and to cultivate a taste for intellectual pursuits.

Punctuality in attendance at all college exercises, and careful observance of study hours, and gentlemanly deportment, are required of every Student. Visits of pleasure, gathering in groups, taking amusements on the Sabbath day--absences from rooms at improper hours, or unpermitted absences from town--writing upon or defacing the furniture or rooms of the college or of other public buildings--wearing fire-arms or other weapons--drinking intoxicating liquors, or keeping them, except by the prescription of a physician--contracting debts without the knowledge or consent of parents or guardians--using obscene or profane language--refusing compliance with any requirement of the Faculty--and all other breaches of morals or good order, or violations of gentlemanly demeanor, are strictly and totally forbidden.

No student who occasions trouble in any of these particulars shall be suffered to remain to exert on others his corrupting influence.

The Steward will have charge of the Buildings and Campus; and will exercise a general supervision in the absence of the Faculty; and will be required to report all infractions of order to the President.¹

The most commonly expressed restrictions were those against the use of intoxicating beverages, indebtedness, gambling and use of tobacco.

The Emerging Eleemosynary Structure

Significant changes took place between the original financial attempts of Cokesbury and the methods used later by the ante-bellum colleges. Cokesbury was the product of a large number of small sums gathered in collections and through the personal solicitations of Bishops Coke and Asbury. Charity of the period was built around two major thoughts. The first, as expressed by the Bishops in their announcement of Cokesbury, advised the multitude of low income supporters, "You will be no poorer for what you do God is a good paymaster. And you know in doing this you lend unto the Lord; in due time he shall repay you."² The second factor, prescribed in

¹The Second Annual Catalogue, Illinois Wesleyan University: 1858-59 (Bloomington, Ill.: William Footes Pantagraph Job Office, 1859), p. 24.

²Bangs, op. cit., p. 232.

the Books of Church Discipline as late as 1864, set the boundaries of the fund raising effort for the building of churches and identified the Church's position on philanthropy.

Let all churches be built plain and decent, and with free seats; but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell, to Methodist discipline, if not doctrine too.¹

This position had undoubtedly hampered the college movement for years. By the eighteen fifties, little regard for it was evident and a new emphasis was given by the colleges on successfully appealing to the "man of means." The Cornell Catalogue of 1858-59 stated: "The Trustees earnestly invite men of wealth to appropriate a portion of their means A donation of ten thousand dollars will entitle the donor to give his name or any other name to any professorship he may choose."² Hamline's catalog of 1858-59, regarding its endowment, explained, "The plan to increase the endowment and make tuition less, is to appeal directly to the piety and liberality of men of means, who can and ought to endow the Institution munificently for God and the Country's sake."³

¹The Doctrines and Discipline of the Methodist Episcopal Church: 1864 (Cincinnati, Ohio: Poe and Hitchcock, 1865), p. 261.

²Cornell College Catalogue: 1857-58 (Cedar Rapids, Iowa: Cedar Valley Times Power Press, 1858), p. 20.

³Hamline University Catalogue: 1858-59, op. cit., p. 16.

The fact that these eighteen colleges are in existence today, where so many others failed, is due to their early and continued success in winning, to their cause, the man of means. The naming of Cornell was an act of appreciation honoring William W. Cornell, a New York businessman. The Baldwin in Baldwin-Wallace honors John Baldwin Esq., for his gift to the North Ohio Conference of land, a building, and a valuable stone quarry. McKendree College was named as a tribute to Bishop William McKendree, who deeded 480 acres to the college. Hamline took its name from Bishop Leonidas Hamline, who gave a gift of \$25,000. Amos Lawrence, who had served on the Harvard Board of Overseers and as treasurer of that institution, gave a gift of 5,000 acres to the Rock River Conference of the Methodist Episcopal Church believing:

I have a high opinion of the adoption of the Principles of Methodism to the people of the West and I think from all I can learn, that their institutions are carried on with more vigor and diffuse more good with the same means than any other. It seems to me decided by experience that all literary institutions must be controlled by some sect, and efforts to prevent this have often blasted their usefulness.¹

On occasion the "big gift" was provided by a community. Within months of California's admission to the Union, the community of Santa Clara provided land and cash subscriptions

¹Samuel Plantz, Lawrence College (Reprinted from Wisconsin Magazine of History, Vol. VI, No. 2, December, 1922), p. 6.

for the founding of the College of the Pacific (then called California Wesleyan College).¹

The emerging eleemosynary structure looked primarily to three sources of charity: (1) the accumulated small-gift effort conducted by both the Conference and the College; (2) the perpetual scholarship or some kind of scholarship sale; and (3) the large gift from the man of means.

Professional, Pre-Professional and Teacher-Education Training

Whereas the training of ministers could clearly be identified in the objectives of Cokesbury, it cannot be identified as a separate aim of the colleges in question. Typical of the aim of these institutions was the statement concerning Moores Hill College's (now Evansville) purpose, "to promote [the] religious and cultural advance of society, paying special attention to the so-called 'learned professions' of the clergy, teaching, law, and medicine."²

To be sure, the alumni offices of these colleges could point out that the majority of Methodist ministers who had, by the time of the Civil War, obtained a college education, had done so at a church-sponsored college, probably Methodist.

¹Rockwell D. Hunt, History of the College of the Pacific, 1851-1951 (Stockton, Calif.: Published by the College, 1951), pp. 3-4. This institution is now located in Stockton, Calif.

²John W. Winkley, Moores Hill College-An Intimate History (Evansville, Ind.: Published by the College, 1954), p. 20.

This did not take place, however, because the college, or any particular program, was set up to attract ministerial-minded candidates or because the Church indicated pre-theological or theological study as an objective of the four-year college. It happened because the times dictated that a future minister would study at a church college. It happened because the Church and the college expected that during the educational experience, with its heavy concentration on religious training, and the impact of the revivals and student conversion, men would "be called" to the ministry--and they were, in great numbers.

Opposing the above observation is the fact that ten of the eighteen colleges made it a point to announce or to indicate their capacity for teacher training. Hamline, founded in 1854, by 1867 announced, "it had sent out upwards of 200 teachers."¹ Allegheny's historian, Ernest A. Smith, pointed out that between 1815 and 1915, "A larger proportion of the alumni . . . has gone into higher and secondary education than into any of the other professions."²

Education for the ministry could no longer be singled out as one of the principles of the Christian tradition. It

¹ History of Hamline University: 1854-1869, op. cit., p. 15.

² Allegheny, A Century of Education 1815-1915, by Ernest Ashton Smith (Meadville, Pa.: By the College, 1916), p. 499.

had become a part of a more inclusive principle, that of professional, pre-professional and teacher education.

Democratic in Character

The General Conference of 1820 had directed the Annual Conference to establish literary institutions under their own control. Control was not to be at the General Conference level as was the case with Cokesbury in its beginning. Nor were the colleges to be administered and taught solely by Methodists. This was evident in the defeat of an 1820 Conference amendment which provided that trustees, principals and teachers always had to be members of the Methodist Episcopal Church.

The strength of these democratic actions was repeatedly tested. At the 1840 General Conference, the bishops, concerned with the multiplicity of colleges and a need for a uniform course of literary and moral discipline in all the collegiate institutions, proposed in their Address of the Bishops:

A well digested system of collegiate education, under the direction and control of the General Conference, is, in our opinion, loudly called for by the present state of the Church, and by our widely-extended and extending influence, as a religious denomination. Such a system is of such vast importance in connection with the general principles and designs of Methodism as to render the policy of submitting its direction and superintendency to sectional control, is to say the least, very doubtful.¹ (*Italics added*)

¹ Journals of the General Conference of the Methodist Episcopal Church: 1840-1844, op. cit., Part I, p. 140.

In this same message, the appeal for centralized control is further expressed by the bishops' statement, "Perhaps a more favorable opportunity than your present session will, seldom, if ever, occur, for devising and adopting a judicious and uniform course of literary and moral discipline in all the collegiate institutions under our superintendency."¹ Neither proposal received Conference approval and the Committee on Education Report of 1840 showed definite disagreement with the bishops' proposal for uniform course offerings:

. . . they [the committee members] believe it would be inexpedient to lay down a course which should be pursued in all cases. The Boards of Trustees and Faculties will desire to exercise some control in this matter and it seems to your committee proper that they should . . . an attempt to produce uniformity would be most likely to cause dissatisfaction without accomplishing the object²

It is clear that the educational leaders of the Church saw the dangers of centralized control and decay through uniformity, as paramount concerns. Decentralization and freedom from uniformity gave the Annual Conferences, in most cases, the seat of control. Two of the eighteen colleges, Dickinson and Lawrence, by their charters were, for all practical purposes, self-governing.

Equality of the Sexes

American higher education has grown through four phases of educational equalization. The first and second

¹Ibid., p. 141.

²Ibid., p. 163.

phases, religious and sex equality, were attained relatively early in the development of higher learning. The third and fourth, racial and financial equality, are today sighted towards fulfillment. As the church colleges moved beyond provincialism to that point where they cast their image as "non-denominational," or "non-sectarian," or "open to all religious faiths," religious equality began to take on meaning.

Thomas Woody's A History of Women's Education in the United States listed the earliest institutions of college level adopting coeducation as: Oberlin, 1837; Franklyn, 1842; Hillsdale, 1844; Antioch, 1852; Iowa University and Moores Hill (now Evansville), 1856. Rudolph cited fewer than a half dozen American colleges, besides Oberlin, had adopted coeducation before the Civil War.¹

In fact, and supporting Methodisms early awareness of educational equality for the sexes, six of the eighteen Methodist colleges under study, offered equal educational college degree programs for both men and women prior to the Civil War. All were either founded as colleges or had advanced from seminary to college rank, by charter, before the war. They were Moores Hill (included in Woody's study), Iowa Wesleyan, Willamette, Lawrence, Hamline and Mount Union.

¹Rudolph, op. cit., p. 311.

The Second Annual Catalogue of Iowa Wesleyan University, published in 1855, made the statement, "Students of both sexes are received on equal terms" ¹ Its current catalog (1964-66) claims the distinction of being the first degree granting coeducational college in the West.

In 1853 a charter was granted to Walamet University (now Willamette) which had, since 1844, operated as an institute for both sexes. In 1859, the same year Oregon was admitted to the Union, Walamet graduated its first student, a woman. ²

College level work was not introduced at Lawrence University until 1853. Prior to that its function was that of a seminary. From its beginning in 1847, and following the directive of its major donor, Amos Lawrence, it was founded to educate both sexes. According to the Fifth Annual Catalogue of Lawrence University, published in 1854, the women had their choice of programs and "those ladies preferring it" had the opportunity to take the "regular four-year course and graduate with the same honors as the gentlemen." ³

¹Iowa Wesleyan Catalog 1853-54 and Announcements for 1854-55 (Burlington, Iowa: Dunham and Brown, 1855), p. 20.

²Gatke, op. cit., pp. 77-78. Also see Willamette University Bulletin: 1965-67, p. 9.

³Lawrence University Catalogue: 1854 (Milwaukee, Wis.: Murison and Kerr, 1854), p. 29.

In Hamline's official catalog of 1859, coeducation is explicit in the statement, "Ladies are admitted to all classes, and may gain all the honors of the University."¹ A second source pointed out that the first college graduates in 1859 were both women.²

Mount Union in 1846 began as a coeducational seminary. In 1858 it was chartered as a degree granting college, "which offered conjoint education for the sexes Following the seminary precedent, the new college accorded women the same privileges as those enjoyed by men."³ In June of 1858 the first woman graduate received the Bachelor of Science degree. The first Bachelor of Arts awarded to a woman at Mount Union was conferred in June of 1860.

Another Methodist college, Adrian, though not one of the Methodist Episcopal colleges, had initiated coeducation before the Civil War. Chartered in 1859, it had as its first president, Asa Mahan, the former Oberlin president under whose administration coeducation was introduced. Women at Adrian, from the start, had equal opportunities.⁴

¹Hamline University Catalogue: 1858-59, op. cit., p. 9.

²History of Hamline University: 1854-1869, op. cit.,
p. 14.

³Yost Osborne, "A History of Mount Union College" (unpublished manuscript, Mount Union College Library, n.d.), pp. 12-13.

⁴The Story of a Noble Devotion, by Ruth E. Cargo, Fanny Hay, and Harlan L. Feeman (Adrian, Michigan: Adrian College Press, 1945), pp. 19-21. Adrian College was affiliated with the Methodist Protestant Church.

It was the total church college movement that led the reform for equal education for both men and women in higher learning. The Methodist colleges, though not the first, soon became unsurpassed in developing coeducation before the Civil War.

Decentralization of control and equality of the sexes can be validated as important principles of the Christian tradition in Methodist higher education. They gave the movement a foundation for democratic structure. To be sure, equality of the races and financial equality were yet to be distinguished within the field of higher education. For that matter, they were yet to be recognized within American democracy itself.

Patriotism

Any published history of a college that existed at the time of the Civil War has within it a testimony of loyalty and patriotism. Here, it matters not whether the Methodist college was in the North or South. To project patriotism as one of the early principles and expressed by service in defense of country and honor, may be questioned. However, the evidence is abundant to support such a proposition. Still confining history to that of the Methodist Episcopal Church and its colleges, it can safely be assumed that the concern, the support, and the patriotism were equally evident in all branches of the Methodist Church.

The 1864 Address of the Bishops leaves no doubt as to the Church's position concerning the Civil War.

In this great crisis of our national affairs, it gives us pleasure to announce that the Methodist Episcopal Church has proved herself to be eminently loyal . . . she has given to the Federal Government her most decided support. Nor has this support been confined to resolutions of approval and sympathy, . . . but her members in large numbers, and many of her ministers have flocked to the national standard, and have fought side by side with brother patriots on every battle-field of this dreadful war.¹

On May 14, 1864, a document of support was forwarded to President Lincoln which expressed the assurance of the Church's loyalty, pointing out that in the Articles of Religion the Church had enjoined loyalty as a duty. President Lincoln's reply acknowledged the loyalty of the Church and its strength in time of need:

GENTLEMEN; - In response to your address allow me to attest the accuracy of its historical statements, indorse the sentiment it expresses, and thank you in the nation's name for the sure promise it gives. Nobly sustained, as the government has been by all the Churches, I would utter nothing which might in the least appear invidious against any. Yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field; more nurses to the hospitals and more prayer to heaven than any--God bless the Methodist Church! bless all the Churches! and blessed be God! Who in this our great trial giveth us the Churches.²

[Signed]

A. Lincoln

¹Journal, General Conference of the Methodist Episcopal Church: 1864, op. cit., pp. 377-378. Also see 274.

²Ibid., p. 380.

At Lawrence College, President Russell Mason claimed for the State of Wisconsin, the honor of making the first speech in defense of the Union. Following the speech enlistments were numerous. Two professors immediately enlisted; both headed companies, and both died.¹ The Reverend Samuel R. Adams, President of Moores Hill College, upon seeing many of his students enlist said, "Boys, if you are going, I am too." Commissioned a chaplain in the Twenty-sixth Regiment of the Indiana Volunteers, he served and died.² An appeal for volunteers from the Governor of Illinois in 1862, within hours saw some 75 per cent of Illinois Wesleyan's students depart. A similar appeal in Indiana had the same effect at DePauw. The campuses throughout were different, but the story was the same. Patriotism was decidedly a part of the Christian tradition, in the Church and on the campuses.³ In both the North and South, the campuses were all but emptied or in many cases converted to training centers or hospital sites. Few male, or coeducational colleges escaped the critical question, "Can we continue?"

¹Plantz, op. cit., p. 17.

²Winkley, op. cit., p. 16.

³The opposite side of the struggle is well told in Clarence Moore's "The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902," (unpublished doctoral dissertation, Yale University, 1933).

Summary

The fire that destroyed Cokesbury ended for some thirty years any Methodist attempts to engage in providing higher learning; not so much due to the problem of financing but rather to a lack of interest by the Church. More than lack of interest, it was a mistrust; higher education could too easily become a detriment to "saving souls."

By 1820, however, the Methodists, conspicuous by their absence in the field, instructed, through the General Conference, all Annual Conferences to establish literary institutions under their own control. The response during the next forty years repeatedly caused the bishops to warn against multiplicity.

A comparison of the foundation principles that structured and gave life to Cokesbury, with the principles that made up the Christian tradition by the end of the 1820-1860 period, reveals a strengthening of some principles, and a change of direction in others, while unearthing new emerging principles.

<u>Cokesbury</u>	<u>Eighteen Colleges: By 1865</u>
1. Strong Denominational Identity	1. Modified Denominational Identity
2. Positive Christian Commitment	2. Positive Christian Commitment
3. Religious Over Academic Emphasis	3. Religious Over Academic Emphasis (but a lessening of the differential)
4. Student Aid: "Charity boys" Type	4. Student Aid: Scholarships, Discounts, Veterans Aid, Self-Help
5. Paternalism	5. Paternalism
6. Eleemosynary Financial Structure (Small Gifts Type)	6. Eleemosynary Financial Structure ("Man of Means" and Small Gifts Type)

- 7. Centralized Control
- 8. Ministerial Training

- 7. Democratic Structure
- 8. Professional, Pre-Professional,
and Teacher Training
- 9. Patriotism

CHAPTER IV

THE METHODIST EPISCOPAL COLLEGE AND THE CHRISTIAN TRADITION BY 1900

During the nineteenth century and early years of the twentieth century over 35,000,000 men, women and children had immigrated from Europe to the United States. The traditional British-Protestant element, as a result, was reduced to half the population. By 1900 the Methodist Episcopal Church, as a whole, had moved from the level of the "common man's church" to the church of the "middle class." The natural laws of seniority and experience had upgraded the positions and incomes of pioneer descendants while generally offering each new wave of immigrants the lowest laboring jobs vacated by the upward advancement of the previous wave.

The difference separating the Methodist Episcopal Church from the immigrant masses, at the lower levels, increased and Methodist doctrine was readjusted, enlarging the eye of the needle to permit the rich man's entrance into heaven.

The Methodist Episcopal College, like the Church itself, experienced character change and tended to be a part of the large college group classified as "middle-class colleges."

Methodism could no longer claim its mission as being "among the masses." It had cut its teeth when the population was scattered like measles and knew not how to deal with the masses when concentrated in cities like blotches. By 1900, the majority of its colleges were nestled in the safety of small protective villages and communities.

Twenty-nine present-day Methodist colleges, which in 1900 formed the core of the Methodist Episcopal Church influence in higher education, are here studied in an effort to determine what principles made up the Christian tradition by the early nineteen hundreds. In addition to those colleges investigated in the previous chapter, the following were recognized as Methodist institutions having their beginning between 1861-1900: Dakota Wesleyan, 1883; Kansas Wesleyan, 1885; Morningside, 1894; Nebraska Wesleyan, 1887; Ohio Northern, 1898; Simpson, 1866; Southwestern, 1885; Union (Barbourville, Kentucky), 1886; University of Chattanooga, 1886; University of Puget Sound, 1890; and West Virginia Wesleyan, 1890. The college development movement throughout the nineteenth century, as it relates to the Methodist Episcopal Church colleges, was to the West and Northwest.

Dakota Wesleyan (originally Dakota University) was founded by the Dakota Conference when "Billowy plains, peopled with scattered families of whites, and roamed over by roving

bands of Indians, stretched northward" ¹ Three small Methodist colleges joined together in forming one central institution, Nebraska Wesleyan, at Lincoln, Nebraska. In 1898 the Central Ohio Conference purchased the property of a normal school and thus began Ohio Northern. A similar transaction between private citizens and the Kentucky Conference in 1886 resulted in Union College. How a southern university, the University of Chattanooga, came to be a product of the northern Methodist Church is a study in itself. It suffices to say that, following the Civil War, three elements combined to create an educational need: (1) a number of northern Methodists settled in Chattanooga; (2) both northern and southern Methodists of the area desired an institution of higher learning; (3) the Methodist Episcopal Church, South, still severely hurt by the War, could not meet this need. The northern branch, therefore, by extending the objectives of its Freedman's Aid Society, aided southern and northern whites in founding a university. ²

Immigration, migration, and war are born of, and in themselves give birth to social, economic, political, and religious changes. What changes, if any, had taken place in the Christian tradition within the four year Methodist college?

¹O.W. Coursey, History of Dakota Wesleyan University For Fifty Years: 1885-1935 (Mitchell, South Dakota: Published by Dakoto Wesleyan University, 1935), p. 11.

²For a complete history of this University and the unusual circumstances surrounding its early years see, The University of Chattanooga: Sixty Years by Gilbert E. Govan and James Livingood: Published 1947 by the University.

Several conclusions become obvious, and a strong pulse-beat detectable from a careful study of the general catalogs, charters, published histories and certain printed documents of the twenty-nine Methodist Episcopal Colleges. The General Conference Minutes and Church Disciplines remain the best source for examining the Church's influence, philosophy, and position.

Whereas the early catalogs, usually between twelve and thirty-two pages in length, carried no specific statement of purpose section, or a listing of aims, goals, or objectives, the issues of the 1900 period, in a number of cases, made an effort to project to the various publics an understanding of what the institution stood for.

A Christian College Identity Over a Denominational Identity

While Elton Trueblood in The Idea of a College claimed that, "there was widespread tendency, especially in the early decades of the present century, to be apologetic about the Christian basis of colleges and to play it down accordingly," quite the contrary existed in the case of the Methodist colleges at the end of the nineteenth century and at least up to the period of World War I.¹ By 1900 the public was beyond considering these colleges as strictly "denominational."

¹Elton Trueblood, The Idea of a College (New York: Harper & Brothers, 1959), p. 16.

They saw them as colleges having a Christian character; for these colleges, neither before nor since, were as vocal and precise in advancing Christian education as the major unique feature offered. A Christian college identity had replaced a vague denominational character.

Albion, unhesitantly proclaimed, "But while Albion College does not teach theology, it does teach God as the Creator of all things, as a personal providence to every human being, as the author of the Bible, and who, in Christ, the Redeemer of the world, is ready to save everyone who will come unto Him."¹ Baldwin informed its public that, "The life and character of the Lord Jesus Christ present the ideal toward which all teaching and all thinking and all growth are steadfastly directed."² Cornell advanced the same idea: "By giving prominence to the Bible, to worship, and to the religious spirit in all scientific and literary pursuits, we can aim to inculcate in our students the practical lesson of seeking 'first the kingdom of God' as the only true way of entering the kingdom of knowledge"³ At DePauw the Bible was accepted as the unquestioned authority in all

¹Albion College Yearbook For 1895-96 (Albion, Mich.: Recorders Job Press, 1895), p. 11.

²The Baldwin University Year Book: 1900-1901 (Berea, Ohio: Cleveland Printers & Publishers, 1900), p. 19.

³Catalogue of Cornell College: 1898-1899 (Mount Vernon, Iowa: Published by the College, 1898), p. 54.

matters pertaining to morals and religion. Nebraska Wesleyan saw its function as being "within the province and purpose . . . to win its students to a personal religious faith and life, to cultivate the Christian graces, and to guard against unbelief and immorality."¹ Positively Christian in spirit and in policy is the way Ohio Wesleyan stated its religious position in its institutional aims. Union quoted scripture to attest its Christian aims: "The fear of the Lord is the beginning of wisdom."²

There is no evidence of an apologetic tone. To the contrary, there is considerable evidence of a strong Church-College tie which justifies the statement that precise efforts were made to identify the colleges as being Christian colleges, which for this period became the identifying principle of the Christian tradition, replacing the modified denominational character of the previous period.

A Positive Christian Commitment

Beyond projecting a Christian College identity a second principle must immediately be tested. Was this new character supported by a positive Christian commitment in the actual operation of the colleges? The findings of this study are affirmative.

¹Nebraska Wesleyan University Catalogue of 1896-97 (University Place, Neb.: Jacob North and Co., 1897), p. 55.

²Union College Catalogue, 1902 (Barbourville, Ky.: Published by Union College, 1902), p. 30.

The chapel program, which Rudolph saw as a waning collegiate activity by 1900, was very much a part of the Methodist college total program. Twenty-seven of twenty-nine colleges had some form of required chapel attendance which ranged from once a week to daily.¹ In addition to required chapel, sixteen colleges required Sunday church attendance at some local church while three others expected and one suggested such devotion.

The significance of religious study as a part of the educational program is evident in that twenty-one of the twenty-nine colleges, in their catalogs, let it be known, either in a special paragraph or as a part of the required course listings, that the study of religion was required. This ranged from one to four courses. A common requirement was one semester of Evidences of Christianity and one semester of Literature of the Bible.

Nineteen of these same colleges were influenced in their Christian commitment by the fact that they were under a form of Annual Conference control. This is seen in that: (1) a majority of the trustees were appointed by the Conference; or (2) all trustees had to be approved by the Conference; or (3) the college operated under a charter which stated in one form or another that, "the college is owned and controlled by the Methodist Episcopal Church," which actually

¹Rudolph, op. cit., p. 76.

meant the Annual Conference. Some not evidencing any form of control, as well as some that did, had visiting committees from the Church which semi-annually or annually met with the staff, or in some cases, the trustees, to assure the propagation of the Christian faith as a part of the educational program.

To further project the success of the Christian character of the institution, twenty-five of these same twenty-nine colleges were under the leadership of ministerial presidents.

The Young Men's and Young Women's Christian Associations were active throughout the campuses of these colleges and they played no small part in the religious and social development of the students. By 1900, however, they had reached their peak of effectiveness and were giving way to the Greek fraternity and varsity sports movements.

Statements regarding revivals were still numerous in the catalogs of the period. Cornell's catalog of 1898-99 is typical of those describing the situation: "Nearly every year it [the college] has been visited by extensive revival influences, in which hundreds of students have been converted, large numbers of whom have become Christian ministers."¹ Ohio Wesleyan, at the same time, claimed ". . . from the

¹ Catalog of Cornell College: 1898-1899, op. cit.,
p. 54.

foundation of the college, from eighty to ninety per cent of the graduates have been members of the Church The University has more representatives in the mission fields than has any other college in Methodism."¹ The University of Puget Sound, at the turn of the century, claimed:

One of the encouraging features of our work has been the high spiritual tone prevalent in the religious life of the students. While dogmatic teaching and proselytism are unknown, a close adaptation of the Christ-Like is constantly held up as the ideal; and the effect is noted in the fact that a large majority of the students go out profession Christians.²

At West Virginia Wesleyan, in 1905, a "revival spirit" pervaded the school and "almost without exception our students are helped in their moral and religious life by their attendance at the College."³

A good example of a college's all-inclusive attempt to advance a positive Christian commitment, as it affected the students, the faculty, the activities, organizations and academic program, is that of Simpson College, stated in its catalog of 1900.

¹Fifty-Sixth Catalogue of Ohio Wesleyan University: 1900-1901 (Delaware, Ohio: Published by the University, 1900), p. 77.

²Courses of Study and Announcement of The Puget Sound University: 1899-1900 (Tucoma, Wash.: Published by the University, 1899), p. 12.

³The Wesleyan University of West Virginia Bulletin: 1905 (Buckhannon, W.Va.: Published by the College, 1905), I, No. III, p. 24.

Religious Culture.---The College is under the auspices of the Des Moines Conference of the Methodist Episcopal Church. Though a denominational it is by no means a sectarian school. It was the plan of the founders and is the continued purpose of its Trustees and Faculty, to make it pre-eminently a Christian college. Hence, great prominence is given to the moral and religious culture of its students. The members of the faculty regard themselves as in an important sense Christian pastors as well as teachers. A Young Men's Christian Association and a Young Women's Christian Association are in active operation. A students' prayer meeting is held every Tuesday evening, led by some member of the faculty; also noon-day prayer meetings, under the leadership of the Faculty and students, are held throughout the year. The day of prayer for colleges is observed and evangelistic services are conducted by Faculty and students. These meetings have been the means of the conversion and upbuilding in Christian character of many in the past, and it is earnestly hoped will be increasingly useful in the future. The large majority of the students are earnest Christian young men and women.

Students are required to attend worship in the College Chapel each school day, and regularly to attend public worship Sabbath morning at such place as they or their parents or guardians may select. Regular recitations are conducted in the English Bible during the Freshman year.¹

A positive Christian Commitment remained a principle of the Christian tradition in Methodist Higher Education.

Paternalism

Related to, but separate from, the above principle, is the loco parentis role or principle of paternalism. While

¹Simpson College Bulletin: 1900 (Indianola, Iowa: Herald Printing House, 1900), Series I, No. 1, p. 24.

the catalogs less frequently stated their position as "paternal" or "paternal but mild and firm," it is beyond doubt that this principle was as strong in 1900 as it was in 1834 when Dickinson's first Methodist president, J.P. Durbin said, "The experience of the best conducted Colleges clearly indicates, that the government ought to be chiefly, if not wholly, paternal."¹ A growing idea attempted by several of the colleges was that of self-government. In actuality it was not self-government but an attempt to convey to the students that admission to study was a contract which included the student's understanding that the colleges pursue moral education as a part of the total development process. The student, by accepting the privilege of being admitted, agreed to govern himself within prescribed general regulations. Typical of such statements was that of Mount Union College found in the 1897-98 catalog:

SELF-GOVERNMENT in conformity with simple regulations is the rule of the institution. Its privileges are offered on these conditions. A student who refuses to comply forfeits his privileges. When a student voluntarily and honestly accepts the conditions, his honor and best interests call upon him to keep his agreement. In this he is aided by kind and competent professors. Each of these seeks to gain and hold the personal friendship of each student; and in the light of a broader life experience, to counsel, encourage and firmly lead in all right ways. The college provisions appeal to the student's honor, self-respect, sense of right, and personal responsibility. Thus each student not only understands

¹J.P. Durbin, op. cit., p. 10.

and accepts the conditions but he voluntarily acts upon his personal word and honor. This plan of self-government removes antagonism between professors and students, and inspires in each confidence and cooperation.

The college aims to develop character of the best type. All requirements and restrictions are made with this end in view. It is assumed that each young man and each young woman who comes here, intends to observe proper decorum, and to improve their time. Those who are otherwise disposed are not desired; or should they come and persist in irregular conduct or in shiftless work, they need not complain if their relations to the college are promptly severed. We frankly state that this is not a reform school, but a school to help those who are earnestly and conscientiously striving after the best quality of scholarship and character.¹

The changing social and moral habits of society shaped the paternalistic attitude of the colleges. Before the Civil War, college locations, in part, were selected because of their removal from the "big city influences." It was a common selling point to make mention that no intoxicating drinks were sold in the community and, like Mount Union, to assure the parents that the "village is . . . a safe retreat for the young."² By 1900 the use of intoxicating liquors, gambling, obscenity, indebtedness and smoking commanded considerable attention by the colleges. Some, like DePauw, found it necessary to explicitly state the forbiddance of "visiting saloons."

¹Catalogue of Mount Union College: 1897-1898 (Alliance, Ohio: Standard Review Publishing Co., 1897), p. 16.

²Ibid., p. 21.

The growth of coeducation caused officials of some colleges to see the need for spelling out the relationship of the sexes: "At Buckhannon the young men and women mingle freely in classes, literary societies, associations, . . . and all public functions of the University But the abandon fairly permissible in family and town, under the peculiar circumstances of College life, is out of the question."¹ The paternalistic role of the college was not an easy one. It was to grow more difficult as communities grew into cities and as big cities melted into small city areas.

Academic Emphasis Paralleling or
Surpassing Religious Emphasis

It is important here to give attention to the simultaneous emergence of two basic principles which came to the forefront at the turn of the century, and which may today shed some light on a current popular question concerning the compatibility of quality education and church-relatedness. The one, a Christian College Character, has already been investigated. The second is the new position of the academic emphasis now paralleling or surpassing the religious emphasis. What is actually being said here is that an academic emphasis and the beginning of academic excellence came forward at the same time that the colleges were most positive and precise in

¹The Wesleyan University of West Virginia Bulletin:
1905, op. cit., p. 13.

their identity with Christianity and most concerned that the unique feature distinguishing them from the public and independent groups was that of a Christian college character.

The advancement of academic importance was slowly but steadily brought about. By 1900 college teaching, as a profession, had attracted enough men and women that the number of ministers teaching in colleges was reduced considerably. Allegheny, by 1909, listed in its catalog nine of twenty-two faculty members as holders of the doctor of philosophy degree. By 1900, all eighteen colleges, founded before the Civil War, boasted of faculties, the great majority holders of masters degrees, and, like Allegheny were able to attract the earned doctorate to their staff. College presidents, likewise, though usually drawn from the ministry, were in some instances, academically trained. Certainly their academic training surpassed that of earlier predecessors, whose training beyond undergraduate status was strictly theological.

As the Church called more college-educated men to the episcopacy, a natural academic influence was felt, accompanied by a growing respect for science. Bishop Matthew Simpson in 1837 served as professor of natural sciences at Allegheny College and then later as president of Asbury University (DePauw). Bishop William L. Harris had, earlier in his career, been a college teacher in chemistry and natural sciences. Bishop John F. Hurst, educated at Dickinson and in Germany,

spearheaded the Methodist drive for a graduate and research center. Out of his efforts, American University was founded in 1893. Bishop Charles H. Fowler, a master mathematician, once served as president of Northwestern University. Bishop Willard F. Mallalien, a leader in Negro higher education, graduated Phi Beta Kappa from Wesleyan University in Connecticut, as did Bishop Cyrus D. Foss, who later served that institution as president (then a Methodist College). Bishop Franklyn E.E. Hamilton, after graduating with honors from Harvard, did three years of post-graduate work at Berlin University and later served as chancellor of American University. Probably the most interesting was Bishop James W. Bashford, whose eulogist said of him: "It might be difficult to say whether he was a theologian or scientist. He was a Christian evolutionist. He added the faith of the Christian to the findings of the scientist."¹ Bishop Isaac W. Joyce at one time served the presidency of Grant University (University of Chattanooga). Bishop Thomas Bowman, a Dickinson graduate, had earlier held the presidency of Asbury University (DePauw) and later served as Chaplain of the United States Senate. This touches but does not complete the list of educators who came from or later advanced to the level of Methodist bishop. William W. Sweet in his book,

¹Journal, General Conference of the Methodist Episcopal Church: 1920 (New York: The Methodist Book Concern, n.d.), p. 816.

Our American Churches, pictures the Methodist bishop as having more power than any other Protestant church official.¹ The caliber of men elevated to the episcopacy and the influence they wielded must be accounted for as a strong contributing factor in advancing the academic image within the church college movement while structuring a college character which reflected a Christian commitment.

Several positive actions by the General Conferences held between 1864 and 1900 provided the force behind this academic surge. The Church Discipline of 1864 was the first to give separate consideration to the area of higher education. Four years later at the 1868 Conference, a General Board of Education, advisory in nature, was developed. Its principal duties for many years were mainly those of aiding in the spiritual and financial support of students and in the development of college endowments.

By 1892 the bishops in their address to the conference were urging that, "No church can long survive in an enlightened age which fails to make provision for the highest intellectual growth of its constituents. There never was an age when the demand was so great as at present."² The most pronounced forward step in upgrading the importance and the quality of

¹William W. Sweet, Our American Churches (New York: The Methodist Book Concern, 1924), p. 52.

²Journal, General Conference of the Methodist Episcopal Church: 1892 (New York: Hunt and Eaton, 1892), p. 49.

institutional academic emphasis was the result of the 1892 General Conference decision to respond to the bishops' challenge by creating an agency for accrediting and classifying those institutions connected with the Methodist Episcopal Church. The University Senate, as a standardizing agency, was the first of its kind in the nation. Its function was to determine the minimum academic work for the baccalaureate degree, which also meant the establishment of institutional academic minimums for accreditation as a university, or college, or some other type of school. Failure to meet prescribed standards meant denial of the college's being listed in the official registry of Church colleges. It further meant the possible loss of educational funds from the Church.

As a result of Senate action and considerable field work by members of the General Board of Education, the General Conference Journal of 1896 reported: "Some forty-four colleges during the last year changed their curricula, nearly all of them in the direction of a decided change."¹ That the Senate spurred many colleges to upgrade their academic programs in importance and quality is evident. West Virginia Wesleyan's catalog of 1905 proclaimed: "The tendency has been to raise the standards for admissions and constantly add studies of higher and higher grade. . . . The standard is

¹ Journal, General Conference of the Methodist Episcopal Church: 1896 (New York: Eaton and Mains, 1896), p. 736.

that prescribed by the University Senate."¹ President John H. Race of the University of Chattanooga in 1898 pointed out to his faculty, the impending danger that the University might be taken from the list of colleges and, accredited only as an academy by action of the University Senate.²

The 1932 study by Reeves showed the Senate's effectiveness in exercising a notable check upon the establishment of new colleges. The study reported that only one collegiate institution, Gooding College (no longer in existence) was founded during the period of 1892-1931.³ During this same period college amalgamations were common and a few colleges closed. As efforts were made, beginning as early as the eighteen forties, to reduce the quantitative factor, natural qualitative influences came into being. These in turn were fed by the forces of academic personalities and changing societal and religious needs. The degree of academic emphasis grew to parallel or surpass the religious emphasis, and it did so in the Methodist college movement by 1900. It was the normal evolution of a system devised to structure learning in accord with action.

¹The Wesleyan University of West Virginia Bulletin: 1905, op. cit., pp. 20-21.

²Govan and Livingood, op. cit., p. 86.

³Reeves, op. cit., p. 4.

The Liberal Arts and Teacher Education

Many words have been written concerning the ambiguity of the term "liberal arts" and its relationship to or complete separation from "vocationalism." When the colleges of this study are compared to the state university and technical school of the same period, whose unapologetic direction was toward specialization, the liberal arts form seems clear. And yet, when these same colleges, their curricular structure and their appeal to prospective students, are taken beyond comparison to analysis, the liberal arts meaning takes on a translucence that defies definition itself as well as any clean separation from "vocationalism."

Whereas in the previous period it was established that professional, pre-professional, and teacher education combined as a principle of the Christian tradition, it immediately becomes obvious that industrial, business, governmental, and agricultural growth following the Civil War, had by 1900, expanded the educational demands and caused the reconstruction of the college program beyond the preparations for the ministerial, legal, medical, and pedagogical professions--the demand was for a broad preparation for living; it was the setting for the liberal arts program.

It might be argued by some that the classical-literary program common in the ante-bellum period of Methodist higher education, was in effect, the discipline of the liberal arts

[the trivium-quadrivium curriculum] and therefore the recognition of the liberal arts program, as a guiding principle must come long before the nineteen hundreds.

In defense of this postponement two considerations are offered. First, the term itself, when scraped clean of its layers of academic paint simply means a broad and enlightened mind, free from narrowness or bondage. This could not have taken place until the academic effort was freed from its subordination to the religious emphasis, and this did not come about until the latter part of the nineteenth century. So long as doctrinal or religious emphasis subjugated the academic, the liberal arts, in fact, did not exist. Second, in spite of "Mark Hopkin's Log" it is extremely doubtful that in organized education breadth and enlightenment, free from narrowness, were achieved, when it is considered that during the ante-bellum period and for a number of years following the War so many of the college faculty members were more "minister-oriented" than "educator-oriented." Further, it is doubtful such breadth and enlightenment could have taken place, to any influencing extent, until subject matter reflected diverse viewpoints and viewpoints were possible only under conditions where departments or areas were manned by more than a single teacher which was not the case usually by 1900, at least in the majority of these Methodist colleges.

The liberal arts and teacher education had, by 1900, become a principle of the Christian tradition. While it was

not confined to the church-related colleges and certainly not the Methodist colleges, the liberal arts idea was nurtured in the private college movement, made up largely of church-related colleges. In the Methodist movement this liberal arts and teacher education program replaced a professional, pre-professional, and teacher education emphasis which had dominated since the first half of the nineteenth century. It must quickly be pointed out, however, that the liberal arts emphasis involved a type of program which tended to cover up an existing vocational preparation role by overplaying an intellectual enrichment, provided by its classical-literary-scientific program.

With the exception of Ohio Northern, all of the other twenty-eight colleges projected themselves as liberal arts colleges, and they were.¹ But they were also more vocational than they cared to admit. Nineteen of twenty-nine colleges listed "teacher education," teacher training," "teaching course" or "normal school" as a part of the subject matter program while eleven by their course offerings were providing vocational training in such areas as military science, business, commercial training, and home economics.

¹Ohio Northern offered a "practical program and the student can take just such studies as he needs and is not confined to a special curriculum of studies." Ohio Northern Catalogue: 1902-1903 (Ada, Ohio: The University Herald Press, 1902), p. 62.

Student Aid

The 1880 Report of the Board of Education to the General Conference exemplifies the Church's continued concern for the education of the financially underprivileged. Cokesbury had made provisions for orphans, but the Methodist colleges, between 1832 and 1860, had used student aid as a fund raising device. Perpetual scholarships may well have helped an unknown number of students of limited means, but this feature was secondary to the primary purpose--that being, to quickly raise money to survive, or to build, or to endow.

Until the establishment of the Board of Education of the General Conference in 1868, the Church had no organized means of taking a firm hand in giving significance to the aid of students. By 1880 the Board of Education Report was able to point out that as a result of a loan fund initiated by the Church in 1873, some 553 students (including over twenty young ladies) in more than 40 schools had received loan assistance. Heralding this action, the report stated:

One hundred dollars a year loaned to them [needy students] for from two to eight years will enable them, with much self-denial and hard labor to prepare for their life work John Wesley was a beneficiary student in academy, college, and university and with his sagacity advocated the practice by words and work as long as he lived. Let us profit by his example.¹

¹Journal, General Conference of the Methodist Episcopal Church: 1880 (New York: Phillips and Hunt, 1880), p. 635.

In 1895, the Board of Education Report showed 6,593 students since 1873 had received loan assistance. The amount loaned out since that date was \$603,579.59. In the twenty-nine colleges under consideration, 2,339 students were aided between 1873 and 1895. In dollars and cents this represented \$208,436.00. In the year 1895 alone, 1,540 students were at college aided by the Church loan fund. Of these, 923 listed the ministry as their intended calling; 145 were preparing for missionary work; 53 showed a preference for the ministry or missionary work; 278 listed teaching; and all other callings equalled 141.¹ Not only were thousands of students assisted in attending college, but the colleges themselves, facing increasing state school competition, had additional students and fees they otherwise would not have had. The University of Chattanooga in its first nine years had 259 students on its campus, due in part, to loans to these students from the Church.

On the college's part, student aid, financially was a difficult thing. The more established colleges like Albion, Allegheny, Ohio Wesleyan, Dickinson and DePauw were able to offer a limited number of scholarships to students in need. More often the help was in the form of ministerial discounts, self-help jobs, small prizes, and honors.

¹Journal, General Conference of the Methodist Episcopal Church: 1896 (New York: Eaton and Mains, n.d.), pp. 740-743.

Ohio Northern, in its 1902-1903 catalog, listed as one of twenty-five "Reasons for the Wonderful Success of the University," the fact that, "the school is the friend of poor boys and girls, and [it] furnishes them an opportunity to get an education they could not otherwise obtain."¹ West Virginia Wesleyan has survived in spite of a mass invitation extended in its early twentieth century bulletins which advised: "With good health, good habits, ordinary intellect, and a resolute will, nobody need be discouraged; an education is within reach Can you command \$40 or \$50 to start with? Are you willing to make sacrifices? Then come and begin at once. Better to enter, even if you cannot see your way through."²

Student aid remained a principle of the Christian tradition and no small part was played by the Church's Board of Education. It can be said that up to this point the most significant contributions of the Church to the college movement, beyond the actual founding or salvaging of colleges were: (1) the formulation of the Board of Education and University Senate; and (2) the initiation of a student loan fund, which resulted in a conscientious effort to make the colleges available to young people of all classes. Without such a program most of the twenty-nine colleges, with their

¹Ohio Northern Catalogue: 1902-1903, loc. cit.

²The Wesleyan University of West Virginia Bulletin: 1905, op. cit., p. 59.

limited forms of student aid, would have been even more justifiably termed--"middle classed."

An Eleemosynary Financial Structure

By 1900 an eleemosynary financial structure had become a vital artery to the Christian tradition. Whereas the wealthy man was once to be avoided, the Discipline of the Church by 1865 had found no relationship between a generous wealthy man and the Biblical camel. The new appeal was:

". . . especially to call the attention of our wealthy members and friends to the duty of making liberal donations and bequests to this object [endowments]." ¹

State universities and colleges by the turn of the century blanketed the country and were maturing rapidly. They were, by John Millett's classification, "governmental-economic institutions" in that the financial needs to operate and expand were met through the receipt of tax monies and student services charges.² With the growth of state universities and colleges and the rapid expansion of the land-grant college movement, the charitable need of the church colleges became even more pronounced as did their need to rely more and more on bigger gifts and higher student services charges.

¹Discipline of the Methodist Episcopal Church: 1864 (Cincinnati, Ohio: Poe and Hitchcock, 1865), p. 225.

²John O. Millett, The Academic Community (New York: McGraw-Hill Book Co., Inc., 1962), p. 44.

They were in Millett's terminology, "welfare-economic institutions."¹

The Address of the Bishops in 1904 reflected the Methodist position concerning the country's dual system of education. This position was not held by all church-bodies. The bishops reported: "We highly appreciate the public school system of the country, and we think it indispensable to good citizenship; but there is also pressing need for schools and colleges permeated by the religious spirit."² To permeate meant to exist and to exist meant to find men of means, both in and out of the Church. It meant seeking greater aid from the Annual Conference. It meant devising or adopting ways of interesting large numbers of small donors not only for their immediate support but also with the hopes that small gift giving in the beginning would, in a few cases, develop into large donations as the successful men advanced in income. It also meant the requiring of student fees well in excess of those charged by state supported institutions.

Trustee boards were reconstructed to bring in more men with business experience, knowledge, and money. In some cases, the number of ministers was reduced to accommodate this. In others, the board was enlarged. Either way the move represented a swing away from the religious to the economic influence.

¹Ibid.

²Journal, General Conference of the Methodist Episcopal Church: 1904 (New York: Eaton and Mains, 1904), p. 129.

A few younger colleges like Dakota Wesleyan, devoting space in their catalogs, attempted to find the big gift by announcing something like: "However appropriate the name, Dakota University, may have been at first, it does not seem to serve the best purpose now An opportunity is offered for some one to furnish the name and at the same time remember the institution in some generous and substantial way."¹

Rare was the catalog of the period that did not make an appeal for endowment support, scholarship money, funds for operating expenses, and the means for erecting buildings. Annuity programs and alumni support had been adopted by all of the colleges by 1900. The Baker catalog of 1896 typified the popular approach:

One hundred dollars will pay the board of some worthy young man or woman The donation of five hundred dollars will endow a scholarship A gift of five thousand, a Lectureship Twenty thousand, a professorship Fifteen to twenty thousand could most profitably be expended in erecting an appropriate library; [or] a suitable Astronomical Observatory; [or] in providing an ample and well equipped Gymnasium; [or] in building a Ladies Hall.²

The potential strength of the Church in helping to financially aid the colleges was most felt at the turn of the

¹Yearbook, 1900, Dakota University (Mitchell, S.D.: Mitchell Printing Co., 1900), p. 16.

²Baker University Catalog: 1900 (Baldwin, Kansas: Published by the University, 1900), pp. 22-23.

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century when a nation-wide crusade, The Methodist Twentieth Century Thank Offering, was launched. The first objective specified by the bishops and the Twentieth Century Commission was education. Following the campaign, the value of buildings and grounds of all Methodist educational institutions was increased by \$4,235,713; endowment increase equalled \$3,537,477; and the value of property and endowment, exclusive of debt increased by \$7,518,169.¹ The influence of the Church must not be underestimated in this period nor should its potential for any period.

An eleemosynary character by 1900 was a life-blood principle. It very definitely was a part of the Christian tradition.

A. Democratic Character

By the early eighteen-nineties, the need was clear for some means of upgrading the educational programs of the Methodist colleges as well as establishing some standards by which the Church could measure the potential of each college and then decide the value of its support, both in name and in dollars. E.G. Andrews, president of the Board of Education in 1892, stated the case as: "The history of too many such enterprises [the opening of new colleges] can be given in a

¹ Journal, General Conference of the Methodist Episcopal Church: 1904, op. cit., p. 793.

few plain words: a big educational scheme, a big building, a big debt, a big failure" ¹

In structure and in operation, Methodist higher education, after the Cokesbury era, was principally democratic. But when it is considered that hundreds of so-called Methodist colleges had sprung up, made their niche in history, and then vanished, some argument could be used for the substitution of the term "laissez faire" in place of "democratic," at least as it referred to the General Conference of the Church and its connection with the colleges up to 1892. The word "democratic" has never meant complete non-interference or absolute and unlimited freedom. Its function is: (1) that of letting segments do for themselves what they successfully are capable of doing for themselves; and (2) doing for the total good, those things the segments are incapable of doing or which by their continuing to do, causes the effectiveness of the total good to decline.

The General Conference of 1840, it is recalled, did not support the bishops' call for a system of collegiate education to be under the direction and control of the General Conference. The democratic course to be pursued was thereby formed. The Committee on Education Report of 1864 again reaffirmed the course of action. By 1860 certain defects

¹ Journal, General Conference of the Methodist Episcopal Church: 1892, op. cit., p. 720.

were visible in the program of higher education and the Committee on Education was instructed to prepare a plan for the organization of a permanent Board of Education. It is doubtful that such an idea was intended to transfer control from the Annual Conference back to the General Conference, as the 1864 Committee on Education interpreted it:

Heretofore the General Conference has assumed no control over the literary institutions under the patronage of the Church, nor attempted to regulate the general movement by the enactment of any law upon the subject. Its action has been confined to encouragement and advice. What of ecclesiastical control has been exercised has been by the Annual Conference.¹

The committee saw the initiation of a Board of Education as a threat to the democratic structure which had prevailed. Recognizing that certain weaknesses did exist, the committee, employing Jeffersonian philosophy, hastened to ask, "May not, indeed, the very circumstances which have led to unavoidable defects have contributed to our eminent success?"² The committee was fearful that the creation of a Board of Education by the General Conference would result in a uniform and rigid system, thereby robbing the educational movement of its vitality and freedom of action. What it failed to see, at the time, was a kind of Board of Education

¹ Journal, General Conference on the Methodist Episcopal Church: 1864, op. cit., p. 390-391.

² Ibid.

that did not strip the college or the Annual Conference of control but was so devised and empowered to create vitality and freedom of action, while denying Church patronage to those institutions claiming to be something they were not. The function of the Board of Education founded in 1868 was confined for the next 24 years to encouragement, advice, and student aid.

To the extent that democratic action, like Christian doctrine, represents a way of living and doing, some means had to be found to determine minimum boundaries, beyond which advancement was possible and expected, and non-compliance impossible. The University Senate, established in 1892, in cooperation with the Board of Education, and made up of professional educators, gave the Methodist college movement its needed minimum boundaries and did so without disturbing the location of control or the principle of democratic character.

Theodore Roosevelt early in his presidency said of the Methodist Church:

Their Church's [sic] essential democracy, its fiery and restless energy of spirit, and wide play it gave to individual initiative all tended to make it particularly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent.¹

¹Watson, op. cit., XVII.

The times themselves were captivated by the spirit of individualism. The period 1870-1900 was the age of industrial giants and empires. The rugged individualism of the pioneer community became the same breed of individualism of the industrial city and community. What Roosevelt saw was a religious movement which had great faith in the Christian religion and a deep belief in organized democracy. Then, as now, the Methodist Church was considered by many as the most highly organized church-body in America. This spirit, plus the 1872 General Conference decision to give laymen voting privilege at Conference, combined to give a stronger voice to laymen, particularly at the local level. The Church and its colleges, influenced by this spirit, took on less the "ecclesiastical cloak" and more the "of the people" mantle. The evident emerging weakness was that the people were more and more from the "middle-class" level.

Other weaknesses are quite clear. While the Church, through its Freedman's Aid Society, provided educational opportunities for hundreds of Negroes in Negro colleges in the South, only an occasional Negro, in spite of catalog statements declaring open admissions, was found on the northern Methodist campus. While the Board of Education, from the initiation of its loan fund in 1873, could rightfully say loan distribution was without regard to complexion or caste, only a trickle of the 234 Afro-Americans who received such aid in the year 1896 alone, attended northern colleges.¹

¹Journal, General Conference of the Methodist Episcopal Church: 1896, loc. cit. p. 743

Academic freedom was not possible in the Methodist four-year college until the academic life shed its yoke of subservience to the religious emphasis. As this took place and as the colleges succeeded in attracting the trained educator to teach, conditions became more conducive to academic freedom. This became particularly so as the influence of the University Senate came into play in upgrading college standards. By 1900 the potential for teaching freedom could be recognized. Though still a weakness, it showed promise.

Recognizing these weaknesses, which were far from being strengths in the remainder of the higher education field, a democratic character, measured by criteria common to the period, clearly existed.

Patriotism

A love of country, a loyalty to it, a growing distaste for war but a willingness to defend from attack--all combined to preserve patriotism as a principle of the Christian tradition.

Aside from the war with Spain in 1898, Americans since the Civil War had enjoyed relative peace, if not from Indian problems, and strife between industry and labor, at least from massive warfare. Whereas in some past civilizations, aggressive and defensive warfare was the supreme mark of patriotism, the desire for peace in America and within the Christian church was becoming a mark of patriotism. Within

the Methodist Church-College movement (and probably other such movements), statements by both the Church and some of the colleges were beginning to look upon the regeneration of the State and preparation for the duties of good citizenship, as marks of patriotism along with defense of country.

Albion by 1895 was proclaiming, "It is important that the student receive thorough instruction in this branch [civil government] in order to be able to assume the duties of citizenship."¹ Willamette in 1899 announced, "We believe in the utility and power of applied Christianity. We believe also that citizenship in the United States is a great public trust. And we further believe both these demand the lives and service of all and should command universal cooperation."²

Methodist loyalty to the State was decidedly expressed by the bishops in their address to the 1896 General Conference: "His [God's] purpose in this world is not merely the regeneration of the individual. He also desires the regeneration of the State. The State is as truly divine as the Church."³

Methodism's growing dislike of war and strong desire for peace was clearly pronounced, again by the bishops in

¹Albion College Yearbook: 1895-1896, op. cit., p. 43.

²Fifty-Fifth Yearbook of the Willamette University: 1898-1899 (Salem, Oregon: Crouse and Conover, 1899), p. 14.

³Journal, General Conference of the Methodist Episcopal Church: 1896, loc. cit., p. 57.

their 1896 Conference address: "For the country must be saved by the victories of peace no less than by those of war."¹

European uprisings in 1896 prompted the General Conference to send to President McKinley the following expressed hatred for war:

The spectacle that is present of Christian nations facing each other with heavy armament, ready upon the provocation to go to war and settle their differences by bloodshed or conquest, is, to say the least a blot upon the fair name of Christianity.²

Methodist reaction to possible aggressive attack, as best expressed on the campus, was preparedness. All else failing, a country and its religious way of life was to be saved. At the turn of the century nine of the larger Methodist Episcopal colleges offered military training (some compulsory) as a part of their educational program. Ohio Wesleyan in 1900 saw ". . . the great value of military drill upon the health and physical bearing of young men Its influence in promoting patriotism and in training young men for important positions in a national crisis was incalculable."³

¹Ibid., p. 58.

²Ibid., p. 431-432.

³Ohio Wesleyan University Catalogue: 1900, op. cit., pp. 42-43.

Summary

By 1900, the Methodist Episcopal Church was no longer the "common man's" Church. It was a "middle-class" Church molded by the forces of immigration, migration, economics and politics. Its affiliated colleges, usually located safely in small communities were generally freed of contact from the weaknesses of society.

As the result of natural and inflicted forces upon the country--its people, practices, churches, and education, certain modifications were evident by 1900 in the historical development of the Christian tradition in Methodist higher education.

Within the four-year Methodist Episcopal college, a "denominational character" was replaced by a "Christian College" identity which was supported by a clearly recognizable positive Christian commitment. The academic emphasis paralleled or surpassed the religious emphasis which raises the interesting point that the beginnings of academic excellence in these colleges came forward at the same time that the colleges were most precise and positive in their identity with Christianity. They were compatible.

While the term "paternal" had all but passed from the scene, the practice remained a strong and definite part of these colleges.

Whereas the study of the period immediately before the Civil War disclosed an educational endeavor identified with professional, pre-professional, and teacher training, the Methodist colleges under study in this period by 1900 considered themselves "liberal arts" colleges. It was, however, an ambiguous form of the term "liberal arts" and these colleges were more vocational than they cared to admit.

Student aid, an eleemosynary financial structure, democratic character, and a patriotic fidelity were all by 1900 firmly entrenched as principles of the Christian tradition.

Principles of the Christian Tradition

Eighteen Colleges: By 1865

1. Modified Denominational Identity
2. Positive Christian Commitment
3. Religious over Academic Emphasis (but a lessening of the differential)
4. Student Aid: Scholarships, Discounts, Veterans Aid, Self-Help.
5. Paternalism
6. Eleemosynary Financial Structure ("Man of Means" and Small Gifts Type)
7. Democratic Character
8. Professional, Pre-professional, and Teacher Training
9. Patriotism

Twenty-nine Colleges: By 1900

1. "Christian College" Identity
2. Positive Christian Commitment
3. Academic Emphasis Paralleling or Surpassing Religious Emphasis
4. Student Aid: Church Loan Program, Small Scholarship, Honors, Prizes, Self-Help, Discounts by Colleges
5. Paternalism
6. Eleemosynary Financial Structure ("The Rich Man's Duty," Annuities, Church and Alumni Support)
7. Democratic Character
8. Liberal Arts and Teacher Education Program
9. Patriotism

CHAPTER V

ESTABLISHMENT OF THE CHRISTIAN TRADITION BY 1940

With the study of this final period (1932-1940), which completes an investigation of the development of higher education within the Methodist Episcopal Church from 1785 to 1940, it is possible to establish conclusions in answer to the question: As it relates to the Methodist four-year college, what basic principles historically, make up the Christian tradition? If authorities today are correct in stating that the church-related colleges have moved away from, or should return to, the Christian tradition, this suggests the passage of time and the need to determine precisely what principles make up this tradition. Related to the four-year Methodist college, this study concludes that ten principles, historically, have combined to form the Christian tradition.

Some of these principles, surviving the test of time, require little further documentation. Others need such further development. One, an emerging Social Awareness, invites full investigation. All were affected to some degree by the events of the first forty years of the twentieth

century, a period which saw the Church's late but significant drafting of a Social Creed in 1908 followed by World War I, a major depression, the beginnings of a second world war, Methodist Union, and a general societal slackening of Puritanical moral and economic virtues.

This final period study includes, in addition to the twenty-nine previously investigated colleges, Oklahoma City University which in 1911 became the joint venture of both the Methodist Episcopal and Methodist Episcopal, South, Churches. Sources again were college catalogs, published institutional histories, General Conference Journals, and college charters.

Paternalism, Student Aid, an Eleemosynary Financial Structure, Patriotism, and a Democratic Character are well established and documented as principles of the Christian tradition in Methodist higher education within the four-year college and require only such comment as reflects any degree of change in meaning.

Paternalism

As a term, paternalism was no longer used in the catalogs of the late nineteen thirties. While Patton's study of the church-related colleges as a whole shows diminution of parental government from a strong factor in 1860 to a relatively weak one by 1940, this was not the case within the Methodist colleges.¹ In practice, control and direction

¹Patton, op. cit., pp. 58 and 71. (It should be noted that Patton's findings reflected stated purposes only.)

of the students and their moral habits remained a part of the total philosophy of education for all thirty of these Methodist colleges. Not always was this spelled out as an institutional objective or a set of rules listed under "government." The existing parental spirit was often to be found as a part of "Religious Culture" or "Admissions Standards." One college, Allegheny, in 1938 expressed a common hope: "It [Allegheny] seeks to make the moral and religious life of the college community such that the student will be under as helpful influences as he would be in his own Christian home."¹

Whereas Allegheny reflected common parental hope, Morningside's position in 1938 reflected common parental action: "The faculty will insist on such conduct as becomes the high position of students in a Christian College."²

Student Aid

The significance of this principle lay in its potential to help qualified students meet the costs of education while endeavoring to keep the Methodist colleges financially within the reach of all classes.

¹Allegheny College Bulletin 1937-38 and Announcement 1938-1939 (Meadville, Pa.: Published by the College, 1938), Series XXXVII, No. II, p. 130.

²Morningside College Bulletin 1938-1939 and Announcements 1939-1940 (Sioux City, Iowa: Published by the College, 1939), XXII, No. 8, p. 21.

By 1940 a number of these colleges had established a limited but important variety of endowed scholarship programs. Student employment, however, remained the largest single source of student aid provided by the colleges. Ministerial discounts were less common. At DePauw a rare \$2,000,000 endowed scholarship program enabled hundreds of students to receive four-year tuition Rector Scholarships.¹

The Church, through its Board of Education loan program, had aided 44,043 students between 1873 and 1931. Over \$6,411,000 was loaned out in that period.² Again it must be stated that the Church's role in aiding students of limited means cannot be fully appreciated. The Methodist Loan Fund today remains the largest single student loan fund in the United States.³ Bishop Edwin H. Hughes in a Phi Beta Kappa address, reported in the 1924 General Conference Journal, stated the significance of the Methodist effort in making education available to those Methodist young men and women from low income situations:

¹The Edward Rector Scholarship Foundation in the amount of \$2,418,000 was established in 1919. Based on financial need entering freshmen (men) and men and women with one year at DePauw are eligible for amounts up to full tuition. DePauw University Bulletin: 1964-1965, p. 79.

²Journal, General Conference of the Methodist Episcopal Church: 1932 (New York: The Methodist Book Concern, 1932), p. 157.

³James C. Messersmith, Church Related Boards Responsible for Higher Education (Washington: U.S. Government Printing Office, 1964), p. 123.

Our methods of aiding students to remain in school until they have finished their course are unsurpassed. Because of these measures, education is widely diffused among our people¹

This was further strengthened by a scholarship program enacted in 1945, which to date has assisted over 5000 recipients at a cost of about \$3,000,000.²

Eleemosynary Financial Structure

A charitable or "welfare" structure was a clear and vital principle throughout the history of the college movement in the Methodist higher education program. By 1940 a new source, the foundation, had become of great importance in the advancement of these colleges. To emphasize to the student and his parents, the importance of "gift money" to each student, three colleges, Baldwin-Wallace, Willamette, and Kansas Wesleyan were adopting the practice of pointing out that the student paid only about half the cost involved in his being educated. Other colleges soon followed this practice and the growing concern to all of them was the make-up of the other half of the cost which, in the main, had to be obtained from the support of the Church, individuals, and foundations.

¹Journal, General Conference of the Methodist Episcopal Church: 1924, op. cit., p. 1342.

²Wicke, op. cit., p. 77.

The growing financial needs of the colleges and the Church's inability to meet these increasing needs seemed clear in the 1932 Board of Education Report at General Conference:

We must frankly face the facts that movement to support the educational institutions through a major sharing in the general benevolence of the Church to be administered by the Board of Education . . . has signally failed¹

The 1932 Reeves' study amplified the plight by reporting that more than half of the Methodist colleges received nothing in the way of gifts from local churches or their Annual Conference.²

Patriotism

Following the close of World War I, the Methodist position on war, which was definitely reflected on the campuses, was accurately explained in the 1920 Bishops Address:

We did not like war. We hated it, though we distinguished between a war of aggression and a war of defense. We do not like war now. We hate it. But we love liberty, honor, and humanity more than we love a false and safe peace. So we lack nothing of devotion and loyalty in humanity's fierce battle against the enemies of civilization.³

¹Journal, General Conference of the Methodist Episcopal Church: 1932 (New York: The Methodist Book Concern, n.d.), pp. 1317-1318.

²Reeves, op. cit., p. 518.

³Journal, General Conference of the Methodist Episcopal Church: 1920, op. cit., p. 147.

The Churches of both the North and South supported President Wilson's declaration of war. The 1920 Board of Education Report praised the colleges for their war-time contribution. In both World Wars, service training units were common on Methodist campus.

By 1940, a movement within the Church aimed at a "war on war" was both active and influential. Initiated in the early nineteen hundreds, its forward motion had been halted by the country's entrance into World War I. By the nineteen-thirties it was advocating and gaining support to the proposition that patriotism was more than an answer to the "call-to-arms." The devastation of modern warfare dictated that the supreme measure of Christian living and love of country was now that of the abolition of war. The force of this movement was felt in the number of Methodist conscientious objectors during World War II. Sweet, in his Methodism in American History, claimed that modern pacifism was strong in "all universities and colleges, particularly in the denominational institutions following World War I."¹ Only to the extent that it involved ministerial and pre-ministerial students, is this statement valid within these thirty Methodist Colleges. No such strength of any appreciable size was evident during or following either World War. The strength of

¹Sweet, op. cit., p. 412.

Methodism's position on war, both in the Church and on the campus, was clearly evident in the 1944 General Conference adoption of a minority report by 17 delegates, of whom 14 were laymen:

In this country we are sending over a million young men from Methodist homes to participate in the conflict In Christ's name we ask for the blessing of God upon the men in the armed forces, and we pray for victory. We repudiate the theory that a state, even though imperfect in itself must not fight against intolerable wrongs.

While we respect the individual conscience of those who believe that they cannot condone the use of force, and staunchly will defend them on this issue, we cannot accept their position as the defining position of the Christian Church. We are well within the Christian position when we assert the necessity of the use of military force to resist an aggression which would overthrow every right which is held sacred by civilized men.¹

While the laymen were successful in preserving the right of military force in the defense of country, as a patriotic duty, patriotism since the 1900 period had not been confined solely to this factor. It was, by the 1940 period, patriotic to seek the abolition of war. It was patriotic to prepare oneself, or be prepared, for citizenship in a democracy, good government, and loyal participation in community, national, and international life. This emerging direction was strongly reflected in the aims, objectives, and

¹Journal, General Conference of the Methodist Episcopal Church: 1944, op. cit., p. 734.

the curriculum of several of these thirty colleges. While World War II again cast the defense of country as the immediate symbol of patriotism, these emerging dimensions of loyalty were not to be lost.

The "preparation for good citizenship and its manifold responsibilities" is listed as an institutional aim in 1939 by "those in charge of Illinois Wesleyan University in this modern era of American education" ¹ The "supreme purpose" of Baker University by 1938 was "to see that all the various phases of the college program function in ways which give the greater promise of producing good citizens." ² The "Preparation for Citizenship" had by 1934 become one of eight expectations at MacMurray College. ³ At Willamette by 1939 one of six objectives was, "The preparation for intelligent, effective, and loyal participation in the life of the family, the community, the nation, and the international order." ⁴ The concern for good government, it would seem, had always been an objective of the College of Puget Sound as shown in its motto: "Learning, Good Government, and the Christian

¹ Illinois Wesleyan University Bulletin: 1939-1940
(Bloomington, Ill.: Published by the University, April, 1940),
p. 20.

² Baker University Catalogue: 1938 (Parsons, Kansas:
Commercial Publishers, April, 1938), p. 5.

³ Bulletin of MacMurray College For Women: 1934-1935
(Jacksonville, Ill.: Published by the College, January, 1934),
pp. 14-15.

⁴ Bulletin of Willamette University: 1939-1940 (Salem,
Oregon: Published by the University, March, 1939), p. 3.

Religion."¹ Studies in political science, the United States Constitution, comparative government and similar courses while evident in the nineteenth century were common by the 1940 period.

Patriotism represented a search for peace through a better understanding of the responsibilities of citizenship and good government. As a last resort, it still held out for the right to resist aggression.

Democratic Structure

The historical study of the Methodist Episcopal Church in relationship to its four-year colleges traces its growth from an initial control by the General Conference of Cokesbury College, to the location of control at the Annual Conference, followed by the increase in layman participation on official boards. By 1932 all trustees were selected by one of three means, but usually a combination of them: (1) elected or approved by the area Annual Conference; (2) a self-perpetuating board arrangement; and (3) election by the alumni. The laymen by 1932 outnumbered ministers by more than two to one.² This trend toward a lessening of ecclesiastical control and a steady move toward decentralization and local responsibility has been continuous up to the present.

¹College of Puget Sound Bulletin: 1938-1939 (Tacoma, Wash.: Published by the College, April, 1938), p. 147.

²Reeves, op. cit., pp. 70-73.

Decentralization and local responsibility are generally recognized as vital strengths in a democratic structure. They are also potential weaknesses of the same structure. Where the right combination of control and purpose have existed, concerned with, but free of, religious and academic doctrine, a high level of academic freedom has existed. One author, Limbert, points out that, "Opposite to the propagating of a particular form of doctrine is the defense of the Christian college on the basis that it may encourage a greater freedom of thought [*italics added*] than the state institution and may therefore be a significant factor in social reconstruction."¹

One point at which all church colleges had a decided advantage over state institutions was in the matter of loyalty oaths, which as early as 1936 saw over twenty states and the District of Columbia with some form of teachers' oath. The Civil Liberties Union in 1940 in a publication, The Gag on Teaching concluded that tax supported institutions were the more frequent offenders in denying academic freedom and that privately supported colleges, "including some church schools, . . . were the freest from censorship."²

¹Limbert, op. cit., p. 66.

²The Gag on Teaching (New York: American Civil Liberties Union, Jan., 1940), p. 34ff, cited by Robert G. Massengale, Collegiate Education in the Methodist Episcopal Church, South (New Haven, Conn.: Yale University, 1950), p. 490.

Decentralization and local responsibility coupled with religious and sex equality decidedly cast the Methodist four-year college as representative of a form of democratic structure as it existed in America in 1940.¹

"Christian College" or "Church College" Identity

The projection of this identity principle as examined in the catalogs of the thirty colleges and as compared with the findings of the previous period reveals a firm but more sophisticated approach in the wording. Whereas direct references to God, Jesus, the Holy Bible, Supreme Being, and conversions were common by 1900, only five catalogs of these colleges studied between 1934 and 1939 made such reference in their aims or objectives. Evansville's 1939 catalog (page 28) stated, ". . . the philosophy of Jesus contains the essential basis for the integrity and reality of modern living." The 1934 MacMurray catalog (page 15) stressed the hope that its graduates would go forth "with a living faith in God." The Simpson catalog in 1939 (page 8) quoted the scripture, "I am the Way, and the Truth, and Life" as well as "Ye shall know the Truth, and the Truth shall make you free." The catalog of Union for 1938 (page 13) made known that through its chapel exercises and religious meetings, "it emphasizes the importance

¹Racial equality is discussed as a part of Social Awareness, a principle which was emerging during the nineteen-thirties.

of accepting Christ as a Personal Redeemer, Constant Guide, and Inspiring Ideal." Cornell's catalog in 1939 (page 9) cited as an aim, " . . . the ideals of personal conduct, culminating in a fidelity of purpose and an ideal of service such as is revealed in the life and teachings of Christ."

The more sophisticated terminology used to identify with the Christian faith and the Church appeared as a part of the aims and objectives in phrases such as: "Christian Service," "Christian Atmosphere," "Christian Character," "Christian Personality," "Christian Experience," "Christian Philosophy," "Christian Manhood," and "Christian Education." Sixteen of the colleges built upon or mentioned one or more of these as a part of their institutional aims or objectives. Two colleges, DePauw and Oklahoma City projected the aim of developing the student's religious life. Four, Lawrence, Dickinson, Allegheny, and Hamline confined their aims to academic and cultural advancement and made no effort to identify with Christianity. Three colleges did not carry formal statements of purpose.

Positive Christian Commitment

Beyond identity, a positive Christian commitment must be established as a part of the Christian tradition. Here again, change had occurred. The campus revival, like the church "altar call" had vanished by 1940. Catalog statements no longer spoke in terms of graduates leaving with a

deep religious faith and fewer statements regarding a "Christian faculty" were found. Nevertheless, a positive effort and commitment to advance the Christian religion remained. This undoubtedly was due in part to the Church's influence in that all but two of the colleges, Dickinson and Lawrence, operated under some charter provision (or by-laws) which called for the election of a set number of college trustees by the area Annual Conference or the confirmation of a specified number of trustees by the conference. Twenty of the thirty colleges operated under an arrangement whereby the majority of trustees were elected or confirmed by their area Annual Conferences.

A study of the chapel service programs of these thirty colleges, considered a means of projecting the Christian religion into the life of the student, revealed its continued importance in the total collegiate program. By 1939, twenty-four of the colleges had compulsory chapel ranging from one to five times a week and averaging twice a week. Some thirty years after Rudolph saw the required chapel program as a vanishing collegiate practice, it was still an active part of the total program on a large majority of these campuses.¹

Whereas twenty-one of the twenty-nine colleges in the study of the previous period had required study in the field

¹Rudolph, op. cit., p. 76.

of religion, nineteen of thirty by 1940 still held to required religious course work as a part of the total academic program. All the others, with the exception of Dickinson, the University of Chattanooga and the College of the Pacific, offered the option of required course work in religion or philosophy.¹ The study of religion was available on all thirty campuses.

The practice of appointing ministers as presidents of these Methodist colleges hopefully, to assure a positive Christian commitment from "the top down," remained as strong in 1940 as it did in 1900. The presidents, however, were by 1940 holders of advanced academic degrees like the masters and doctor of philosophy as well as being ministerially educated. At least as evidenced by their degrees, they were both the religious and academic figure head of their institutions.

The Methodist colleges, prior to the Civil War, reflected their primary purpose as religious and faculty members as "Christian Men." The same colleges by 1940 reflected the primary purpose as academic and a faculty descriptive emphasis on scholarly and academic attributes. The concern for Christian staffing, however, should not be minimized. The growing problem was one of supply and demand. In 1916

¹Dickinson required senior philosophy which could include a religious-philosophy type course if desired. It was, however, a philosophy and not a religious requirement. At both the University of Chattanooga and College of the Pacific, no requirement was made, at least as announced in their catalogs.

the Episcopal Address urged that ". . . professors shall be of deep religious faith and fealty to Methodist ideals."¹

That the supply apparently equalled the demand as late as 1924 is brought out in the Board of Education Report of that year which referred to remarks by Bishop W.F. McDowell:

It [Methodism] . . . has a far flung line of Colleges with skilled teachers under whose instruction young men and women grow into scholarship, and at the same time feel the inspiration of divine ideals and the life of divine power.²

The problem of staffing that has crested today began its climb shortly thereafter, and was the reason behind The 1936 Committee on Education Report which recommended that the "Board of Education and the educational institutions related to our Church cooperate in securing for the staffs of instruction . . . men and women of pronounced Christian Character as well as scholarly attainment"³

Even when allowing for a lessening of the faculty's Potential influence in projecting a positive institutional

¹ Journal, General Conference of the Methodist Episcopal Church: 1916 (New York: The Methodist Book Concern, n.d.), p. 183.

² Journal, General Conference of the Methodist Episcopal Church: 1924, op. cit., p. 1362.

³ Journal, General Conference of the Methodist Episcopal Church: 1936 (New York: The Methodist Book Concern, n.d.), p. 404.

Christian commitment, the other combined influences remained strong enough to reflect this positive emphasis.

A Dominant Academic Emphasis

The greatest change occurring within any of the principles was that of the advancement of the academic emphasis to a position of dominance. While the ante-bellum period saw Christian doctrine emphasis as the principal function of the colleges and the 1865-1900 period saw the steady surge of the academic emphasis to a position freed from subservience to the religious, it is clear and free of doubt that the academic role between 1900 and 1940 had emerged as the prime objective in the operation of these colleges.

Several factors combined to bring this change about. The most important were: instructors who were academically rather than ministerially trained; evaluating agencies (the University Senate, regional accrediting associations, the Association of American Universities and Colleges); the Methodist Board of Education; competition from public education; and the growing educational demands of society.

By 1936, twenty-seven of the thirty colleges had University Senate approval. Oklahoma City University, McKendree, and Kansas Wesleyan had not gained, or had lost, Senate approval.¹ Twenty were approved by the Association

¹Ibid., p. 1042.

of American Universities (College Group) by 1940. Regional accreditation had been granted to twenty-four of the colleges by that same year. This accreditation could not have taken place had the academic been secondary to anything else.

Allegheny, Dickinson, Hamline, Lawrence, MacMurray, the University of Chattanooga, and Willamette were all, by the late nineteen-thirties, requiring comprehensive examinations for graduation. Cornell, DePauw, Morningside, and Southwestern were offering honors courses and the College of Puget Sound had an independent study program, all in operation before 1940. Cornell, Albion, Dickinson, Lawrence, and Ohio Wesleyan had chapters of Phi Beta Kappa before World War II.

Typical entrance requirements were those required by Hamline which stressed graduation from an approved high school, an official transcript sent by the school, and fifteen high school units which reflected preparation for college work.¹ Dickinson in 1938 listed three ways a student could demonstrate a readiness for college: (1) By passing College Entrance Board Examinations; (2) By presenting a satisfactory certificate from an approved secondary school; or (3) By examination at Dickinson College.²

¹Hamline University Bulletin: 1939 (Saint Paul, Minn.: Published by the College, 1939), XXIX, p. 25.

²Dickinson College Bulletin: 1937-1938 and Announcements: 1938-1939 (Carlisle, Pa.: Published by the College, 1938), p. 12.

The role of religious education by 1940 seems clear in the Board of Education Report to General Conference in 1936 which stressed: "In all the institutions related to the Church, religion is free to function, not as an extra-curricular activity or an off-campus enterprise, but as an integral part of education in all its aspects and at all levels."¹

A safe conclusion regarding religious education is that by 1940 it was still an important part of the total academic program, but its role had changed from that of dominance to contributory.

A Liberal Education Aimed at Intellectual, Spiritual, Vocational, Social and Physical Training

To accomplish the academic purpose, these thirty Methodist colleges, like the great majority of other church college bodies, maintained the shell, if not the content of the English collegiate ideal. They recognized themselves as: (1) colleges of the liberal arts and sciences; (2) colleges dedicated to teaching (as opposed to the Germanic university concepts of research and specialization); and (3) colleges dedicated to a total education program which included intellectual, spiritual, social, vocational, and physical training.

¹ Journal, General Conference of the Methodist Episcopal Church: 1936, op. cit., p. 1027.

The German influence, the effect of the electives system, the growth of the state universities, land-grant colleges and professional schools, and the growing educational demands of society caused the church college to establish a comprehensive type of program which retained liberal arts studies as a general or core type requirement while adopting new branches of offerings in the science and social science fields, along with the acceptance of a vocational tone.

With the exception of Ohio Northern, all of the other thirty colleges under study as late as 1940 laid claim to being a liberal arts college (more commonly, a Christian Liberal Arts College). It was an amoebic form of liberal arts which held no definite shape and which defied exact definition. It was a form of liberal arts which advanced the possibilities of breadth and enlightenment and reduced the chances of narrowness or bondage. But it was, at the same time, a type of liberal arts which could not deny the acceptance of vocationalism and specialization.

The common justification of this new liberal arts structure was best expressed by Allegheny in its 1938 catalog. After stating: "Many of its courses are frankly vocational and professional . . . "the bridge between vocational courses and the liberal arts tradition is recognized in a follow-up generalization which read: "Allegheny believes that the finest vocational training any school can offer is a broad understanding

of our social and economic order and a thorough knowledge of the laws and the science of learning."¹

Only Dickinson, of the thirty colleges investigated, laid claim in its catalog to a program free of professional work:

Throughout its history the College has steadily adhered to its liberal arts tradition. It is one of the few remaining colleges attempting no professional work Its aim is cultural, and it plans to give young men and women a chance to get acquainted with what the world has done, and has become, and thus prepare themselves for subsequent life choices.²

The fact that Dickinson had for years presented teacher education work would, however, indicate that many young men and women had before entering or while attending made a life-choice and Dickinson was providing a type of professional training in the teacher education field as were the other twenty-nine colleges.³

A study of the catalogs between 1932 and 1940 reveals the vocational emphasis that existed. Kansas Wesleyan invited students to enter programs in secretarial science, home economics, and education. Willamette offered programs in home

¹Allegheny College Bulletin: 1937-1938, op. cit., p. 31.

²Dickinson College Bulletin: 1937-1938, op. cit., p. 11.

³The 1932 Reeves' study, The Liberal Arts College, op. cit., showed Dickinson offering: 24 hours in law, 12 political science, 26 business administration and economics, in addition to work in education, p. 197.

economics and education, as did West Virginia Wesleyan, Baldwin-Wallace and Albion. At Baker, Dakota Wesleyan, and Evansville, secretarial and education courses were offered. MacMurray, beyond education, offered vocational work in nursing, home economics, and physical education. Southwestern and Illinois Wesleyan likewise offered nursing and teacher training. Business administration, along with home economics and education were available at the College of Puget Sound. Courses in marriage preparation, business administration and teacher training were all offered at the University of Chattanooga.

Not only was vocational training evident in the course offerings, but also by the nineteen-thirties it was not uncommon to find vocational preparation as a part of stated institutional aims.¹ One of three aims cited in the McKendree catalog of 1938 was, " . . . to provide, in varying degrees according to the student's choice of a vocation, a specific foundation for his occupational career."² At Ohio Wesleyan, the student of the thirties was offered "a fine combination

¹By 1932 "vocational training" was the third most commonly expressed institutional aim according to the Reeves' study of these same Methodist Episcopal Colleges. Ibid., p. 10.

²McKendree College Bulletin: 1938-1939 (Lebanon, Ill.: Published by the College, 1938), XXIV, No. III, p. 21.

of cultural education with practically usable vocational and pre-vocational training in certain fields."¹

The conclusion to be made, is that the term "liberal arts" had taken on an all-inclusive meaning. Practicality did not necessarily reduce the intellectual importance of the program, but it did prevent the meaning of liberal arts from being confined to intellectualism alone.

The period 1900-1940 also saw the growth of another factor which was to further alter the meaning of the liberal arts concept. Along with intellectual, spiritual, vocational, and social development (to be discussed as a separate principle), a new emphasis, that of physical development had rapidly come to the forefront following World War I. Education now included not only development of the mind, soul, personality, and career interest, but the body as well. By the thirties, physical development had taken its place as an institutional aim in fourteen of the thirty Methodist colleges.

DePauw's catalog of 1937-38 listed as one of four aims that of "conserving and developing the physical health, the moral character, and the religious life of the students."²

¹Ohio Wesleyan Bulletin: 1938-1939 (Delaware, Ohio: Published by the University, 1938), XXXVII, No. II, p. 19.

²DePauw University Bulletin: 1937-1938 and Announcements: 1938-1939 (GreenCastle, Ind.: Published by the University, 1938), XXV, No. III, p. 41.

Under educational objectives, Evansville's catalog of 1938-39 announced, "it is the purpose of the College to make provision for recreation and health education" ¹ An aim of Morningside, explained in its 1938-39 catalog, included: "the formation of interests and habits conducive to good health and recreation." ² Mount Union's catalog of 1938-39 projected, as one of ten aims, that of "furnishing instruction for the joint development of a keen mind and a healthy body." ³

The educational program, as a part of the Christian tradition was no longer to be considered a liberal arts and teacher education presentation. It was by 1940 what is best classified as a liberal education aimed at intellectual, spiritual, vocational, social, and physical training.

Social Awareness and Concern

The Methodist Episcopal Church in 1908 drafted a Social Creed which saw the General Conference take a sudden and significant interest in social welfare, industrial and labor strife, racial inequality, politics and the general

¹Evansville College Bulletin: 1938-1939 and Announcements: 1939-1940 (Evansville, Ind.: Keller-Crescent Co., 1939), XX, No. IV, p. 27.

²Morningside College Bulletin: 1938-1939, op. cit., p. 17.

³Mount Union College Bulletin: 1938-1939 and Announcements: 1939-1940 (Alliance, Ohio: Published by the College, 1939), p. 6.

economic conditions of the country. This concern, however, was not reflected in the programs of most of the four-year Methodist colleges whose campuses, for the most part, were snugly nestled in small communities too far removed from the main-stream of mass-society's problems. Until the early thirties, social concern on these campuses was self-centered in effect, with emphasis on individual personality development, social grace, and the Greek fraternity system representing organized social intercourse.

Patton's 1940 study of the total church college movement showed only an insignificant social concern in 1900. By 1937, however, he found a substantial increase in the number of institutional aims which reflected "social responsibility," or "development of the economic and social order."¹ The 1932 Reeves' study of Methodist Episcopal colleges in its survey of stated aims, showed no reference by any of the colleges to social concern or awareness.² And yet, within a few years of the Great Depression, ten of these same colleges by 1938 were including clearly stated aims or objectives which expressed a definite social awareness and concern. Evansville in its 1938-1939 catalog stated:

¹Patton, op. cit., p. 58 and p. 71.

²Reeves, op. cit., p. 10. It should be noted that seven colleges listed "training for citizenship."

. . . Responsibility and initiative, as well as a definite sense of social obligation are encouraged. The College is concerned with the development of individual attitudes, but it recognizes that in the social order we face a growing need for cooperation. The individualism we have known has played its part; it must give place now to a tempered, moderate individualism, effectively conditioned to serve the public interest.¹

Hamline's educational objectives expressed in its 1938-1939 catalog clearly evidenced a social awareness:

Hamline University . . . is aware of the changing conditions in the modern world. It purposes [sic] to acquaint student life with the trends of society. It endeavors to combine knowledge and skills to react alertly to the exigencies of a career or profession, as well as to train for social leadership. Any new order which may emerge from present experimentation will need minds trained to view with understanding the scientific, economic and social influences which shape public policies, minds with historical perspective, keen insight and broad outlook.²

One college, Union, while not making a direct statement about "social responsibility" or "social understanding" in its aims and purpose section, was definitely exercising in practice, its attempt to meet a social problem of the area it served. "While this is true [Methodist-related], it is not a sectarian school, but is endeavoring to render impartial

¹Evansville College Bulletin: 1938-1939, op. cit.,
p. 27.

²Hamline University Bulletin: 1939, op. cit., p. 21.

service to all who may come, especially to the young people of the mountain territory in which it is located."¹

All thirty of the colleges were offering a selection of courses in the areas of sociology and business administration-economics. With the exception of Dickinson, each was also offering course selections in the political science area.²

The American college movement as a whole, and certainly the church-related college group including the Methodist Episcopal colleges, had existed almost unaware (except for an occasional interruption by war), of the growing social, economic, and racial problems facing the country and the world. It was not until the nineteen-twenties that higher education involved itself to any appreciable degree, in meeting these problems. It was not until the middle thirties that the Methodist Episcopal colleges really became aware of their social-education responsibilities.

Robert B. Eleazer, speaking before the 1945 annual meeting of the National Association of Schools and Colleges of the Methodist Church on the topic, "Race Relations," summed up well the situation as it existed up to that year:

¹Union College Bulletin of Information: 1938-1939 (Barbourville, Ky.: Published by the College, 1938), XVII, No. I., p. 13.

²Reeves, op. cit., p. 197.

. . . A second World War in twenty-five years is the best possible evidence that we have not yet learned how to get along with neighbors across the border. Bitter racial and cultural antagonism in almost every country tell the same story at home.

The United States is no exception, with its major race problem involving 13,000,000 Negroes and various minor problems concerned with smaller groups. Important as these problems are--to these minorities, to the general welfare, and to our religious and political faith--it is a tragic fact that until recently our educational institutions have given us practically no help toward their solution. On the contrary, they have sometimes even added to the difficulty by their efforts to preserve traditional ideas and loyalties This challenge, it seems to me, should make a special appeal to Church colleges, and I am glad to find many of our Methodist institutions are responding to it.¹

A social awareness and concern was by 1940 a new, an emerging, and recognizable principle of the Christian tradition within Methodist higher education.

Summary

If the Methodist four-year college has moved away from the Christian tradition or if it should return to that tradition, two inferences are involved--time and measurement. Tradition evolves through the transfer of beliefs, customs, practices, and information passed from one generation to

¹Minutes and Addresses of the National Association of Schools and Colleges of the Methodist Church: Sixth Annual Meeting (Atlantic City, N.J.: January 9, 1945), p. 28.

another. If movement has been away from tradition, this signals a present evaluation of something that was in the past. Likewise, judgement voiced for a return to tradition reflects a reversion to the past. One generation, (usually about thirty-three years)¹ at least, must separate any current measure against any claimed tradition.

To enable such measurement in connection with this study, it was necessary to look beyond the Christian tradition as a piece of ecclesiastical phraseology and to historically trace and establish those principles which have combined to give meaning to this tradition as it stood approximately one generation ago and as it related to higher education.

Using the tools of historical research and keeping a balance in the investigation between Church and college history and influence, this study concludes that ten principles combined to give definition and measurement to the Christian tradition as it relates to the Methodist four-year college. They stand collectively as an operational definition.

¹Webster's New Collegiate Dictionary (Springfield, Mass.: G and C Merriam Co., 1961), p. 345.

The Ten Principles of The Christian
Tradition as This Tradition Related to
The Methodist Four-Year College and
Established by 1940

1. Identity -- "Christian College"
2. Commitment -- Positive Christian (over neutral or negative)
3. Emphasis -- Academic Dominance
4. Structure (Financial) -- Eleemosynary
5. Character -- Democratic
6. Endeavor -- A Liberal Education (reflecting: intellectual, spiritual, vocational, social, and physical training)

In addition this Christian tradition projects:

7. An attention to educating students of all economic classes -- Student Aid
8. A concern for the student's moral development and an attempt to give form to such development -- Paternalism
9. A fidelity to country and government -- Patriotism
10. A responsibility to social betterment -- Social Awareness and Concern

PART II.
CURRENT INSTITUTIONAL PURPOSES AND
PRACTICES AS THEY RELATE TO
THE CHRISTIAN TRADITION

CHAPTER VI

A SURVEY OF INSTITUTIONAL PURPOSES

Parts two and three of this study examine the question: Is there evidence that stated purposes and practices of the Methodist four-year colleges show a movement away from the Christian tradition and the attenuation of church-college ties? Part II concentrates on a search for evidence in answer to this question as revealed in: (1) a survey of current formal statements of purpose; and (2) a survey of certain institutional practices which, in activating a religious and value training emphasis, have historically given these colleges a character distinct from the secular-type institution. Part III represents a summation of the entire study and advances final conclusions regarding the question examined.

Having traced the principles which, within the Methodist four-year college, give meaning to the term "Christian tradition," it is possible to determine in this chapter to what extent these same thirty colleges, as a group, project within their formally stated purposes those established

principles of the Christian tradition with which prospective and current faculty members and students, as well as the general public, are normally concerned or ought to be made aware of. Precisely, what do these colleges, as church-related institutions, stand for? What makes them unique? What do they expect of faculty and students? What justifies their particular role in American higher education?

This study of institutional purpose is based upon the following assumptions: (1) no ideal statement of purpose is, or should be, applicable to all thirty institutions; (2) the order in which a college incorporates these principles into its stated purpose is irrelevant; (3) any historical study of the Christian tradition, in its relationship to higher education, will validate the statement that such a tradition is a diversified as opposed to a singular concept which neither inflates the religious emphasis to the height of omnipotence nor relegates it to the depth of obscurity.

The Role of Institutional Purpose

Before any survey of institutional purpose is conducted, the value of such a formal purpose statement must be confirmed.

The recent Danforth Foundation study of some 800 church-related colleges concludes with a final recommendation that: "each church institution devise for itself a

coherent pattern which relates purpose, staff, and program"¹ The study further points out:

We have suggested that one of the difficulties of church colleges is that of seizing upon secular images--conceptions of collegiate education borrowed from other institutions whose purposes are different. This is a matter of the first importance. Church institutions sorely need models of their own to serve as broad conceptual frameworks. These should provide internally consistent patterns of purpose and program, not as blueprints to be followed slavishly by institutions--we have already inveighed against imitation--but as illustrations of the proper relationship of ends and means.²

A final reference to this recent study clearly states the importance of goals, aims, objectives:

A good college works hard to define its educational goals and to design its curriculum specifically for the type of student it admits. It has a definite sense of direction. It is to be distinguished from the nondescript institution that does whatever other people are doing, often trying to be all things to all men. It is important that each institution define its precise niche within the total enterprise of higher education. [italics added]³

The importance of institutional purpose is as valid today as it was in the early thirties. Reeves' 1932 study in effect said about the same as the current Danforth study:

¹Pattillo and Mackenzie, op. cit., p. 69.

²Ibid., p. 65.

³Ibid., pp. 24-25.

It seems self-evident that an educational institution should have a clear and adequate statement of objectives. This statement should serve at least two functions: (1) it should introduce the ideals of the institution to both the student and the public; (2) it should be the basis of the educational program that the institution provides.

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The effectiveness of an institution should . . . be judged not only by the kinds of aims which it has set for itself but also by the efforts it is making to achieve its own objectives.¹

Regarding the danger of crystallization inherent in an explicitly formulated set of aims, Reeves pointed out:

There is obvious need for everyone connected with a college to know exactly what the institution is trying to do, in order that each may bend his own efforts in that general direction. In the absence of such a general understanding there is a strong probability that each department and instructor may adopt, consciously or unconsciously, an individual set of aims. Under such circumstances cross-purposes develop and the program of the institution is likely to suffer from a lack of unification.²

The position of the regional accrediting associations taken in the nineteen thirties strongly endorsed then, as they do now, the need for formally stated purposes by member and candidate for membership schools.

¹Reeves, op. cit., p. 8.

²Ibid., p. 18.

North Central - Every institution that applies for accreditation will¹ offer a definition of its purposes

Middle States - An institution seeking the approval of the Commission should make public avowal to its natural constituency and neighboring institutions of its fundamental purpose in receiving students and in offering them instruction.²

North West - Each institution applying for accreditation will be required to state specifically its objectives--general, occupational, and in the way of individual development.³

Myron F. Wicke, General Secretary for the Division of Higher Education of the Methodist Board of Education, recently clarified the role of a church college's published stated purposes: "A published statement is important--a college not so doing recognizes education as anything and everything."⁴

The value of a formal statement of purpose must be recognized. Its potential good would seem to be in direct proportion to the degree of understanding, acceptability, and pursuit demonstrated by the majority of people who are affected by it and effective upon it.

¹Gould Wickey and Ruth E. Anderson, Christian Higher Education: A Handbook for 1940 (Washington, D.C.: Council of Church Boards of Education, 1940), p. 279.

²Ibid.

³Ibid.

⁴Myron F. Wicke, "The Nature of the Church Related College," Paper presented at the Nineteenth Institute of Higher Education, Nashville, Tennessee, July 26, 1964.

Survey Findings

The most recent editions of the college catalogs of these thirty colleges were obtained and examined to determine to what extent, if any, the ten principles of the Christian tradition were reflected in the colleges' formal statements of purpose.¹ Such a statement was usually found under the heading "Institutional Purpose." In some instances the statement was developed under "Aims," or "Objectives," or "Educational Pattern." In all thirty catalogs, each college made a definite statement which was clearly shown as an attempt at bringing together the components of an institutional purpose.

The following table lists the ten principles established as the operational definition of the Christian tradition. The number of colleges reflecting each principle is shown. This table is followed by actual catalog statements which reflect each principle.

¹The college catalog is rightfully considered by the public as the official announcement from the college. Colleges themselves use this instrument to reserve certain institutional rights; lay down specific regulations; and in general attempt to familiarize the public with its total operation. It represents an excellent source for examining a single college or a group of colleges.

TABLE 1

CHRISTIAN TRADITION PRINCIPLES REFLECTED IN THE
STATED PURPOSES OF THIRTY METHODIST COLLEGES

Principles	Number of Institutions Which Reflected Each Principle
"Christian College" Identity	26
Positive Christian Commitment	23
Dominant Academic Emphasis	28
Liberal Arts or Liberal Education Program	28
Social Awareness and Concern	18
Moral Conduct and Value Training (Paternalism)	15
Patriotism and Citizenship Training	10
Democratic Character	10
Eleemosynary Financial Structure	2
Attention to the Educating of Students of All Classes (Student Aid)	1

"Christian College" Identity

Twenty-six of thirty colleges (86.6 per cent) somewhere, but usually near the opening of their purpose statement, clearly identified their institution as a "Christian College." Several means were employed to do this; all left no doubt that their college was not to be identified as a secular institution.

Ohio Northern University, a Methodist-owned institution of higher learning seeks to graduate students imbued with Christian ideals¹

Mount Union College seeks to be an excellent liberal arts college in the Christian

¹Ohio Northern University Bulletin: 1964-1965 (Ada, Ohio: Published by the College, 1964), p. 1.

tradition. We believe the objective of excellence is imperative in the Judeo-Christian heritage¹

Illinois Wesleyan University--The basic purpose is to provide a quality program of higher education with a three-fold emphasis; the liberal, the professional, and the religious.

.

Since the beginning, following the vision and purpose of the founders, Illinois Wesleyan has been a church-related college in the finest sense--under Methodist sponsorship. . . .²

Hamline University was founded by the Methodist Episcopal Church in 1854 as a Christian college of liberal arts devoted to the perfection of the scholar.³

Albion College--Whatever the activity, its tone is characterized by the fact that Albion is a Christian college, an ideal declared by its founders and carried on by their successors.⁴

Union [College] is a Methodist educational institution which offers its services to young people from all denominations. Union is committed to the cause of Christian education⁵

The University of the Pacific was founded by men of Christian faith, is dedicated to Christian principles, and is proud to continue in

¹Mount Union College Catalog: 1964-1966 (Alliance, Ohio: Published by the College, 1964), p. 7.

²Illinois Wesleyan University Bulletin: 1965-1966 (Bloomington, Illinois: Published by the University, 1965), p. 7.

³Hamline University Bulletin: 1964-1966 (St. Paul, Minn.: Published by the University, 1964), pp. 7-8.

⁴Albion College Bulletin: 1964-1965 (Albion, Mich.: Published by the College, 1963), p. v.

⁵Union College Bulletin: 1965-1966 (Barbourville, Ky.: Published by the College, 1965), p. 12.

its long-time relationship to the Methodist Church.¹

Ohio Wesleyan--The Christian religion has always been at the heart of Ohio Wesleyan's educational principles.²

West Virginia Wesleyan--It is the purpose of West Virginia Wesleyan College to be a Christian college of liberal arts in the sense that its total program is motivated by Christian ideals and principles, and is directed toward the development of competent, cultured, Christian persons.³

These examples accurately picture the range of Christian identity sought by these twenty-six colleges. Of the four colleges making no attempt to identify with the Christian Religion, two historically have taken this position and therefore their current purposes, as they relate to identity, represent the continuation of a position and not the movement away from a previous position. Two colleges, which in the 1930-1940 period aligned themselves with the Christian Religion, currently omit any attempt to establish a Christian identity.

¹Bulletin of the University of the Pacific: 1964-1966 (Stockton, Calif.: Published by the University, 1964), p. 2.

²Ohio Wesleyan University Bulletin: 1964-1965 (Delaware, Ohio: Published by the College, 1964), p. 9.

³West Virginia Wesleyan College Bulletin: 1965-1966 (Buckhannon, W. Vir.: Published by the College, 1965), p. Inside front cover.

Positive Christian Commitment

Beyond claiming a "Christian College" identity, twenty-three of the colleges (76.6 per cent) so doing, make an effort within their statements of purpose to verify a positive (over a neutral or negative), commitment to the Christian or Judeo-Christian faith. These colleges in their objectives and aims develop their Christian position beyond identity to the point of relating this identity to the educational program and philosophy of the college. Several examples bear out this point:

[Southwestern College] realizing her responsibility for the spiritual development of her students . . . seeks to make the Christian truth relevant to every aspect of daily life. This is done by surrounding the student with an atmosphere and environment in which Christian influences are largely indirect and in which example is stressed above exhortation. The teacher is freed to teach from his own Christian frame of reference; to use his religious presuppositions as he would use any other premise. The student is given the same freedom.¹

Ohio Wesleyan--Although the University is naturally infused with the spirit of its own denomination, it seeks to impose upon its students neither Methodism nor any other specific set of convictions about the nature of God, reality or man. But although Ohio Wesleyan is not narrowly sectarian, neither is it religiously or ethically neutral. It does deliberately encourage conscious concern over

¹The Southwesterner, Catalog Number 1965-1966 (Winfield, Kansas, Published by Southwestern College, 1964), p. 5.

religious and ethical issues, and it attempts to stimulate its students constantly to re-examine their own views on such matters.¹

Simpson College seeks to help students develop [listed as one of eight institutional aims]: sensitivity to spiritual values, and the achievement of a comprehensive world view in which religious concern examines an integrative and normative influence.²

Willamette College seeks, therefore, to teach students to think broadly, logically, and accurately and to develop within the individual student the Christian philosophy as a motivating force in life³

Baker University--It is the primary purpose of Baker University to see that all the phases of the college program function in ways which give the greater promise of growth in Christian living.⁴

Morningside College . . . related to the Methodist Church . . . seeks to lead her students to an understanding of Christian principles, especially as they are derived from the Bible. The college is committed to the Christian faith as an intellectual faith and as a vital way of life and conduct. Chapel services for Protestant, Roman Catholic, and Jewish students allow each to maintain the integrity of different forms of worship and belief. The intent is to provide a Christian atmosphere open to all students of all religious persuasions within which each

¹Ohio Wesleyan University Bulletin: 1964-1965, loc. cit.

²Simpson College Bulletin: 1964-1966 (Indianola, Iowa: Published by the College, 1964), pp. 8-9.

³Willamette University Bulletin: 1965-1967 (Salem, Oregon: Published by the College, 1965), p. 10.

⁴The Baker University Bulletin: 1965 (Baldwin City, Kansas: Published by the University, 1965), p. 4.

student is encouraged to develop in intellectual, social, and spiritual maturity.¹

Kansas Wesleyan University accepts its responsibility to individuals as a church-related college . . . in terms of the following purpose:

3. . . . to carry forward the work of the Christian home and Church at a mature level interpreting Christianity in a fashion that enables students to make commitments and have faith in a world of enlarging concepts; and to provide through both students and faculty intellectual leadership for the continued progress of Christianity.²

Dickinson College . . . a faculty and administration which seeks to foster the values of the Western and Christian tradition, a philosophy of higher education informed by the liberating influences of the Christian faith, and an appreciation for the richness and multiplicity in which truth is to be found combine to achieve these ends [which preceeded this statement].³

McKendree College endeavors: . . . (3) to provide opportunities for daily work and wholesome cultivation of religion through the curriculum and the activities of the college.⁴

MacMurray College strives to provide "a liberal and Christian education" through the fusion of a "thorough understanding of one discipline with a critical awareness of its

¹Morningside College Bulletin: 1964-1966 (Sioux City, Iowa: Published by the College, 1964), p. 27.

²Kansas Wesleyan University General Bulletin: 1964-1965 (Salina, Kansas: Published by the University, 1964), p. 7.

³Dickinson College Bulletin: 1964-1965 (Carlisle, Pa.: Published by the College, 1964), p. 7.

⁴McKendree College General Information Catalog: 1964 (Lebanon, Illinois: Published by the College, 1964), p. 4.

intellectual and spiritual context."¹ The graduate of Iowa Wesleyan College is pictured as having: "a deepened spiritual and ethical life . . . as well as a fuller appreciation of the Judeo-Christian meaning of life" ² Evansville College aims to establish an environment in which students will "Progress in their establishment of a personally satisfying philosophy of life which is in accord with Judeo-Christian principles."³ Illinois Wesleyan University reminds itself that "It must continue . . . its historic stress on religion, both as a subject of study and as a way of life."⁴

There is ample evidence to minimize or discount any movement away from either a Christian identity or a positive commitment, at least in what is claimed, within institutional stated purposes. What is being done in actual practice will be further studied in the next section which will relate to the basic and current criticisms now centered on a decreasing religious emphasis and a growing secular influence.

A Dominant Academic Emphasis

While the great majority of these thirty colleges have established an identity with and positive commitment to

¹MacMurray College Bulletin: 1965-1966 (Jacksonville, Ill.: Published by the College, 1964), p. 9.

²Iowa Wesleyan College Bulletin: 1964-1966 (Mount Pleasant, Iowa: Published by the College, 1964), p. Inside front cover.

³Evansville College 1964-1966 Bulletin (Evansville, Ind.: Published by the College, 1964), p. 15.

⁴Illinois Wesleyan University Bulletin: 1965-1966, loc. cit.

Christianity, the dominant emphasis is not religious but academic. The primary purpose for their existence is to educate not indoctrinate. A dominant academic emphasis is either explicit in statements which establish this position, or it is clear from the over-all philosophy as presented in the total statement of purpose.

Two colleges, Union and Illinois Wesleyan, reveal in their stated purpose an existing balance between the academic and religious emphasis. Illinois Wesleyan aims at a "balanced, integrated and continuous emphasis" on the "liberal, professional, and the religious."¹ The over-all tone of the stated purpose of Union College tends to picture an existing balance between the academic and religious. The religious factor appears to equal the academic.

THE PURPOSE OF UNION COLLEGE

Union College seeks to provide for its students the opportunity to mature and learn in an atmosphere of intellectual stimulation and Christian influence.

Union is a Methodist educational institution which offers its services to young people from all denominations. Union is committed to the cause of Christian education and exerts vigorous efforts to help its students achieve a coherent and sustaining faith in God and dedication to the Christian way of life. The development of Christian ideals, attitudes, and conduct is a purpose which is an integral part of every aspect of life on the campus.

As a college of liberal arts, Union seeks to help each of its students develop an understanding of man's cultural heritage and scientific

¹Ibid.

accomplishment, and apply that understanding creatively to the world in which he lives. Union realizes its responsibility to help develop intelligent Christian citizens who think analytically and critically.

As a college interested in preparing students for a profession, Union offers within the liberal arts context courses leading to a degree in teaching, in music, and pre-professional training in many fields.

Union College is concerned with meeting the needs of the individual student through personal, academic, and professional guidance and participation in a variety of student activities.¹

In practice it is probable that the academic emphasis at Union College is the greater of the two. However, accepting the claimed balance, as found in the stated purposes of these two colleges, this survey effort concludes that twenty-eight of the thirty colleges (93.3 per cent) project an academic emphasis as dominant within their stated purpose.

Albion College's "major concern" is for "the work in the classroom, the laboratory, and the library, but extra-curricular and social opportunities developing the attendant talents of its students are also encouraged."² At Dakota Wesleyan University such academic dominance is brought out by first stating the University "endeavors to provide students with a strong academic program which will familiarize them with those educational areas considered fundamental to intelligent participation in a world society."³ The

¹Union College Bulletin: 1965-1966, loc. cit.

²Albion College Bulletin: 1964-1965, loc. cit.

³Dakota Wesleyan University Bulletin: 1964-1965 Catalog (Mitchell, S.D.: Published by the University, 1964), p. 3.

religious emphasis is next presented and is contributory to the academic.

DePauw University's position is clear in its purpose: "The purpose of DePauw University is to give its students, through a broad and liberal education, an understanding and appreciation of the cultural and scientific achievements of man, past and present; to inspire them with a love for truth and beauty; and to prepare them to live in a society more effectively for themselves and more helpful for others."¹ The religious emphasis is pictured as one of several means to fulfill that purpose. Evansville College likewise sees the religious emphasis as one of several aims which contribute to a purpose fulfillment emphasizing the academic.

The object of such corporation shall be to promote the general interests of education and to qualify men and women to engage in the several employments and professions of society and to discharge honorably and usefully the various duties of life.²

Lawrence declares as its primary purpose "to perfect the scholar." Its stated purpose goes on to point out: "This simple, direct statement was contained in the original charter granted in 1847, and affirms that Lawrence is first of all concerned with developing the intellectual talents of its students."³ Because Lawrence, Baldwin-Wallace, Allegheny and

¹DePauw University Bulletin: 1965-1966 (Greencastle, Ind.: Published by the University, 1965), p. 44.

²Evansville College 1964-1966 Bulletin, loc. cit.

³Lawrence University Catalog: 1964-1966 (Appleton, Wis.: Published by the University, n.d.), p. 36.

the University of Chattanooga, make no effort to identify themselves as "Christian Colleges" in their stated purpose or make little effort to project a positive Christian commitment, the academic dominance in these institutions is not challenged. At the University of Chattanooga the "primary purpose" is to acquaint students with broad and representative areas of knowledge and to increase their ability to use this information.¹

At the University of Puget Sound the aim is "to be a great institution where scholarly activities will flourish, where minds will be awakened and stimulated, where people will grow in knowledge and in ability to think, create, and communicate" ²

The common statement of purpose advances an institutional desire to be first and foremost an academic institution. Once stated, several aims are usually enumerated which serve as means toward this desired end. A religious emphasis serves as a supporting aim. There can be little, if any, doubt that a dominant academic emphasis is a strong principle of the Christian tradition and highly prevalent in the purposes of these thirty colleges.

¹University of Chattanooga Bulletin: 1965-1966
(Chattanooga, Tenn.: Published by the University, 1965),
p. 9.

²University of Puget Sound Bulletin: 1965-1967
(Tacoma, Wash.: Published by the University, 1965), p. 5.

A Liberal Arts or Liberal Education Program

Twenty-three of the thirty colleges (76.6 per cent) make direct reference to their being a "liberal arts college" or a college providing a "liberal education." Twenty-eight (93.3 per cent) either directly relate themselves to the liberal arts or describe an academic philosophy which is clearly the "liberal arts" program as outlined in Chapter V. Two colleges, at least in their statement of purpose, give no indication as to a liberal arts program. Kansas Wesleyan describes a "rigorous curriculum designed to develop the full capacities of personal freedom, moral commitment, intellectual responsibility, physical fitness" ¹ This is not associated with any type of program. Nebraska Wesleyan in neither its "supreme contribution" nor its academic objectives aligns itself with the liberal arts.

This liberal arts principle is generally advanced in one of the following ways:

Simpson is a Christian college of liberal arts which seeks to develop the whole person while recognizing the importance of study in a field of specialization. ²

The University of the Pacific provides courses of study which will furnish an opportunity for its students to obtain a comprehensive liberal arts education--a core of subjects ³

¹Kansas Wesleyan University Bulletin: 1964-1965, loc. cit.

²Simpson College Bulletin: 1964-1966, op. cit., p. 7.

³University of the Pacific Bulletin: 1964-1966, loc. cit.

Allegheny College entitles its institutional purpose as "A Liberal Arts Education." It then goes on to develop its entire purpose around such a program after the statement:

Because of the current emphasis on professional training and scientific achievement, the role of the liberal arts college has been blurred in the minds of many people. At the same time there has been a growing disenchantment with the college graduate whose area of interest is limited to his professional field. Therefore, it is important to note the particular value of an undergraduate liberal arts education.¹

At Baldwin-Wallace "progress in recent years had been clear and dramatic. Here is a story of tremendous effort and teamwork among faculty, staff, and trustees resulting in academic excellence in the liberal arts tradition."² Evansville describes itself "as a liberal arts college [which] seeks to give students adequate breadth and depth of understanding"³ DePauw gives its students an understanding and appreciation of man, past and present. It does this through "a broad and liberal education."⁴

Willamette, Oklahoma City, Iowa Wesleyan, Dakota Wesleyan, and Cornell, while not directly ascribing to a "liberal arts" program or program of "liberal education," do

¹Allegheny College Catalogue: 1964-1965 (Meadville, Pa.: Published by the College, 1964), p. 12.

²Baldwin-Wallace College Bulletin: 1964-1966 (Berea, Ohio: Published by the College, 1964), p. 7.

³Evansville College 1964-1966 Bulletin, loc. cit.

⁴DePauw University Bulletin: 1965-1966, loc. cit.

in fact, describe a program in their stated purposes, which is precisely liberal arts in philosophy. Typical of the position taken by these five institutions is the statement of Dakota Wesleyan: "In addition to the broad program of general studies, students are expected to acquire a more intimate knowledge of a chosen field of study" ¹

While the liberal arts program developed as a principle of the Christian tradition (Chapters IV and V), it had, by 1940, taken the form of a liberal education type of program which reflected up to five branches of educational preparation. It went far beyond the historic liberal arts trivium (grammar, logic, and rhetoric) and quadrivium (geometry, astronomy, arithmetic, and music). By 1940 the liberal arts had become a "liberal" education to the extent that beyond intellectual training, it aimed at spiritual, vocational, social, and physical development.

Having established that twenty-eight of these thirty colleges are advocating a liberal arts or liberal education program, it is important to weigh their individual purposes to determine to what extent these colleges as a group reflect the intellectual, spiritual, vocational, social, and physical development within their stated objectives. Excluding Nebraska Wesleyan and Kansas Wesleyan, which in their purposes make no attempt to subscribe to a liberal arts program (but actually do in practice), the result of a study of the other twenty-eight is as follows:

¹Dakota Wesleyan University Bulletin: 1964-1966,
loc. cit.

(1) All twenty-eight colleges (100 per cent) project a type of liberal arts program aimed at intellectual development. Example: "As a liberal arts college, Hamline University affirms that: . . . rigorous standards of scholarship are necessary for the achievement of a high degree of intellectual competence" ¹

(2) All twenty-eight colleges (100 per cent) reflect an attempt at spiritual development. Example: Lawrence University points out that "Books representing five major fields of man's thought--the social sciences, philosophy, religion, the natural sciences, and the arts--are read in their entirety, analyzed in small discussion groups, and provide suitable subjects for written assignments." ²

(3) Sixteen (57.1 per cent) advise of efforts at vocational preparation. Example: Oklahoma City University lists as one of six principles in serving its students, "To provide opportunity to acquire certain technical and vocational skills usable in making a better living." ³

¹Hamline University Bulletin: 1964-1966, loc. cit.

²Lawrence University Catalog: 1964-1966, loc. cit.
 [Lawrence, in its stated institutional purpose, makes no effort to align itself with the Christian faith nor reflect a positive Christian commitment.] This institution has borne three official names. It was chartered as an institute in 1847. In 1849 it was changed to Lawrence University. In 1913 the name was again changed to Lawrence College. In 1964 it was again designated a university.

³Oklahoma City University General Bulletin: 1965-1966
 (Oklahoma City, Oklahoma: Published by the College, 1965),
 p. 11.

(4) Twenty-four (85.7 per cent) announce a striving for social betterment. [This refers to individual and not societal betterment.] Example: One of nine specific objectives listed by McKendree College is that of helping "each student develop a satisfactory emotional and social adjustment" ¹

(5) Fifteen (53.5 per cent) incorporate within their liberal education programs the idea of physical training. Example: West Virginia Wesleyan, in a set of objectives, seeks to develop within the student an "Ability and disposition to order one's own life in such a fashion as to realize the highest possible degree of health and efficiency of both body and mind." ²

It is clearly seen that from this two part study of the liberal arts--liberal education principle, the large majority of these colleges are reflecting this principle within their formal purpose statements. While the vocational and physical training factors reveal only a slight majority adherence, this does not sufficiently detract from the over-all strong position of this principle within the colleges as a group.

Social Awareness and Concern

Whereas the nineteenth century Methodist college, like all other American colleges, had educated within the existing

¹McKendree College Catalog: 1964, loc. cit.

²West Virginia Wesleyan College Bulletin: 1965-1966, loc. cit.

educational philosophy of stressing individualism, eighteen (60 per cent) of the colleges under study now prescribe in their statements of purpose what is best defined as a tempered or moderate form of individualism. This individualism, however, has given way in part to an educational philosophy now including training in an awareness of and concern for society's strengths and weaknesses. Several examples confirm this point.

Mount Union cites, as one of twelve goals, that of helping each student develop "The acceptance of personal and social responsibility involving consideration of the rights of others and the evaluation of persons as individuals rather than as members of groups."¹ Kansas Wesleyan sets as one of its goals that of serving as a cultural and intellectual center as well as "a resource in solving educational, religious, and economic problems through both students and faculty, for the purpose of developing a community awareness of responsibilities and opportunities in a world society, and of awakening the community to its moral and economic responsibility to education."²

At Iowa Wesleyan the graduate develops: "an understanding of his own society and other societies, in order to promote better relations among peoples of different races and cultures."³ Evansville aims to establish an environment in

¹Mount Union College Catalog: 1964-1966, loc. cit.

²Kansas Wesleyan University Bulletin: 1964-1965, loc. cit.

³Iowa Wesleyan College Bulletin: 1964-1966, loc. cit.

which students will: "Develop an awareness of and a concern for the basic social, economic, and political problems of the day."¹ Formal and informal training procedures on the Dickinson campus "are . . . thus directed toward creative men and women graduates of sound intellectual attainment with integrity of character, a mature religious understanding, and a commitment to social responsibility."² An objective of Nebraska Wesleyan is "to stimulate intellectual awareness of individual and group responsibility to society."³ Ohio Wesleyan sees its graduates going forth with "certain attributes" one of which is "a sense of obligation, reinforced by physical vitality and competence, to serve their society."⁴ Students at Southwestern College are expected to "Recognize and accept a real responsibility for their community and world, and take an active part in the promotion of its welfare--either as leaders or followers as the need requires."⁵ The general education program offered at Baker, as referred to in its statement of purpose, provides:

A general knowledge of man's social world as described by the Social Sciences, and an understanding of the beginnings and development of the culture of Western Civilization, as an aid to the understanding and interpre-

¹Evansville College 1964-1966 Bulletin, loc. cit.

²Dickinson College Bulletin: 1964-1965, loc. cit.

³Bulletin of Nebraska Wesleyan University: 1965-1966 (Lincoln, Neb.: Published by the College, 1965), p. 2.

⁴Ohio Wesleyan University Bulletin: 1964-1965, op. cit., p. 10.

⁵The Southwesterner Catalog Number 1965-1966, loc. cit.

tation of current social, national, and international problems.¹

An important part of DePauw's purpose is the preparation of its students "to live in society more effectively for themselves and more helpfully for others."²

A social awareness and concern, it is recalled was not found in the aims and objectives of these same colleges in the early nineteen thirties as was evidenced by the Reeves' study of 1932.³ When these current findings are used as a means of comparison, a definite affirmative position can be drawn [and will be done as a part of the purpose survey summary] regarding the strength of this principle.

Moral Conduct and Value Training (Paternalism)

The church-related college traditionally has been looked upon as providing an educational program within an environment which is conducive to moral and value training as well as intellectual development.

Fifteen (50 per cent) of the thirty Methodist colleges surveyed, included a form of concern for the student's moral conduct or value training. The following examples identify some of the colleges and the statements taken from their institutional purposes.

¹The Baker University Bulletin: 1965, op. cit., p. 53.

²The DePauw University Bulletin: 1965-1966, loc. cit.

³Reeves, op. cit., p. 10.

- Union - The development of Christian ideals, attitudes and conduct is a purpose which is an integral part of every aspect of life on the campus.¹
- Southwestern - [functions] so that its students will reflect a living Christian faith and moral standard in all their attitudes and actions²
- Mount Union - We seek to help each student develop . . . moral and ethical standards of thought and behavior within a Christian framework.³
- Morningside - The college is committed to the Christian faith as an intellectual faith and as a vital way of life and conduct.⁴
- McKendree - Endeavors . . . to help each student develop . . . a code of behavior based on ethical principles consistent with our Christian and democratic ideals.⁵
- Hamline - A student at Hamline will concern himself, therefore with . . . preparation for responsible conduct in personal, public, and professional life.⁶
- Baldwin-Wallace - Finally, the student should gain a concern for a sense of values. Knowing moral values is not enough, but being able to cling to the patterns of worthy behavior under social pressure is a real test.⁷
- Albion - [lists as a part of the liberal education aim] Sensitivity to and responsibility for developing major aesthetic, social, moral, and religious values nourished by a Christian view of the world and man's place in it.⁸

¹Union College Bulletin: 1965-1966, loc. cit.

²The Southwestern Catalog Number 1965-1966, loc. cit.

³Mount Union College Catalog: 1964-1966, loc. cit.

⁴Morningside College Bulletin: 1964-1966, loc. cit.

⁵McKendree College Catalog: 1964, loc. cit.

⁶Hamline University Bulletin: 1964-1966, loc. cit.

⁷Baldwin-Wallace College Bulletin: 1964-1966, loc. cit.

⁸Albion College Bulletin: 1964-1965, loc. cit.

Baker - [listed under Religious Living] The College interprets this to mean not only ethical conduct on the part of each student, but a working Christian faith.¹

DePauw - The particular aims of the University [include]: To conserve and develop . . . the moral character and the religious life of its students.²

Some educators may question the need to include moral and value training as a part of the institutional statement of purpose. They might see its coverage as being sufficiently handled under "rules and regulations," "government," "standards," or "conduct." However, as can be seen through historical study and from the examples above, a definite tie exists between moral and value education and Christianity. To identify with the Christian heritage, it would seem, is to project, as a part of the total educational endeavor, moral and value study and development. In this survey of paternalism, the conclusion must be made that with only 50 per cent of these thirty colleges reflecting, within their statements of purpose, an attempt at such education, an obvious weakness exists in the pursuit of this Christian principle.

A Fidelity to Country and Government (Patriotism-Citizenship Training)

While it cannot be expected that church-related colleges would advocate, as a part of their guiding aims, the military preparation of students to defend the country, it can be expected that a fidelity to country and government

¹Baker University Bulletin: 1965, op. cit., p. 4.

²DePauw University Bulletin: 1965-1966, loc. cit.

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would be reflected in something like "citizenship preparation" or "welfare of the nation."

Of these thirty colleges, ten (33.3 per cent) are including such aims. While these aims are less precise than those developing the other principles, they are, nevertheless, easily detected and clearly identified as shown by excerpts from some of these ten colleges.

Dickinson College was chartered in 1783 "for the education of youth in the learned and foreign languages, the useful arts, sciences and literature." The College was pledged, at that time, to do its part in promoting the security and welfare of the new nation To this pledge of its founders the College firmly adheres.¹

At Allegheny a liberal arts education should: "be of such standards that it will provide the nation not only with capable and farsighted leaders but also with rational and restrained citizens, equipped to meet the vexing problems which now confront us."² It is expected that the Iowa Wesleyan graduate will have "an acceptance of responsible citizenship in American democratic society."³ McKendree strives to "prepare students to participate actively as informed citizens in their community, state, nation, and world."⁴

¹Dickinson College Bulletin: 1964-1965, loc. cit.

²Allegheny College Catalogue: 1964-1965, op. cit.,
p. 13.

³Iowa Wesleyan College Bulletin: 1964-1966, loc. cit.

⁴McKendree College Catalog: 1964, loc. cit.

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Simpson seeks to help students develop: "Knowledge of the social systems within which men relate individually and corporately to each other, and an awareness of the requirements of citizenship in the nation and world."¹ At Illinois Wesleyan, "Members of various faiths hold positions on the faculty, and in this period of the world's racial and religious strife Protestant, Catholic, and Jewish students mingle in good fellowship while preparing themselves for the highest type of American citizenship."² The University of Chattanooga in describing its social science responsibilities as a part of the total institutional purpose, deals with the need to "equip him [the student] for effective citizenship."³

The colleges attempting to incorporate and offer a fidelity to country and government represent a minority. However, the close similarity that exists between the principles of Social Awareness and Concern and this fidelity factor must be taken into account in any attempt to determine any degree of movement away from tradition. It is suffice to say that when measured by itself, the majority of colleges do not reflect it as a part of their purpose.

A Democratic Character

To what extent do these colleges promote religious and racial equality, academic freedom, and democratic operation

¹Simpson College Bulletin: 1964-1966, loc. cit.

²Illinois Wesleyan University Bulletin: 1965-1966, loc. cit.

³University of Chattanooga Bulletin: 1965-1966, loc. cit.

in their formal statement of purpose? What effort is made in this statement beyond indecisive wording, to attract the consideration of the Jewish, Catholic, Negro or foreign student or faculty member? What goal or aim gives a definite position to academic freedom?

In evaluating the purposes of these thirty colleges, aims such as "preparation for Christian democratic citizenship" and "each student should be evaluated and considered as an individual" have not been accepted as reflecting this principle. This is done recognizing such statements could mean something or nothing. Ideally a purpose would reflect: (1) racial and religious equality; and (2) academic freedom and democratic operation. Colleges under study have been recognized as reflecting this democratic character when one of these two measures has been evident. However, religious equality, unaccompanied by a racial equality statement, has not been so recognized. An example of a college purpose stressing denominational equality that also may or may not include racial equality, is that of Union College, which in practice is serving many races: "Union is a Methodist educational institution, which offers its services to young people of all denominations."¹ This reveals little if any change, since the 1879 articles of incorporation stated that "Union College . . . devotes its efforts and being to the interests of Christian education and to qualify and equip men

¹Union College Bulletin: 1965-1966, loc. cit.

and women creditably in the several employments, callings, and avocations" ¹ It is doubtful that Union, located in Kentucky, was racially cosmopolitan in 1879.

Purposes which exemplify a form of democratic character would include such examples as:

Ohio Wesleyan - The best evidence of Ohio Wesleyan's continuing affirmation of a genuine spirit of Methodism lies in the opportunity it affords to all students, of whatever race or creed, freely to pursue a liberal education and the cultivation of excellence.

From the time of the granting of its charter in 1842 to the present, Ohio Wesleyan has functioned upon the assumption that a university is by definition a community of scholars devoted to the free pursuit of truth. Ohio Wesleyan has therefore traditionally maintained for its students and faculty alike a climate of freedom in teaching, inquiring, and learning. ²

Illinois Wesleyan - Since the beginning, following the vision and purpose of the founders, Illinois Wesleyan has been a church-related college in the finest sense--under Methodist sponsorship, but free from sectarian bias in both administration and instruction.

The University must continue to emphasize good teaching It must offer such education to all qualified students, regardless of race, color or creed. ³

Cornell College - In accord with its central purpose, Cornell College has consistently held that there shall be no restrictions regarding race or creed for its students or staff members. The articles of incorporation read: "All departments shall be open alike for those of any religion or race; and no denominational or sectarian

¹Union College Articles of Incorporation, (Including all Amendments, September 1, 1964), p. 1.

²Ohio Wesleyan University Bulletin: 1964-1965, loc. cit.

³Illinois Wesleyan University Bulletin: 1965-1966, loc. cit.

test shall be imposed in the choice of trustees, officers or teachers, or in the admission of students, nor shall distinctively denominational tenets or doctrines be taught to the students."¹

DePauw - As a Christian University, DePauw believes that discrimination on the basis of race, creed, or nationality is incompatible with its principles.

The general intellectual aim of the University is to encourage the search for truth, to develop the ability of its students to think clearly, accurately, constructively and fearlessly on all subjects²

Albion aims at: "providing educational opportunities for students . . . without distinction of race or creed."³

McKendree endeavors to "admit and treat every student on the basis of his individuality without distinction as to sex, race, nationality, or religion."⁴ Baldwin-Wallace sees one of the basic principles leading to academic superiority as being that of "academic freedom" accompanied by "support."⁵

While the ten colleges (33 per cent) casting a form of democratic character do so to a varying degree, none-the-less, each declares a positive affirmation to this principle of the Christian tradition. Appraising the thirty colleges as a group, it can be said that the majority reflect a weakness in relationship to this principle, at least as a purpose statement.

¹Cornell College Bulletin: 1964 (Mount Vernon, Iowa: Published by the College, 1964), pp. 7-8.

²DePauw University Bulletin: 1965-1966, loc. cit.

³Albion College Bulletin: 1964-1965, op. cit., p. vi.

⁴McKendree College Catalog: 1964, loc. cit.

⁵Baldwin-Wallace College Bulletin-1964-1966, loc. cit.

Eleemosynary Financial Structure

A definite characteristic of the Christian tradition both within the Church and within those church-colleges making up the "Christian Higher Education" movement, is that of a charitable or eleemosynary financial structure. This structure is heavily reliant on two basic factors: (1) the philanthropist and his foundation, the individual taxpayer (both friend and alumnus) concerned with his individual tax deduction and motivated by a feeling for the small-type church college, and the Church in weighing its support, must all be convinced that a distinct difference does exist between the purposes of the church-related college and the tax-supported college; (2) the church-related colleges must justify their high costs and there is no automatic justification or magic in the terms "Christian College" or "Liberal Arts." Milburn P. Akers, editor of the Chicago Sun Times, after raising the point of an apparent strong similarity of present-day private college purposes to those of tax-supported institutions, concludes by stating that if no real difference does exist, "why should anyone support them in addition to paying taxes for the support of the public institutions."¹ This is a fair question which strengthens the case for a clearly worded purpose that reflects for church-related colleges understanding of, and adherence to, the Christian tradition and its guiding principles.

¹Akers, loc. cit.

To what extent today is the private, non-profit and eleemosynary structure of these institutions defined and embraced within the philosophy of these thirty colleges as expressed in their stated purposes? One might turn to the "History of the College" to see what a college has stood for. However, the foundation, the alert friend or alumnus, and the patron church-body, to feel the current "pulse-beat," is more apt to look for it under "Institutional Purpose."

The closest any of these thirty colleges come to making attempts at pronouncing themselves as privately supported non-profit institutions is found in two simple statements. Kansas Wesleyan, in referring to its responsibility to individuals as a church-related college, cites as one of three guiding purposes:

3. For the Church--to accept the financial and student support of the Methodist Church and to carry forward the work of the Christian home and church¹

Dickinson, as a concluding thought, states: "By its charter the College is an independent, privately-controlled institution. Since 1833 it has been related to the Methodist Church."² These two examples are presented not because of their strength but because they stand alone. Of the twenty-eight other colleges, the majority are definite in their identity with Christianity and the liberal arts, but none of the twenty-eight make an effort in their purpose to be

¹Kansas Wesleyan University Bulletin: 1964-1965,
loc. cit.

²Dickinson College Bulletin: 1964-1965, loc. cit.

recognized financially as, private, or independent, or church supported colleges. Their charitable character is not reflected. Only two colleges (6.6 per cent) reflect this principle.

An Attention to Educating Students of All
Economic Classes (Student Aid)

The principles thus far discussed and measured, all are contributory to a particular type of educational philosophy. Quite commonly the general term "Christian education" is used to recognize this philosophy. These first nine principles combine to answer the "What" and "Why" factors. Two of these principles, an eleemosynary structure and a democratic character, also join with the principle of educating students of all economic classes (Student Aid) to answer the question of "an educational philosophy for whom?"

Does this philosophy reach out to all people of all classes? If so, why are these colleges so frequently referred to as "middle-class colleges"? Within the guiding purposes of these institutions, what measure is taken to indicate that the practice of making higher education possible for qualified candidates of all classes is actually in operation?

John H. Dawson, president of Adrian College recently stated: "In order to make it possible for students from less-affluent families to attend [college], large amounts of budget money must be used for scholarships and grants-in-aid."¹

¹ John H. Dawson, "The Role of the Private College in Higher Education," Contact Magazine, Adrian College Alumni Publication (Adrian, Michigan: Published by the College, September, 1965), p. 11.

At many church-related colleges, this budget money is simply a large expense item not backed up by endowed scholarship funds but met by charitable appeals and income from student fees. The point here is to emphasize that in practice each of these thirty colleges do in fact, and in spite of their "middle class tag," make an education available to those of all classes. This is done through varying forms and degrees of subsidization--outright scholarships by the college, the Church, a foundation, an individual, or a state or federal agency; loans, basically from the same sources; or campus employment.

Each of the college catalogs studied, describes and lists at great length, the sources and offices available to help financially limited students in meeting the high costs of college. Only one (3.33 per cent) of these thirty colleges, however, includes as an institutional aim or objective that of making its particular educational opportunities available to qualified candidates of all classes. Albion does this by listing as one of five aims adopted by the Board of Trustees that of providing "educational opportunities for students from a cross-section of economic groups, social classes, and geographical areas"¹ None of the other twenty-nine make any such statement or any statement which might lead one to suspect that the question, "an educational philosophy for whom?" meant anything other than the answer, "for those who can afford it."

¹Albion College Bulletin: 1964-1965, loc. cit.

Summary

Having first established the historic principles of the Christian tradition within the Methodist four-year college and then determining to what extent these principles are reflected in the current purposes (aims, and objectives) of thirty Methodist colleges, the means are now available to permit a comparison of the purposes (aims, objectives) advanced by these colleges in the late nineteen-thirties as against those claimed at present. From this comparison conclusions can later be drawn in quest of the answer and any implication to the question of these colleges moving away from the Christian tradition. The statistics for the 1935-1940 period cover twenty-seven colleges. Three colleges as late as 1940 did not carry in their college catalog a formal statement of purpose.

In answer to the first half of the second major question of this research (Is there evidence that stated purposes and practices of the Methodist four-year colleges show a movement away from the Christian tradition and the attenuation of Church-College ties?), the following findings contribute to a final conclusion (Chapter VIII).

(1) In seven of the ten areas investigated and compared ("Christian College Identity," Positive Christian Commitment, Dominant Academic Emphasis, Liberal Arts or Liberal Education Program, Social Awareness and Concern, Democratic Character, and Eleemosynary Structure), there is no evidence that as a group the Methodist colleges studied show in their formal statements of purpose any movement away from the Christian tradition or a lessening of ties with the Church. To

TABLE 2

NUMBER AND PERCENTAGE OF COLLEGES REFLECTING
THE CHRISTIAN TRADITION PRINCIPLES IN THE
PERIODS 1935-1939 AND 1964-1966

Principles	1935-1939 ^a		1964-1966 ^b		Net % Gain (+) or Loss (-)
	# of Colleges	%	# of Colleges	%	
"Christian College Identity"	21	78.0	26	86.6	+ 8.6
Positive Christian Commitment	20	74.0	23	76.6	+ 2.6
Dominant Academic Emphasis	24	88.8	28	93.3	+ 4.5
Liberal Arts or Liberal Education Program	20	74.0	28	93.3	+19.3
Social Awareness and Concern	10	37.0	18	60.0	+23.0
Moral Conduct and Value Training (Paternalism)	20	74.0	15	50.0	-24.0
Patriotism and Citizenship Training	9	33.3	10	33.3	no change
Democratic Character	7	25.9	10	33.3	+ 7.4
Eleemosynary Structure	0	----	2	6.6	+ 6.6
Educating Students of All Classes (Student Aid)	2	7.4	1	3.3	- 4.1

^aPercentage is based on twenty-seven colleges, three did not carry a statement of purpose in their catalogs.

^bPercentage is based on thirty colleges, all carried formal statements of purpose in their catalogs.

the contrary, all seven reflect a positive (over a negative) movement toward sustaining this tradition. Such affirmation ranges from an insignificant 2.6 per cent increase in a Positive Christian Commitment to a 23.0 per cent increase in the factor of Social Awareness and Concern.

(2) In one other area, Patriotism and Citizenship Training, no change either away from or toward the Christian tradition is evident.

(3) In two areas only, does the evidence indicate that there has been movement away from the Christian tradition since the 1935-1940 period. This is evident from the comparative results in Moral Conduct and Value Training (Paternalism) and Educating Students of All Classes (Student Aid). The first (Paternalism), reveals the largest single change, either negative or affirmative, of any of the ten principles. Whereas, in the late nineteen-thirties this study found 74.0 per cent (20 of 27 colleges) reflecting moral and value training within their purposes, 50.0 per cent (15 of 30 colleges) do so today. The second principle which reveals movement away from the Christian tradition is that of Student Aid or the educating of students from all socio-economic classes. The comparative statistics are so small (7.4 per cent in 1935-1940 and 3.3 in 1964-1966) they are mathematically insignificant as these colleges actually in practice have pursued this principle but have never chosen to develop it within their purposes.¹

¹As will be developed in Chapter VII, every one of these colleges describe at great length in their catalogs scholarship programs, loan programs and job opportunities. Some award as high as forty scholarships to every one hundred entering students. Many such awards are not endowed but simply budgeted. In reality those from strong financial backgrounds are helping to finance those others from weak or low income families.

CHAPTER VII

SURVEY OF INSTITUTIONAL PRACTICES ADVANCING THE RELIGIOUS EMPHASIS OF THE COLLEGES

Current concern for and criticism of the church-related college centers on three factors, the last of which is the specific concern of this chapter: (1) a growing inability on the part of many colleges to finance the enterprise; (2) the future place of the liberal arts program; and (3) a declining religious emphasis in these colleges and their drift toward secularism.

No contribution from this study will verify, discount, or solve any actual financial dilemma facing these colleges. Regarding the thirty colleges investigated, the eleemosynary method of financing is today, in practice, followed by all of these colleges although only 6.6 per cent make an effort to advance this in their official purpose statement.

This study is not structured to examine the future role of the liberal arts program. Certain emphatic conclusions, however, can be made concerning institutional practices pursued within these colleges which advance the liberal education program: (1) while 93.3 per cent projected a liberal arts program in their statements of purpose, 100 per cent today offer in practice a type of program which is essentially

the liberal arts, emphasizing breadth and depth; (2) the academic emphasis is clearly dominant in the operation of these institutions; (3) a less distinct separation can today be made between a fidelity to country and social concern.

Within the academic effort, distinct and separate courses do exist in government, American history, political science, and sociology; however, they now tend to blend together and view the improvement of man and citizenship resulting from the further de-emphasis of individualism and the increasing attention to societal betterment; and (4) while 96.7 per cent of these colleges in their institutional purpose make no effort to attract to the liberal arts program, students from all socio-economic levels, 100 per cent of them in fact offer scholarships, loans, and work opportunities in addition to pricing their educational offerings at less than cost. Some of these colleges provide scholarships and loan assistance to as high as 45 to 50 per cent of their student body.¹

A further variance between purpose stated and practice followed is in the number of these colleges including aims which reflect a type of democratic character, and the actual number that in practice pursue this characteristic. Only 33.3 per cent today include stated aims which reflect equality (racial as well as religious) or academic freedom or democratic

¹This is evident in the over-all study of these thirty colleges as found in the 1964-1966 Association of College Admissions Counselor's publication, A Handbook For the Counselors of College Bound Students (Evanston, Ill.: Published by the Association, 1964).

operation. In practice, all are open to students of every religion and race and each college has students from various religious backgrounds and races, including Negro. While the means are not yet available for objectively measuring academic freedom in higher education, the American Association of University Professors had, as of 1964, openly questioned only one of these thirty colleges regarding the suppression of academic freedom.¹

Regarding institutional government, control in every case has been vested in a highly diversified-type board of trustees (or directors). While 56.6 per cent of these colleges by charter must have a majority of the trustees confirmed, approved, or elected by the Annual Conference of the area, this provision, in the majority (if not all) of cases is more of a rubber stamp procedure than controlling. The college boards, where required by charter, make recommendations which border on being automatic, to the extent that the democratic character of the Church-College affiliation is actually more laissez-faire than democratic.

Thus far and excluding the eleemosynary principle, these other principles in practice (liberal arts program;

¹At DePauw University during G. Bromley Oxnam's five year tenure as president, sixty faculty members resigned, failed to be reappointed, or were dismissed. The AAUP concluded the president was autocratic and employing "high-handedness" in his dealings with the faculty particularly as it related to tenure. Richard Hofstadter and Walter P. Metzger, The Development of Academic Freedom in the United States, New York: Columbia University Press, 1955), p. 493.

academic dominance; joinder of patriotism and social concern; student aid; and a democratic character) are not only common to the Methodist colleges, but are generally embedded within the programs of the majority of American undergraduate secular and church-related institutions.

To detect movement away from the Christian tradition, to verify a drift toward secularism, the final test must be concentrated on those practices which are assumed to be unique to the church-related colleges and which justify their separate and contributing role in the nation's program of higher education.

Practices Activated to Advance Religious and Value Enrichment Within the Methodist Four-Year College

The ultimate objective of this entire study is to determine if 40 per cent of the Methodist colleges do in fact exhibit a declining religious emphasis and drift toward secularism. Have these colleges in fact forfeited the unique characteristics historically attributed to them which by their positive approach to religious and value training have differentiated them from the secular-type institution? Have they in effect lessened their contribution to the life of the Christian tradition?

Certain practices and conditions generally have combined to activate those principles of the Christian tradition projecting the religious and value enrichment emphasis. Continuing to confine this study to the same thirty colleges, certain practices and conditions are pertinent to this section. Of particular concern are those on-campus practices advanced

by or within these institutions which have seemingly made such religious value emphasis possible.

To establish precisely the nature of this section of the study and the supposed uniqueness of the church-related college, a number of current purpose statements are recalled which proclaim and exemplify generally what one group of thirty colleges sees as the importance of the Christian religious emphasis and moral and value training.

Ohio Northern . . . seeks to graduate students imbued with Christian ideals¹

Union is committed to the course of Christian education.²

Mount Union--We seek to help each student develop . . . moral and ethical standards of thought and behavior within a Christian framework.³

Illinois Wesleyan's basic purpose is to provide a quality program . . . with a three-fold emphasis: the liberal, the professional, the religious.⁴

McKendree--Endeavors . . . to help each student develop . . . a code of behavior based on ethical principles consistent with our Christian and democratic ideals.⁵

¹Ohio Northern University Bulletin: 1964-1965, loc. cit.

²Union College Bulletin: 1965-1966, loc. cit.

³Mount Union College Catalog: 1964-1966, loc. cit.

⁴Illinois Wesleyan University Bulletin: 1965-1966, loc. cit.

⁵McKendree College Catalog: 1964, loc. cit.

Morningside . . . seeks to lead her students to an understanding of Christian principles, especially as they are derived from the Bible.¹

Ohio Wesleyan is not narrowly sectarian, neither is it religiously or ethically neutral. It does deliberately encourage conscious concern over religious and ethical issues¹

These examples of institutional aims all give rise to the question, "How?" How are these aims taken beyond pronouncement to action? No attempt is made here to weigh the results of such action which would constitute a longitudinal study of alumni over a period of years. Concern is centered on the effort put forth by the colleges today in comparison with their efforts in the nineteen-thirties. The Reeves' study in most instances will be the instrument against which present-day findings are measured.

Survey of Institutional Practices

Several factors directly or indirectly serve to influence (positively or negatively depending on their execution) the religious life and development of the students. It is recalled that in the survey of institutional purposes 26 colleges or 86.6 per cent of the 30 colleges claimed a "Christian college identity"; 23 or 76.6 per cent evidenced in their stated purposes a positive Christian commitment; and 15 of them or 50 per cent included moral conduct and value training

¹Morningside College Bulletin: 1964-1966, loc. cit.

²Ohio Wesleyan University Bulletin: 1964-1966, loc. cit.

as an objective. Those factors which could have a direct or indirect influence on the process of on-campus religious education and moral and value training are:

(1) the religious affiliation of the students. Attempts to successfully enrich a Christian religious education would be hampered if any marked increase is found in the number of students claiming no religious affiliation or a religious affiliation other than Christian.¹

(2) the degree of significance attached to staffing with the assumption that whatever the means attempted to propagate a program of religious and moral training, they can succeed only to the extent that the faculty as a body reflects in attitude a positive over a neutral or negative acceptance of this phase of educating. It is improbable that such an attitude will be strong enough unless an exemplification of the Christian faith is evident in that: (a) a large majority of the faculty profess an attachment to some Christian church and are guided by its doctrines; (b) the president, as the final employment source, seeks a degree of Christian commitment as well as scholarly attainment, in the hiring of those who are expected to be guided in their work by an institutional purpose advancing the Christian religion.

(3) the strength of the religious course offerings as a part of the academic program. While the factor of quality

¹Such a situation might prove a challenge to an evangelistic effort, but this has not been prescribed by these colleges as an institutional aim since the campus "revival" and church "altar-call" ceased to exist.

is most important, it is not open to other than subjective opinion. The quantity of course offerings which would disclose an increasing or decreasing role in religious studies, is adaptable to a comparable study and objective conclusion.

(4) the increasing or decreasing role of required religious study also offers a means of comparison and objective conclusions.

(5) the role of the required week-day chapel service likewise serves as a means of detecting an increasing, decreasing, or stable emphasis on worship.

(6) the stability or lessening of institutional attempts to direct and regulate the moral or value development of the students offers the means of comparing the procedures of one period against present-day practices. The survey of institutional purposes in regard to such development, revealed fewer colleges today stating such an aim. Do institutional practices show a similar disinterest?

(7) the historic, yet intangible, influence of the college president having a ministerial or theological background. While such influence is beyond measurement, objective data can be gathered and analyzed as to the quantitative factor. In measuring for any definite change, this is done assuming that in more cases than not, a minister-president, by example, status, and motivating philosophy can have a stronger positive influence on the religious emphasis propagated by the college. Have these colleges continued closely the practice of selecting presidents with a ministerial-theological background?

(8) the campus religious organizations, sanctioned and encouraged by the college and serviced by the faculty in an advisory role. What facets of this practice have been dropped or added? What changes have occurred in the magnitude, direction, and college involvement of such organizations?

These eight factors constitute the limits of this survey of institutional practices, which combine to generate a type of education that includes a concern for religious enrichment (with emphasis on the Christian religion), and character development. The influence provided by the local churches, while recognized as a potential factor, is beyond the scope of this study.

Religious Affiliation of Students

Table 3 provides a study of the student bodies of these thirty colleges, showing the percentage of students who are members of, or express preference for, various religious denominations or claim no religious affiliation. The figures for the earlier period are taken from the Reeves' study of 1932. Current information was accumulated with the cooperation of the college registrars of these thirty institutions. A 100 per cent response was obtained.

In the typical college of this group, slightly over a third (median 37.5 per cent) of the students today are affiliated with or express preference for the sponsoring church. The median has dropped 16.5 per cent in about thirty years. Twenty-eight colleges show a Methodist student median loss of 18.4 per cent. Two, Morningside and Union, experienced

TABLE 3
A COMPARISON OF THE PERCENTAGE OF STUDENTS
BELONGING TO VARIOUS CHURCH GROUPS

Institution	Year	Methodist	Other Protes- tant Denomin- ations	Roman Catholic	Jewish	Others	No Affil- iation Reported	Total % of Students Claiming Christian Church
Albion	1929-30 1964-65	55	22	2	1	3	17	79
		36.8	49.41	4.3	.61	5.15	3.7	90.5
Allegheny	1929-30 1964-65	-18.2	+27.41	+ 2.3	- .39	+ 2.15	-13.3	+11.5
		45	37	7	0	11	0	89
Baker	1929-30 1964-65	22	55	13	4	1	5	90
		-23	+18	+ 6	+ 4	-10	+ 5	+ 1
Baldwin- Wallace	1929-30 1964-65	81	7	0	0	0	12	88
		51	40	2.5	0.5	0	6	93.5
Baldwin- Wallace	1930-31 1963-64	-30	+33	+ 2.5	+ 0.5	0	- 6	+ 5.5
		46	29	7	4	8	6	82
Cornell	1929-30 1963-64	34	50	11	1	1	3	95
		-12	+21	+ 4	- 3	- 7	- 3	+13
Dakota	1929-30 1964-65	73	17	1	0	8	1	91
		40	52	5	1	0	2	97
DePauw	1929-30 1964-65	-33	+35	+ 4	+ 1	- 8	+ 1	+ 6
		74	18	1	0	2	5	93
DePauw	1930-31 1964-65	46	34	16	1	1	2	96
		-28	+16	+15	+ 1	- 1	- 3	+ 3
DePauw	1930-31 1964-65	58	30	2	0	6	4	90
		32.4	57.5	4.8	.8	.4	4.1	94.7
		-25.6	+27.5	+ 2.8	+ .8	- 5.6	+ .1	+ 4.7

TABLE 3 CON'T.

Dickinson	1929-30 1964-65	36 16	32 56.2	8 8.2	5 12.6	10 .4	9 6.6	76 80.4
Evansville	1929-30 1964-65	-20 35 34	+24.2 25 44	+ .2 6 17	+ 7.6 2 .5	- 9.6 18 0	- 2.4 14 4.5	+ 4.4 66 95
Hamline	1929-30 1964-65	- 1 65 37	+19 24 52.8	+11 0 4.1	- 1.5 1 1.1	-18 5 .4	- 9.5 5 4.6	+29 89 93.9
Illinois Wesleyan	1930-31 1964-65	-28 54 37.5	+28.8 31 39.5	+ 4.1 5 4	+ .1 0 .6	- 4.6 2 .4	- .4 8 18	+ 4.9 90 81
Iowa Wesleyan	1929-30 1964-65	-16.5 70 49.1	+ 8.5 24 36.2	- 1 2 9.4	+ .6 0 .6	- 1.6 4 4.7	+10 0 0	- 9 96 94.7
Kansas Wesleyan	1930-31 1964-65	-20.9 62 48	+12.2 30 33	+ 7.4 0 10	+ .6 0 3	+ .7 6 1	0 2 5	- 1.3 92 91
Lawrence	1928-29 1964-65	-14 33 14.4	+ 3 49 65.5	+10 9 10.7	+ 3 1 2.7	- 5 6 2.1	+ 3 2 4.6	- 1 91 90.6
MacMurray	1930-31 1964-65	-18.6 54 28.4	+16.5 37 48.1	+ 1.7 2 10.9	+ 1.7 1 2.6	- 3.9 4 .5	+ 2.6 2 9.3	- .4 93 87.4
McKendree	1930-31 1964-65	-25.6 64 40	+11.1 20 4	+ 8.9 2 16	+ 1.6 0 28	- 3.5 13 10	+ 7.3 1 2	- 5.6 86 60
		-24	-16	+14	+28	- 3	+ 1	-26

TABLE 3 CON'T.

Morningside	1929-30 1964-65	60 64	26 22	2 11	3 1	6 2	3 0	88 97
Mount Union	1930-31 1964-65	+ 4 48 43	- 4 29 47	+ 9 3 6	- 2 2 0	- 4 16 0	- 3 2 4	+ 9 80 96
Nebraska Wesleyan	1930-31 1964-65	- 5 74 60.5	+18 12 35	+ 3 0 1.8	- 2 0 0	-16 3 .5	+ 2 11 2.2	+16 86 97.3
Ohio Northern	1929-30 1963-64	-13.5 40 39	+23 28 42	+ 1.8 9 14	0 5 2.9	- 2.5 9 1.7	- 8.8 9 .4	+11.3 77 95
Ohio Wesleyan	1930-31 1964-65	- 1 56 34	+14 24 44	+ 5 2 6	- 2.1 0 4	- 7.3 8 0	- 8.6 10 12	+18 82 84
Oklahoma	1929-30 1964-65	-22 44 32.5	+20 40 41	+ 4 5 9	+ 4 1 .5	- 8 3 10	+ 2 7 7	+ 2 89 82.5
Simpson	1929-30 1964-65	-11.5 76 48	+ 1 13 40	+ 4 0 7	- .5 0 1	+ 7 4 .3	0 7 3.7	- 6.5 89 95
Southwestern College	1930-31 1964-65	-28 75 66	+27 22 26	+ 7 1 1	+ 1 0 .1	- 3.7 2 2	- 3.3 0 4.9	+ 6 98 93
Union	1928-29 1963-64	- 9 40 43.9	+ 4 45 43.9	0 1 7.8	+ .1 0 1.4	0 4 0	+ 4.9 10 3.0	- 5 86 95.6
		+ 3.9	- 1.1	+ 6.8	+ 1.4	- 4	- 7	+ 9.6

TABLE 3 CON'T.

University of Chattanooga	1928-29 1963-64	36 22	39 52	5 8	3 3	7 8	10 7	80 82
University of Puget Sound	1930-31 1963-64	-14 37 29	+13 40 44.5	+3 7 9	0 1 .5	+1 4 12	-3 11 5	+2 84 82.5
University of the Pacific	1929-30 1964-65	-8 33 21	+4.5 31 37	+2 3 23	- 0 2	+8 8 2	-6 25 15	-1.5 67 81
West Virginia Wesleyan	1930-31 1964-65	-12 69 62	+6 13 26	+20 2 5	+2 0 .1	-6 10 3.9	-10 6 3	+14 84 93
Willamette	1930-31 1964-65	-7 52 29	+13 29 60	+3 3 5	+ 0 .7	+6.1 10 .3	-3 6 5	+9 84 94
Median, all colleges	1929-31	-23 54	+31 28	+2 2	+ 0	-9.7 6	-1 7	+10 87
Median, all colleges	1963-64	37.5	44	8.1	1	1	4.3	93.3
Generation Change (+) or (-)		-16.5	+16	+6.1	+1	-5	-2.7	+6.3

slight increases. This 16.5 per cent median loss for all the colleges is accompanied by a 16 per cent median gain in students expressing affiliation with or preference for other Protestant denominations. A strong positive median change (6.1 per cent) has also taken place in the number of Roman Catholic students attending these thirty colleges. Twenty-eight colleges have experienced an increase in the number of Roman Catholic students attending. Illinois Wesleyan experienced a slight drop and Southwestern has remained the same.

Twenty-two of the colleges show a positive median change of 6.3 per cent in the number of students claiming or preferring churches of the Christian faith (Methodist, Other Protestant denominations, Roman Catholic). This is paralleled by a negative 5 per cent and negative 2.7 per cent change in the number of students voicing some church affiliation or preference other than the Christian churches or no affiliation reported. Two colleges, Dickinson and McKendree show marked increases in the number of Jewish preference students (7.6 per cent and 28 per cent respectively). The median change for all thirty, however, shows only a positive 1 per cent.

As a group, these colleges have succeeded in achieving their commonly expressed purpose to be non-sectarian, and non-discriminating in religious beliefs. This has been at the sacrifice of a sharp loss in the number of Methodist students attending, of which the possible complications will later be analyzed. Ideally, with a present-day median of 93.3 per cent of the students claiming affiliation with or

preference for the Christian churches, the possibilities, on the surface at least, seem strong for religious enrichment.

Staffing With a Christian as Well as a Scholarly Emphasis

It is generally conceded that everyone connected with an institution needs to know exactly what that institution is trying to do (purpose), so that each may bend his efforts in that general direction.¹ Christian ideals, Christian character development, Christian education (religious enrichment) are not in themselves automatic. Such dissemination within an educational program succeeds only to the extent that the faculty particularly and staff generally reflect a positive over a neutral or negative adherence to such an aim.

While the 1932 Reeves' study of the religious influence of the faculty and administration did not produce data which was adaptable to statistical treatment, the conclusions of that study provide a means of comparison in search of changes in practice as they relate to staffing and faculty influence potential.

In all of the colleges studied inquiry was made regarding the religious and moral influence of the faculty and administrative staff It was evident . . . in every one of the colleges that specific attention is being given to the development of a satisfactory religious and moral influence on the part of the faculty and administrative staff.²

¹Reeves, op. cit., p. 18.

²Ibid., p. 416.

This same study found the faculty and administrative staff as the second most influential factor, determined in a student survey, in influencing for the better the religious and moral life of these students.¹ Regarding institutional staff efforts, the study concludes:

. . . it may be categorically stated that in all the colleges there is an earnest endeavor to cultivate a satisfactory religious influence by the faculty and administration. This point is usually given considerable attention in the selection of faculty members. Wisely enough the great majority of the colleges have some faculty members who are not members of the Methodist Episcopal Church. As a rule all faculty members take an active part in the work of the local church of their choice.²

To develop a current and composite picture of the potential faculty influence available and to appraise the staffing concern, regarding the emphasis to be placed on a Christian commitment, given by the college president (normally the final authority on hiring), two procedures were followed: (1) statistics regarding the church membership of faculty members for each of the thirty colleges were obtained from the Division of Higher Education of the Methodist Church in Nashville, Tennessee; (2) the presidents of each of these colleges were contacted by letter and asked to respond to the question, "How much emphasis today can and should be placed on Christian commitment when hiring and retaining academically

¹Ibid., p. 425. The first most influential factor was the chapel service.

²Ibid., p. 416.

qualified faculty members?" Twenty-five college presidents responded; two academic deans responded in the absence of the presidents; and one director of development answered for his institution. No answer was received from one college and one president's response did not sufficiently relate to the question to permit a fair appraisal.

Table 4 represents the actual number of faculty members having either Methodist Church membership, membership in some other denomination, or no church membership. Data compiled is for the 1963-64 school year.

While acclaimed church membership and even no membership can mean either something or nothing regarding the individual's commitment, the faculty member's influence on students and his support of institutional religious aims normally are more evident and positive when that faculty member professes an attachment to the ideology of a local church of his choice. It is highly probable that to the degree a college experiences an increase in the number of faculty members having no church membership, it decreases its potential to diffuse a religious challenge or enrichment. Statistics cannot accurately measure commitment--they do to some extent mirror a college's current potential to take a stated purpose out of the catalog and activate it within the program. Twenty-five of these institutions have faculties comprised of 90 per cent or over having some church membership. While no correlation is inferred, the 96.35 per cent median for faculty church membership closely parallels the 93.3 per cent

TABLE 4

NUMBER OF FACULTY MEMBERS HAVING
CHURCH MEMBERSHIP*

Institution	Methodist Church	Other Denomin- ations	No Mem- bership	Total Faculty With Church Membership	
				#	%
Albion	58	27	15	85	85.0
Allegheny	16	69	11	85	88.5
Baker	39	11	0	50	100.0
Baldwin-Wallace	40	56	2	96	97.8
Cornell	32	33	5	65	92.8
Dakota Wesleyan	17	16	1	33	97.1
DePauw	90	86	7	176	96.1
Dickinson	19	64	16	83	83.2
Evansville	72	36	3	108	97.3
Hamline	19	22	13	41	75.9
Illinois Wesleyan	35	54	3	89	96.7
Iowa Wesleyan	21	22	0	43	100.0
Kansas Wesleyan	22	16	2	38	95.0
Lawrence	19	94	15	113	88.2
MacMurray	18	49	3	67	95.7
McKendree	20	13	1	33	97.1
Morningside	30	35	0	65	100.0
Mount Union	26	33	1	59	98.3
Nebraska Wesleyan	43	37	1	80	98.7
Ohio Northern	44	62	6	106	94.6
Ohio Wesleyan	51	100	13	151	93.2
Oklahoma City	42	51	4	93	93.8
Simpson	24	33	6	57	90.4
Southwestern	35	22	0	57	100.0
Union	39	22	0	61	100.0
Chattanooga	33	67	0	100	100.0
Puget Sound	37	51	4	88	95.6
Pacific	96	268	30	364	92.3
West Virginia Wesleyan	56	26	0	82	100.0
Willamette	50	44	14	94	87.0
Total, all colleges	1143	1509	176	2652	
Per Cent, all colleges	40.4	53.4	6.2	93.8	
Median, all colleges					96.35

*Information received from Division of Higher Education, Methodist Board of Education, Nashville, Tennessee, July, 1965.

median for students claiming affiliation with or preference for some Christian church. If the Christian religion today has meaning beyond affiliation with and membership in, a strong potential still exists in all of these colleges. The potential, however, is of a growing non-sectarian and not a Methodist nature.

To gain some idea of future trends regarding the value held by college presidents in the emphasis to be placed on Christian commitment in the hiring and retention of academically qualified faculty members, Table 5 offers the positions taken by the current presidents on this question. It is what is said and not who said it that concerns this effort. For the most part answers met the question head-on.¹

TABLE 5

PRESIDENTS' POSITION CONCERNING FACULTY CHRISTIAN
COMMITMENT IN HIRING AND RETAINING

*Presidents' Position Reflects		
Strong Emphasis	Some Emphasis	Little or No Emphasis
16 (57.2%)	6 (21.4%)	6 (21.4%)

*In three cases, his representative.

Samples of strong emphasis, some emphasis, and little or no emphasis given to the weighting of a faculty member's

¹In some cases the college presidents were willing to respond to provide the means for statistical study but did not wish to be directly quoted. Positions quoted have been exactly worded as presented but not identified.

Christian commitment as a consideration for hiring and retaining, give added meaning to this question. All are actual statements.

Strong Emphasis

The church expresses itself in education through its colleges, and employing officials are responsible for the expression of that relationship in each appointment.

If at any time there arises a doubt in the minds of the faculty members and the members of the administration that the relationship is not of the highest ethical, fraternal, and religious quality, the employing officials have failed regardless of their stance on Christian commitment.

Within the context of the two preceding statements, it appears that a college is obligated to secure as many committed Christians as possible, providing Christian commitment does not take precedence over academic quality.

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I would say that the Christian commitment of a faculty person plays a major factor in the selection of . . . faculty. Examples could be cited in our experience as recently as this year, where we have decided against well qualified candidates because of obligations to not only bring to . . . the best qualified academically, but also a person that has religious strength sufficient to permit him to witness for his faith.

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Whenever we secure a new faculty or staff member at . . . we inquire as to the candidate's interest or lack of interest in his own church affiliation. We are not concerned necessarily that he be Methodist, but that he indicates an interest in his particular religious group.

Some Emphasis

On the question of the relevance of Christian commitment for hiring and retaining faculty, I would say that this is something which the Administration keeps in mind, in fidelity to the stated purposes of the College, with the view to keeping this dimension in the life of the institution. It certainly is not required of all individual faculty members, though each is asked if the church relationship would be a source of embarrassment or negative concern if he were contracted for services in his discipline.

We have, and continue to hire; those who are not theistic in theological orientation. This is not considered, in other words, a disqualifying factor. On the other hand, the Dean and I would be concerned if the cards began to be stacked against committed Christian scholars and the conditions for the optimal development of a religious interest, intellectually or personally, in the academic community. As amorphous as the position may seem, in my judgement this is a matter for administrative surveillance in the interest of maintaining the tradition of the school and positional balance in the educational program.

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Although it is difficult to determine how much of a Christian commitment an academically qualified faculty member has, let me share with you that in staffing our college we first of all look for an academically qualified faculty member.

We are not restricted from adding to our faculty a member who is not of the Christian faith. In fact, in discussing this matter with our faculty and members of our board of trustees, we would welcome a Buddhist or an atheist. It might interest you to know that we have had on our faculty members practicing the Catholic and also Jewish faiths.

Little or No Emphasis

I think to be true to the church is one of the most difficult problems facing us. We make no required religious prescription here but we are anxious to have a staff member willingly give his support to the purposes of So far, it seems to have gone along rather well at this level.

- - - - -

We have no strict requirement that a faculty member be a Christian. We should hope a preponderance of the faculty are Christian. We require only, a willingness to serve in this type of institution.

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Some feeling exists that . . . should be a Christian college, although I have never found a place where this has been expressed in writing or in a policy statement by the Board of Trustees. My present criterion for the selection of new faculty includes a strong interest in the person's desire to see the college involved in character development. I have never looked specifically for a Methodist teacher or even a Protestant, although I recognize fully that a faculty of persons made up mostly of active Christians can assist us in carrying out the purposes of a private college in the historic tradition.

I would appreciate having you remember that these are my representations and they do not constitute official policy. Officially, this school never has acted on these matters.

With 12 of 28 (42.8 per cent) of the college presidents placing only some or no direct emphasis on a faculty candidate's Christian commitment, it appears likely that these colleges under the present leadership, will face only those difficulties connected with hiring, that the secular-type institution is faced with--a scarcity of candidates academically qualified and a pay scale high enough to attract such candidates. It would, however, appear that if their identity with the Church constitutes the public's right to assume they not only provide something, but also stand for something, such an identity will become increasingly difficult to conceive in the years ahead as the commitment emphasis is narrowed, in the hiring practice, to the academic qualifications alone. It is incongruous to project through the statement of purpose a positive

Christian commitment only to practice in the hiring procedure a moderate concern or less for faculty commitment to that purpose. And yet, of these twelve colleges placing only "some" or "little or no" emphasis on a faculty member's Christian (not Methodist, or Protestant, but Christian) commitment, ten in their current statements definitely evidence as a part of their educational effort, a positive commitment to the Christian faith.

It is doubtful that any significant results in religious enrichment and character development can be accomplished except as the faculty, individually and as a group, want these results to happen. Arland F. Christ-Janer, president of Cornell, in responding to the survey may have hit upon the truth in saying, "I suspect it is through the faculty more than administration, or even through a college chaplain and required chapel services, that these concerns [faith, spirit, and morality] come most directly and forcefully into the life of the individual student."¹

Curriculum Course Offerings in Religion

As a means of enriching the student's knowledge of and, hopefully, interest in the significance of religion in the search for knowledge and successful living, all thirty of these colleges have departments of religion. Twenty-four of the thirty have at least one faculty member and, more commonly,

¹Letter from President Arland F. Christ-Janer, Cornell College, Mount Vernon, Iowa, April 1, 1965.

two or more who hold the earned doctor of philosophy degree and are teaching full-time within the department of religious studies. All of these same colleges have a department chairman possessing that degree. One other department chairman holds the doctor of theology degree. As a whole, these departments are staffed comparably to the other disciplines within these institutions, at least in the graduate preparations of the faculties and distribution of professorial rank.

Nineteen of these colleges (63.3 per cent) today offer more religion courses (religion, philosophy of religion, Bible, religious education) than they did in the 1929-1932 period. Three (10 per cent) continue to offer the same number of courses and eight (26.6 per cent) have reduced their course offerings in this area. Of these eight, however, four, while reducing the number of courses, have actually increased the total number of semester credit hours available. For example, McKendree in 1932 offered 8 courses valued at 16 credit hours. Today 7 courses total 20 hours. The move has been away from the two credit-hour religion course. Allowing for the fact that some of these colleges have moved to a trimester program, Table 6 shows that the departments of religious studies in these colleges have generally been maintained or strengthened in the amount of study available within the liberal arts program. Where a decrease has taken place, such change reflects only a relatively slight change in the credit hours offered.

Twenty of these colleges offer programs of forty semester hours (equated in the case of term, quarter, or tri-

TABLE 6

**COURSES OFFERED AND CREDIT HOURS AVAILABLE IN RELIGION,
RELIGIOUS EDUCATION, PHILOSOPHY
OF RELIGION, AND BIBLE**

Institution	Year ⁺	Religion Courses Offered	Total* Semester Hours	Year [†]	Religion Courses Offered	Semester Hours
Albion	1929-30	11	27	1964-65	20	54
Allegheny	1929-30	9	27	1964-65	13	39
Baker	1930-31	12	36	1964-65	14	40
Baldwin- Wallace	1930-31	21	58	1964-66	21	58
Cornell	1929-30	12	33	1964-65	14	56
Dakota						
Wesleyan	1929-30	10	30	1964-66	13	37
DePauw	1930-31	19	105	1964-66	23	--
Dickinson	1929-30	13	42	1964-65	16	48
Evansville	1929-30	13	35	1964-66	16	40
Hamline	1929-30	14	45	1964-66	16	51
Illinois						
Wesleyan	1930-31	19	44	1965-66	17	42
Iowa						
Wesleyan	1929-30	17	23	1964-66	17	48
Kansas						
Wesleyan	1930-31	10	21	1964-65	9	36
Lawrence	1929-30	14	33	1964-66	18	40
MacMurray	1930-31	10	33	1965-66	10	33
McKendree	1930-31	8	16	1964-65	7	20
Morningside	1929-30	19	51	1964-66	24	59
Mount Union	1930-31	13	37	1964-66	17	52
Nebraska						
Wesleyan	1930-31	9	21	1965-66	11	33
Ohio Northern	1930-31	14	26	1964-65	16	32

TABLE 6 CON'T.

Ohio	1930-31	40	145	1964-65	24	--
Wesleyan	1929-30	17	49	1965-66	16	45
Oklahoma	1929-30	12	28	1964-66	15	45
Simpson	1930-31	17	46	1965-66	16	49
Southwestern	1929-30	10	31	1965-66	17	42
Union	1929-30	14	37	1965-66	10	28
Chattanooga	1930-31	19	44	1965-67	17	45
Puget Sound	1930-31	21	56	1964-66	42	120
Pacific						
W. Virginia						
Wesleyan	1930-31	11	44	1965-66	33	85
Willamette	1931-32	8	26	1965-67	20	49
Median		13	33		17	45

*Both the Reeves' study and this study have accounted for those colleges which are organized on the basis of term, quarter, or tri-semester programs. In all cases offerings were reduced to their semester hour equivalent with the exception of DePauw and Ohio Wesleyan, which was not possible due to a unit system.

†Statistics for the 1929-32 period are from the Reeves' study, The Liberal Arts College. Current statistics are from the current catalogs of these thirty colleges.

semester programs) or more which exceeds considerably the requirements for a major in religion (normally ranging from 24 to 40 hours). Whereas, in 1932 fifteen of the thirty-five Methodist colleges surveyed offered religious studies in excess of thirty-six hours, twenty-two of the thirty colleges remaining today offer in excess of that number. When the percentage of semester hours offered in religion, religious education, philosophy of religion, and the Bible are viewed as a whole (within the thirty colleges) in relationship to the total semester hours offered, a decline is evident. Reeves in 1932 found these colleges (thirty of thirty-five surveyed) had a 4.4 median in the percentage of semester hours offered in religious study.¹ Today, credit work offered in religion, religious education, philosophy or religion, and the Bible equals a percentage median of 3.6. This slight decline cannot be interpreted as a planned reduction of religious studies. It is rather a natural circumstance caused by the advancement of knowledge and the resulting expanse of subject matter.

¹Reeves, op. cit., p. 418. Reeves' study, the result of three years research by a team, was able to establish that for 35 colleges the median percentage of student credit hours carried in religious studies was 4.0 per cent of the total student credit hours carried. While time and personnel limitations prevent a present-day compilation, a safe assumption is that the factor of compulsory religious study (in practice today in 27 of 30 colleges and during the 1930 period in 28 of 30 colleges) would in either case account for the great majority of student credit hours carried in religious studies. The real measure of this factor lies in the percentage of "elective" student credit hours in such studies which is beyond this effort.

While not attempting to evaluate the success of these courses in promoting student interest in and understanding of religious education, it must be recognized that based on staffing, the graduate preparation of these faculty members, and courses available, no distinguishable diminution of effort is apparent in these colleges as a group to displace religious education in the liberal arts curriculum or reduce it by inferior teaching.

Required Study in Religion

A time-honored means of advancing the religious understanding of the student and the religious significance of the church-related college has been that of placing before each student a general requirement of a set number of courses in religion. The reasoning for this has been that without such a requirement, a student could go through four years of college and not have the breadth of experience, at least of studying as a part of the liberal arts program, the historical, philosophical, and value-centered role of religion.

By again striking a comparison between practices followed in the nineteen hundred and thirties and those of today, any marked changes can be detected, evaluated, and incorporated into summary evidence of current practices followed by these colleges.

For the period of 1929-1932 the Reeves' study reported that only 1 of 35 colleges had no requirement in the general field of philosophy and Bible. This represented 97.1 per cent having a general requirement in philosophy-religion study.

By the 1937-1939 period, as disclosed in a study of the catalog listed general requirements, 28 of 30 colleges or 93.3 per cent required such study. Today current catalog requirements show 27 of these same 30 colleges still have required study in the philosophy-religion area. No significant change is to be found in the number of courses required which, when totaled, show a mean of 1.5 courses for the 1937-1939 period while the 1964-1965 period has a mean of 1.43. No change since the 1938-1939 period in the number of required courses is to be found in 53.3 per cent of these colleges while 20.0 per cent have increased and 26.7 have decreased the required number of such courses. When the number of courses is converted to semester hours credit [this takes into account that six colleges have a unit or tri-semester plan] the change is relatively insignificant as shown in Table 7.

TABLE 7

PERCENTAGE OF COLLEGES SHOWING SINCE 1939 NO CHANGE
AN INCREASE, OR A DECREASE IN THE SEMESTER HOURS
CREDITS REQUIRED IN PHILOSOPHY-RELIGION COURSES*

Colleges Reflecting	Percentage
No Change	46.7
An Increase	23.3
one additional semester hour-6.7 per cent	
three additional semester hours-13.3 per cent	
six additional semester hours-3.3 per cent	
A Decrease	30.0
one less semester hour-16.7 per cent	
two less semester hours-3.3 per cent	
three less semester hours-10.0 per cent	
	<hr/> 100.00

*According to the latest catalogs.

As a whole, the required study practice has remained strong within these colleges. Only two colleges, Allegheny and Cornell, who in 1937-1939 had such a requirement, have completely eliminated the practice. The University of Chattanooga in both periods has had no set requirement.

Required Week-Day Chapel

The week-day morning chapel program began as a collegiate practice unique to the church-related college movement. This is still true, particularly concerning the required or "compulsory" chapel program where such attendance generally is part of the degree requirement. In the early history of these thirty colleges the average requirement was between three and five morning services per week and it was all-college in nature--both students and faculty joining together in a form of worship similar to the regular Sunday service. By 1932 the strength of this practice was still evident. The Reeves' study showed 32 of 35 Methodist colleges (91.4 per cent) had a required chapel program which ranged in frequency from two to five week-day services.¹ Catalog announcements of that period indicated such services were all-college in nature involving both the student and faculty bodies.

It is recalled that Rudolph saw the required chapel program as a practice which by the turn of the century had

¹Reeves, op. cit., p. 416.

been dropped by the majority of colleges in America.¹ The Methodist colleges had retained and enforced the practice as late as the nineteen-thirties. However, a comparative study of the required chapel practice between the periods of 1938-1939 and 1964-1965 reveals a definite trend in that: (1) the number of schools having such a requirement has decreased; (2) the number of week-day programs held by those colleges still requiring chapel attendance has decreased; (3) a growing practice within some of those colleges maintaining attendance requirement to combine the religious emphasis of these programs with cultural-type programs of a convocation or assembly nature; and (4) where the attendance requirement and the religious-chapel emphasis has been maintained, catalog announcements most frequently refer to their chapel programs as being for students, with little or no reference to faculty participation.

These points are validated in that a survey of the 1938-1939 period catalogs of the thirty colleges shows 24 of the 30 colleges (80.0 per cent) had required chapel with a frequency averaging twice a week. By the 1964-1965 school year only 17 of these 30 colleges (56.6 per cent) were announcing required programs. The frequency of these programs had been reduced to once a week. Today none of the 17 colleges meets more than once. Four actually have a requirement which for the student's part would average once every two

¹Rudolph, loc. cit.

weeks or less. An example is that of Ohio Northern's procedure which is announced as:

Ohio Northern requires each student to confront specifically the Christian faith while he is attending the University and building his philosophy of life. When he graduates he should know something of that Christian heritage out of which Western life has grown and have made his own decisions about the relevance of Christ and the Christian message to our nuclear space age. To this end a student is required to attend ten out of a total of twenty programs each term. Many students have freely chosen to join with the University community in all the programs.¹

While the majority of the colleges maintaining the required attendance program continue to emphasize these programs as religious and chapel programs, a few now combine the religious with a cultural-entertainment or chapel-convocation emphasis. An example of this is that provided at Ohio Wesleyan:

Ohio Wesleyan deliberately seeks to correlate its religious heritage and its size in the traditional community experience of chapel-convocation programs. These regularly scheduled programs each week and occasional ~~extra meet-~~ings are held when the campus community gathers in Gray Chapel to be informed and inspired by programs planned by a student-faculty chapel-convocation committee. Outstanding scholars, ministers, statesmen, faculty members, and students address the chapels or convocations or participate in the programming. Campus music organizations make outstanding contributions.²

¹Ohio Northern University Bulletin: 1964-1965, op. cit., p. 35.

²Ohio Wesleyan University Bulletin: 1964-1965, op. cit., p. 24.

Only four of the colleges continuing the required chapel attendance feature describe their programs as involving the entire college community. The remainder, in their announcements, treat the practice as an all-student program as far as attendance is concerned. Typical of this practice is that announced by Union College in its catalog:

Union College has a deep and abiding concern for the religious life of the student. Consequently, great care is taken to maintain a faculty composed of persons whose Christian character is exemplary. Worship services involving the entire student body are held regularly each week in the chapel;¹

In spite of the claimed Christian character of the faculty, one is led to wonder how they exemplify this in regards to joining in the chapel service. Catalogs of the 1900-1932 period left little doubt that these services were for the entire college community.

Briefly reviewing the required chapel factor, but leaving an analysis of the implications to the concluding section, it can clearly be determined that this practice has been considerably de-emphasized within this group of Methodist colleges.

¹Union College Bulletin: 1965-1966, op. cit., p. 21.

Institutional Direction of Moral, Value
and Character Development

"With few exceptions the catalogues of each of the institutions contain emphatic statements concerning the moral and religious spirit and aspirations of the college," so stated the 1932 Reeves' study.¹ These statements were not necessarily found in the listed aims or objectives but were incorporated somewhere into the catalog. Currently, 15 colleges or 50 per cent show moral, value, or character development as a part of the institutional purpose (see Chapter VI). In the actual administration of this group of colleges, however, 26 of the 30 colleges (86.6 per cent) have rules and regulations for students, beyond the governing of the academic life, which are aimed at giving moral, social, and activities direction. Such direction usually is concerned with: (1) the use of intoxicating beverages; (2) gambling; (3) cheating; (4) smoking; (5) the use of drugs; (6) required faculty or staff chaperones at all organized student social functions; (7) required dormitory hours (more often for women only); and (8) college permission to marry while a student. The material could be assembled to do a complete research project on the emphasis past and present of these eight points to detect any possible move toward liberalization. Here, however, efforts will be concentrated on determining: (1) the general strength of the college's statements of practice concerning student conduct;

¹Reeves, op. cit., p. 406.

(2) the current position announced by the colleges concerning the student use of alcoholic beverages which has grown to become the social condition most troublesome to these colleges, if not to all Methodist colleges, at least. This is so because the Methodist Church, in its official doctrine has steadfastly held to the position of total abstinence. Do these colleges reflect the Church position in value training and conduct direction on this point?

By the late nineteen thirties a study of the college catalogs of these thirty colleges disclosed 21 or 70.0 per cent were taking a strong stand on student rules and regulations which governed student moral conduct. All twenty-one forbade the use of intoxicating beverages and justified their position usually in a statement which approximated in content that set down by Albion: "The use of intoxicants by students while in attendance at Albion College is in direct violation of the principles and recognized traditions of the institution."¹

Two other typical policy statements which depicted the institutional concern in advancing religious and moral standards within these twenty-one colleges were as follows:

The College of Puget Sound by the very fact of its existence stands for the conception that education involves the development of all capacities of human nature, including the moral and religious with the intellectual. This is avowed also in its motto: 'Learning, Good Government, and the Christian Religion' . . . the college

¹ Albion College Bulletin: 1937-1938 With Announcements for 1938-1939 (Albion, Mich.: Published by the College, 1938), pp. 26-27.

does not allow alcoholic beverages to be used by any individuals-- It regards their use as sufficient ground for termination of an individual's connection with the institution Tobacco is not advised.¹

Willamette--No one shall use intoxicating liquors, and use of tobacco in any form is strictly forbidden upon the University campus We aim to have the social life of Willamette clean and wholesome, and strive to make all features of the University experience aid in the formation of sturdy Christian Character.²

Institutional concern for the moral conduct and value training has historically been a distinguishing feature separating the position and operation of the church-related college from that of the secular institution. That is to say, the church college has served more in the role of loco parentis. Are the regulations governing their students today as emphatic as they were a generation ago? Do they reflect the position of the Church body to which they claim a relationship? In many respects they do. Both the Church and the colleges surveyed take a position of opposition to gambling, the use of drugs, cheating, and permissiveness between the sexes in social relationships. Today, both take less of a stand against smoking and agree on dancing as an acceptable form of social entertainment. On all of these points there exists no appreciable degree of difference. The one major area of some difference regards the use of alcoholic beverages including beer.

¹ College of Puget Sound Bulletin: 1938-1939, op. cit., p. 147.

² Willamette University Bulletin: 1939-1940, op. cit., p. 23.

The colleges' statements of policy concerning student conduct are more clearly defined while less sharply drawn today than they were in the nineteen-thirty period. A survey of the catalog statements of these colleges found current policies discussed at length whereas, previous practices found such policy statements commonly presented in a single paragraph. This has probably become necessary due to modern-day social mores, student possession of automobiles, early marriages, accessibility of intoxicating beverages, and the growth of student government.

By limiting the study to one, if not the major disciplinary problem facing these colleges, it becomes possible to seek out policy changes, or trends, concerning college regulations forbidding student drinking. Actually, if this search were limited simply to the number of colleges today having stated catalog rules against drinking, it would appear that a greater effort is currently being made to prevent such student action than was made in the nineteen-thirties. It is recalled that at that time 21 of the 30 college (70.0 per cent) catalogs stated policies prohibiting student indulgence and severe punishment for violation of such a rule. Today, 25 of these same thirty colleges or 83.3 per cent have clear statements concerning student drinking and equally clear actions against offenders who are usually dismissed or placed on probation. However, a careful study of the rules and regulations stated in the current college catalogs reveals five different positions now taken concerning student consumption of intoxicants. These five positions and the number of colleges reflecting each, are shown in Table 8.

TABLE 8

CURRENT INSTITUTIONAL POLICY CONCERNING
STUDENT USE OF INTOXICATING BEVERAGES

	Position	No. of Colleges
No. 1	As a church college with close Methodist ties, West Virginia Wesleyan College requires its students to practice complete abstinence from the use of alcoholic beverages, beer included, while enrolled*	11
No. 2	The University does not permit students to have alcoholic beverages in their possession at any time on the campus or at any college-sponsored function wherever it may be held. Students may not come on the campus or attend any college-sponsored function under the influence of alcohol.**	10
No. 3	Possession or use of alcoholic beverages is not permitted in any building or on the campus. Students are expected to comply with Wisconsin state laws in the use of alcoholic beverages off the campus. Any individual or group conduct reflecting unfavorably on the University, including excessive use of intoxicants, renders the offenders subject to disciplinary action.†	5
No. 4	This position represents no policy announcement in the official catalog regarding intoxicants, their use or moral-legal implications.	3
No. 5	Policy which permits intoxicants at certain organizational functions.††	1
		<hr/> 30
	*West Virginia Wesleyan Catalog: 1965-1966, p. 51.	
	**University of the Pacific Catalog: 1964-1965, p. 156.	
	†Lawrence University Catalog: 1964-1966, p. 15.	
	††Dickinson College recently took the new position of permitting intoxicants in fraternity houses. <u>Michigan Christian Advocate</u> , June 13, 1963, p. 24.	

As can be seen, position No. 1 is the historic position which in agreement with the church, sees intoxicants as morally wrong. Position No. 2 may see student drinking on the campus or when associated with any college-connected function as being morally wrong. The moral question is absent when the student on his own drinks off campus unless he returns to campus obviously under the influence of such beverages. Position No. 3 likewise represents an on-campus forbiddance but generally treats off-campus drinking as a legal and not a moral problem. It is not possible to interpret position No. 4 except to comment such a position fails to provide the prospective student with information on the matter. The last position, No. 5, is an obvious departure or complete break away from the Church position.¹

The student of higher education can quickly draw the obvious conclusion that only 11 colleges (36 per cent) reflect the Church position of total abstinence while 19 colleges take positions paralleling those held by secular institutions.

The Selection of Presidents Having a Ministerial-Theological Background

Have these colleges continued closely the practice of selecting presidents with a ministerial background? Evidence supports the fact that the current trend is moving away from this practice. Historically this has been a distinct point

¹The Philadelphia Conference of the Methodist Church in 1963 withdrew its financial support of Dickinson College because of the new college policy allowing drinking in fraternity houses.

of differentiation between the church-related and the secular tax-supported type institutions. As late as the 1938-1939 school year 28 of these 30 colleges (93.3 per cent) had presidents with a ministerially trained or theologically educated background. Today, 20 of these same colleges (66.6 per cent) have presidents with such a background. While no correlation is intended, it is interesting to note that ninety-five per cent of the colleges headed by presidents having a ministerial-theologian training, were found in Chapter VI to definitely reflect a Christian college identity in their official statements of purpose. This compares with sixty per cent for those under a layman-type president and reflecting this Christian college identity. An accurate account of presidential influence to strengthen, weaken, or sever the Christian identity and church attachment is found in a statement by Chancellor William P. Tolley of Syracuse University:

More than he cares to admit, the president determines not only the academic press of the college but the religious press as well; for he sets its academic and its religious tone. He determines almost singlehandedly the degree and quality of its religious influence. He can take the institution completely out of the church. Indeed, many presidents have done so, and others will. The president can also take a college or university with loose and forgotten ties and give them new vitality and strength. As a rule he cannot, in our day, make his institution narrowly denominational or sectarian. As the college grows in national and international strength it must adjust itself to religious pluralism. Nonetheless, he can have his institution clearly and vigorously support every positive value his church stands for.

He is not elected to persuade the institution to turn its back to its heritage.¹

The practice of appointing presidents having a ministry or theology education background to the chief executive position has never guaranteed a strengthening of religious education or church juncture nor has the appointment of a layman to this same position automatically resulted in the weakening of these objectives. However, the recognized potential influence of the person holding this office must not be overlooked. This person's past experience, academic specialization, and personal Christian commitment will, as strongly as any other single factor, shape the destiny of the church institution. It appears most likely that the president having both a strong academic preparation (the earned doctor of philosophy or doctor of education) and a ministerial-theological preparation is more apt to reflect within his personal philosophy a greater number of the Christian tradition principles (established in Part I) rather than only those principles which advance either the academic to the exclusion of the religious, or the religious at the sacrifice of the academic. While 12 of the 30 colleges (40 per cent) have presidents with a ministerial-theological and earned doctorate background, the trend is moving in an opposite direction as the emphasis is increased in the areas of academic image building and economic

¹William P. Tolley, "The Methodist Church and Higher Education," President's Bulletin Board: Supplement II (Nashville, Tenn.: Published by the Division of Higher Education, Methodist Board of Education, 1964), p. 3.

superiority. Trustee selection boards, well aware of the impact and influence a president can bring to bear on these areas, are first and foremost seeking the academician whose talents in financing serve the charitable character of the church-related college.

Campus Religious Organizations

No means of comparison are available concerning the place and strength of the campus religious organizations in contributing to the religious education and value training of the students. The Reeves' study, reaching a similar conclusion, did find that the colleges included in that study maintained an average of three student organizations designed to exert religious and moral influences.¹ Today the number of such organizations, representing the thirty Methodist colleges, ranges from 1 to 15 with a median of 4.6. In addition, 25 of the 30 colleges (83.3 per cent) have a full time staff member designated as college chaplain or director of religious life or campus minister whose function is to develop and to coordinate the chapel programming and religious extra-curricular activities of the students. On 22 of the 30 campuses (73.3 per cent) this staff member's functions are either aided or complicated by the system of centering the entire religious chapel and organizational effort around a religious council made up usually of students but occasionally made up of

¹Reeves, op. cit., p. 410.

students and selected faculty. Representative of a majority of these colleges are the arrangements followed at Dickinson.

The Student Religious Affairs Council, with advice and counsel of the College Chaplain and a committee of faculty members, plans and operates most of the college-wide religious activities on the campus. This Council is composed of six students representing the student body at large and a representative of each of the following religious organizations: Methodist Student Movement, Canterbury Club, Westminster Fellowship, Luther Club, Inter-Varsity Christian Fellowship, and Jewish Affairs Council. The Council plans weekly chapels, special religious emphasis programs, services and social action projects, and other aspects of the college-wide-interfaith religious program.¹

It would seem the effectiveness of these organizations is dependent upon their attracting the student and faculty leadership capable of making them something more than an outlet for those students unable to gain peer acceptance in other campus groups. Too often such leadership is channelled into social, recreational, and departmental organizations and the potential strength of the religious groups thereby suffers.

Summary

A composite summary can now be made of the current practices pursued by this group of Methodist colleges to advance religious and moral enrichment. The stability or degree of change in these practices when framed by the measurement of stated purposes (Chapter VI) provides the means for final

¹Dickinson College Bulletin: 1964-1965, op. cit.,
p. 12.

analysis, conclusions, and consideration in the next and last chapter.

Those findings which relate to institutional practices

and contribute to analysis and conclusions are as follows:

(1) There is no decline in the number of students in these colleges claiming an affiliation with or preference for some Christian church. To the contrary, today more students claim such an attachment and fewer students express no church affiliation. The median percentage of Methodist students has dropped drastically while the median percentage of other Protestant denominations and Roman Catholic preference has increased significantly.

(2) While the statistical means were not available to measure change in the claimed church membership of the faculty, this study finds that within these thirty colleges today, the median for the total faculty with church membership is 96.35 per cent. A fair deduction is that no significant change during the last generation has occurred in the number of faculty holding church membership in some church. However, when historical knowledge is recalled and compared with present data regarding Methodist affiliation of faculty, it is clear that Methodist faculty members like Methodist students, in number, have decreased substantially.

(3) While 57.2 per cent of the presidents today take a strong position concerning a faculty member's Christian commitment, many (42.8 per cent) express only some, little or no emphasis on this matter when hiring and retaining faculty members.

(4) Religion departments at present generally are staffed comparably to the other disciplines in the graduate preparations of their faculties and distribution of professional rank. While religious studies command a slightly smaller percentage of the total semester hours offered, there are today more religion courses offered and credit hours available in the great majority of these colleges. The slight decline is the result of the advancement of knowledge and the resulting expanse of subject matter. Religion as a field of elective or major study is more available today than in the nineteen-thirties. Also, no significant change has occurred in the last thirty years in the number of required religion-philosophy courses.

(5) The practice of required or "compulsory" chapel has been de-emphasized considerably in: (a) the number of colleges now requiring chapel; (b) the frequency of the chapel programming; and (c) the involvement of the faculty.

(6) While only 50.0 per cent of the colleges today in their statements of purpose reflect a concern for moral conduct and value training (paternalism), 86.6 per cent have definite rules and regulations for students beyond academic governing. Such rules attempt to regulate habits, social conduct, physical self-abuse, hours, marriage, and car usage. Such rules today are more clearly defined and less sharply drawn. In several respects they reflect the position of the Church body to which these colleges claim a relationship. In at least one area, total abstinence from intoxicants, a definite movement away from the Church stand is evident.

(7) The selection of a ministerially or theologically trained president is a declining practice. Within one generation the number of these colleges having such a president has declined from 93.3 per cent to 66.6 per cent of the group. For both the 1938-1939 and 1964-1965 periods the academician quality remains a chief prerequisite for the presidency. However, talents contributory to the charitable character of the institution have become an increasingly important consideration, frequently over and above the ~~professional~~ church background.

(8) Today these thirty campuses have slightly more student religious organizations than they did in the nineteen-thirty period. The great majority of these colleges now have a full-time religious director called the college chaplain, religious director, or campus minister. The common practice is that of having this person act as a coordinator within a student religious council group. The effectiveness of the religious organizations is directly related to the appeal they have to strong campus leadership (student, faculty, and chaplain).

PART III:
STUDY SUMMATION

CHAPTER VIII

CONSIDERATIONS AND CONCLUSIONS

The Methodist college today, not unlike the Methodist Church, Christianity, or even American society itself, tends to sway, either caught or willingly attached, in an indistinct web of circumstances, confusions, and pressures. Religion is now viewed by several scholars as more "man-centered" than "God-centered." While the American people are strong on religious affirmation, it becomes increasingly difficult to give definition to what this religion is. One sociologist, Will Herberg, sees the prevailing religion, made up of the Protestant, Catholic, and Jewish heritages, as the religion of the "American Way of Life" or "Democracy." He points out:

'Democracy' apparently has its religions which fall under it as species fall under the genus of which they are part It is but one more step, though a most fateful one, to proceed from the 'religions of democracy' to 'democracy as religion' and consciously erect 'democracy' into a super faith above and embracing the three recognized religions.¹

¹Will Herberg, Protestant, Catholic, Jew (2nd ed. rev.; Garden City, N.Y.: Doubleday and Co., Inc., 1960), pp. 87-88.

If this is so, the public school system which earlier gave us freedom from church control of education, may already be steeped in the teaching of democracy to the extent that the American public school system is unknowingly reverting to another form of religious control of education--democratic idolatry. As early as 1944 Conrad Moehlman pointed out: "The religion of the American majority is democracy In fact, the religion of public education is a more powerful factor in American life today than that of the churches. The only religion with which the great majority of American youth have ever come in contact is the religion of public education."¹

Robin Williams as early as 1951 pointed out: "There is a marked tendency to regard religion [as it relates to other American institutions] as a good [thing] because it is useful in furthering other major values" ² Religion here is a means, not an end; it serves rather than leads. It is useful to secularism so long as it can be controlled.

Gerhard Lenski, in his recent sociological study of Detroit, concluded that, "Protestant church attendance is increasing while at the same time both orthodoxy and devotionism are declining."³ Lenski further submits that quanti-

¹Conrad Moehlman, School and Church: The American Way (New York: Harper and Brothers, 1944), pp. ix.

²Robin M. Williams, Jr., American Society: A Sociological Interpretation (New York: Alfred A. Knopf, 1951, quoted in Will Herberg, Protestant, Catholic, Jew (2nd ed. rev.; Garden City, N.Y.: Doubleday and Co., Inc., 1960), p. 82.

³Gerhard Lenski, The Religious Factor: A Sociologists Inquiry (rev. ed.; Garden City, N.Y.: Doubleday and Co., Inc., 1963), p. 60.

tative growth leads to religion becoming "increasingly a highly compartmentalized activity rather than an integral part of the daily round."¹

This emerging American religion, whatever it may be-- a way of life, a means but not an end, a "man-centered" over a "God-centered" faith, or a quantitative factor void of orthodoxy and devotionism and highly compartmentalized (at least in the large city), is unquestionably both a threat to and a reason for the church-related college's place within higher education. The question is: if Christianity, particularly Protestantism, is today less theological and less centered on doctrine, and if it has become more of a "cultural religion" (H. Richard Niebuhr), or a religion minus its transcendental character (Lenski), or if "democracy" itself has become a religion (Herberg), are the church-related colleges standing against or moving with this secular drift? Are they today to be looked upon as the independent force capable of balancing and even checking this supposed creeping secularism, just as the independent American desire for freedom once served to check the iron-clad control of the church?

Synopsis of the Findings

Do the findings of this study contribute toward substantiating or refuting current concern and criticism that there is a declining religious emphasis in the church-related colleges, and a drift on their part toward secularism? More

¹Ibid., p. 10.

precisely, does the evidence show that within one Church-College group, the Methodist four-year college movement, there is a recognizable movement away from the Christian tradition and the attenuation of Church-College ties?

Regarding Institutional Stated Purposes

The results of the measurement of the current formal statements of purpose of these thirty colleges:

- (1) show no stated objectives to be contrary to the established principles of the Christian tradition;
- (2) definitely reflect today a stronger adherence to seven of the Christian tradition principles which includes not only a Christian college identity, but also a commitment to the Christian tradition that is positive in acclamation;
- (3) evidence no loss of emphasis in one other principle (Patriotism and Citizenship training); and
- (4) reveal de-emphasis in attachment in only two areas. One, moral conduct and value training (Paternalism), shows a twenty-four per cent decrease since the nineteen-thirties period in the number of colleges projecting such an objective. The second, educating students of all classes (Student Aid), shows only a slight decline (4.1 per cent) during the same time period. This principle historically, however, has been recorded as a guiding principle by only a bare minority of these colleges, even though each in practice

has actively attempted, with considerable help from the Church, to make an education available to a large number of students lacking the financial means. The failure of these colleges to advance this principle within their statements of purpose may well be one reason for the middle-class image accorded them.

The obvious weakness to be recognized in the objectives of these institutions is that of moral and value training, which today is advocated by only half of these colleges compared with about three-quarters of them a generation ago.

Regarding Institutional Practices Activated
to Advance the Religious Emphasis

As can be seen in the summary of Chapter VII, the means (or "machinery"), with the exception of the required chapel program, is today basically intact from a generation ago for providing a form of religious education and value training. While religion course offerings today command a smaller percentage of the total curriculum (4.4 per cent in 1932 as against 3.6 per cent today) there are actually more courses available now in religious study.¹ Required study in religion remains common practice. Faculty members within the religion departments have had more advanced graduate study and hold

¹The difference is of course due to the expanse of knowledge and the resulting emergence of several new areas of study. It does not reflect any attempt to reduce religious studies.

professorial status equal to the other disciplines. More colleges today have definite stated rules and regulations for students beyond academic governing. There are slightly more religious organizations on these campus today (this study found a median of 4.6 such organizations as against 3.0 organizations in the 1932 Reeves' study).¹

An Analysis of Prevailing Conditions and
Guiding Philosophies: Their Effects On
Institutional Purposes and Practices

It is only through an analysis of the underlying conditions and philosophies which power and control prevailing purposes and particularly the practices within these colleges, that discord becomes visible between what is proposed in purpose and what is pursued in action.

The Methodist college movement today is a working example of an ecumenical or non-sectarian creed joined together in pursuit of something. Both the Church and the colleges have labored at creating a non-sectarian image for these campuses--they have succeeded. Within the past generation alone, their efforts have resulted in reducing the median per cent (at the thirty colleges surveyed) of Methodist students enrolled, from slightly over one half (54 per cent) to a little over one third (37.5 per cent). At Dickinson there are today fewer Methodist students than the combined number of students with Roman Catholic and Jewish backgrounds (16 per cent as compared to 20.8 per cent). The same is true at the University of the Pacific where 21 per cent Methodist compares with 25 per cent Roman Catholic and Jewish. Here, Roman Catholics

¹Reeves, op. cit., p. 410. While the Reeves study did not reveal what per cent of the total number of campus

alone, representing 23 per cent, outnumber Methodists. At two other colleges, Allegheny and Lawrence, Methodists only slightly outnumber Roman Catholics and Jews. In all but two colleges, Morningside and Union, the percentage of Methodist students has steadily declined, particularly in the last generation, which has seen a drop ranging from 33 per cent at Cornell to an insignificant 1 per cent at Evansville. All of this does not build up to an appeal for the return to strict denominationalism. It does, however, give rise to major problems facing these colleges and the Church, some of which stem from this ecumenical character:

(1) Some of these colleges today are highly critical of the financial support provided by the Church. It is not uncommon for presidents, fund raisers, and trustees to remark something like, "the Church pays very little for its right to claim it has so many colleges." And yet such Church support between 1928-1930 and 1963-1964 for current expenses has increased anywhere from 100 per cent to 1000 per cent or more (See Table 9). What is actually taking place is that while Methodist student enrollments are declining, Methodist congregations supporting the local church and area Annual Conference interest in these colleges, have significantly increased their giving, and such support is not only for the education of Methodist students, but for Protestant, Roman Catholic, and Jewish students as well as those of no particular faith

organizations were religious in nature, a survey of 15 of these colleges today, shows 14.9 per cent of the total number of organizations on these campuses have religious aims.

TABLE 9

LOCAL CHURCH AND ANNUAL CONFERENCE SUPPORT (CURRENT
OPERATING EXPENSES) OF THIRTEEN METHODIST
COLLEGES: 1928-1930 AND 1963-1964

Institutions	Local Church and Annual Conference Support			
	1928-1930		1963-1964	
	Amount	Amount Equal to Per Student*	Amount**	Amount Equal To Per Student
Albion (1929-30)	\$ 338.40	\$.45	\$85,198	\$ 61.47
Allegheny (1928-29)	4,920.65	8.27	21,535	15.03
Baker (1929-30)	5,296.89	11.49	91,410	124.70
Cornell (1928-29)	7,912.24	15.92	74,451	84.41
Dakota Wesleyan (1929-30)	6,998.99	20.17	52,230	78.03
Illinois Wesleyan (1929-30)	1,898.74	2.78	41,126	32.56
Iowa Wesleyan (1928-29)	11,797.94	36.19	66,120	91.96
Kansas Wesleyan (1929-30)	10,749.78	35.13	63,921	102.43
McKendree (1929-30)	8,416.80	33.40	79,641	174.65
Morning- side (1928-29)	11,228.92	16.18	75,703	65.20
Nebraska Wesleyan (1929-30)	18,005.45	27.49	134,349	109.94
Simpson (1928-29)	2,135.28	3.28	72,600	97.97
South- western (1929-30)	7,706.30	14.14	72,179	95.60
Median, all Colleges	\$7,352.65	\$15.03	\$72,390	\$88.19

*As shown in the Reeves' study, The Liberal Arts College, p. 516. Total amount computed by multiplying equated full-time students (p. 39, Reeves) by per student figure.

**Amount provided by Division of Higher Education, Board of Education, Methodist Church, Nashville. Per student figure computed by dividing the amount by the 1963-64 full-time equated enrollments as shown in President's Bulletin Board: Statistical Insert (Nashville, Tenn.: Division of Higher Education, Board of Education, Methodist Church, June, 1965), pp. 2-4.

or even interest.¹ Of the thirty colleges studied, thirteen as of 1928-1930 according to the Reeves' study, were receiving local church and Annual Conference financial support. Seventeen were receiving no such support. By 1963-1964 all were so supported. Through a comparison of the amounts received by the thirteen colleges and breaking these figures down to a per student basis (1928-1930 and 1963-1964), the significant increase in support is evident.

(2) The Church, particularly through its pulpits, is becoming increasingly critical of the colleges' failure to instill moral or value training in the lives of their students--values which reflect the Christian tradition. But within a highly ecumenical setting, the question must be raised, "which interpretation of values and whose definition of the Christian tradition in education?" The use of intoxicants presents a good example. Remembering the Methodist position of total abstinence (on moral grounds) and recognizing the ecumenical spirit desired by both the Church and the colleges, how does a Methodist college enforce this on the Lutheran student, the Episcopalian student, the Catholic student, when their particular churches today take a rather liberal stand on social drinking? Lenski, in his recent sociological study of

¹National statistics furnished by the Council for Financial Aid to Education estimate that church support from 1955 to 1961 to colleges and universities, generally increased by 180.3 per cent. In that same period, Methodist support of its institutions increased by 225 per cent. Yearbook: 1964 (Nashville, Tenn.: Board of Education of the Methodist Church, 1964), p. 134.

the religious influence on the people of Detroit, found that only 7 per cent of the Lutherans and 12 per cent of the Episcopalians considered moderate drinking as always or usually wrong. In the same study of Catholic views, only 12 per cent thought moderate drinking always or usually wrong. By contrast, 46 per cent of the Baptists and 41 per cent of the Methodists were opposed to drinking, even in moderation.¹ The question is, how do you enforce Methodist rules within a non-sectarian setting--non sectarian to the extent that only an approximate third of the students, on the average, are Methodists? This is not to be taken as endorsing drinking at, near, or in association with Methodist colleges, but only to focus on one growing problem which must be faced as these colleges, the long-term result of Church-college endeavors, continue to move toward a non-sectarian character.

(3) Within this non-sectarian or ecumenical character, the Methodist college today is seeking the same student as the secular institution and the criteria for admission are identical at both types of institutions. And yet, the Methodist college (and the Church itself), which long shed its revivalistic spirit, has in purpose the aim of religious enrichment and value training; this, in itself, implies the student comes with some religious foundation. Present admissions requirements, tests, and the application forms themselves, represent an attempt to measure (or suspect) whether a sufficient

¹Lenski, op. cit., p. 167. In each case such opposition to moderate drinking was viewed as being morally wrong.

academic foundation exists on which the academic process can build. When institutional purpose goes beyond the pursuit of knowledge and on to the realm of religious and character development, the student's claimed church affiliation or preference may be little foundation on which to build. These colleges would not attempt to academically educate someone with little or no educational background; the football coach would refuse to suit-up the candidate who had never had some previous experience, and yet without any attempt to establish a degree of religious commitment, interest or at least tolerance, candidates solely on grade point average, class rank, and test scores, make up the population of each entering class. The fact that they choose a church-related college is no guarantee of their desire for religious enrichment or even exposure. Twenty-five years ago Albion College conducted a study, a section of which centered on the "Results on Why Freshmen Students Come to Albion College." The reasons checked most consistently by the students were:

Near Home	26.0%
Athletics	5.9%
Social Clubs	1.0%
Special Course Interest . . .	34.0%
Institutional Standing . . .	72.0%
More Economical	18.0%
Parent(s) Alumni	6.0% ¹

A survey of the current application forms of the thirty colleges studied, reveals only one college making some attempt

¹Albion College Studies Vol. II (Albion, Mich.: Published by the College, June, 1940).

to measure the degree of the applicants' religious interest. At West Virginia Wesleyan the student, as a part of the admission form must complete:

6. My church (I have checked and completed the line that applies to me.)
- () I am a member of the _____ church.
 - () Although not a member of any church, I am in sympathy with the principles and ideals of religion, and I prefer _____ Church.
 - () I have little, or no, interest in religion. Reason: _____

_____1

Four other colleges, in their application form, go beyond the usual question of church preference. They are Willamette, Ohio Northern, Nebraska Wesleyan and Morningside. Morningside inquires as to: parental church affiliation, home church minister, Sunday School participation, choir membership, Young People's Societies and Church Youth Camps attendance; and offices held in religious organizations. While the other four colleges are less thorough in their investigation, they represent an attempt to evaluate religious foundations. Two colleges, Ohio Wesleyan and the University of the Pacific, apparently have no interest in religious background since any such questions are omitted in the application form. Two others, Allegheny and Dickinson, both in Pennsylvania, are prevented by state law from acquiring such information. Both the University of Puget Sound and Lawrence word such a question as optional in answer.

¹Application For Admission Form (Current) West Virginia Wesleyan College (Buckhannon, W. Va.: Published by the College, n.d.), p. 1.

(4) In Chapter IV, which dealt with the prevailing Christian tradition principles by 1900, it was established that the academic emphasis and church-relatedness were at the peak of compatibility at that time. That is to say the academic emphasis had by then shed its subservience to the religious factor and did so at about the same time these colleges were most emphatic in their identity with Christianity and most concerned that a Christian college character be their unique feature, distinguishing them from secular education. It was also established that the University Senate of the Methodist Church, composed of professional educators, did much to bring this about and did so without disturbing the location of Church control, fixed at the area Annual Conference level.

If a lessening of this compatibility between the academic and religious emphasis has in effect developed, the location of Church control (the Annual Conference) in several cases must be shown as being in part responsible. This can be attributed to their seemingly progressing indifference or timidity concerning the policy-making functions in many of these colleges, which by their charters are free of control by the General Conference, but partially or completely under a form of control by their Annual Conference(s) in the structuring of the trustees boards.

The college charters of eighteen of these thirty colleges call for a majority to all of the trustees being either elected, appointed or confirmed by the Annual Conference. Ten other college charters require a certain specified percentage, under a majority, be elected by the Annual Conference(s).

Only two institutions, Dickinson and Lawrence, are completely autonomous.

Any movement away from the Christian tradition within twenty-eight of these colleges, has occurred within a situation in which the Annual Conference has elected, appointed, or confirmed a certain number of trustees, usually half or better.

A democratic character has never meant complete non-direction. And yet, too often the Annual Conferences have either been more laissez faire than democratic in confirming trustee recommendations from the college boards or weak in their selection of Conference leaders to serve on these boards.¹ This is partially evident in the remarks made by college presidents in answer to the survey question regarding the official relationship between the college and the Church. One president pointed out:

There is no prescription relative to the proportion of the Board which must be Methodist in membership, though all members of the Board must be confirmed by action of the . . . Conference. So far as I know this historically has been pro forma, but the Conference is in a position to balk on any member elected by the Board and submitted for this approval.

The charter of another college states, "All elections [trustee] shall be submitted to the . . . Conference of the Methodist Church for confirmation." To this the college president remarked:

¹Within these colleges the majority, by their charters have the area bishop on the board of trustees, usually as a voting member. Here again is a potential form of strong influence or control.

We do present the names of newly-elected Trustees to the . . . Conference for 'confirmation.' I don't rightly know what would happen if the Conference failed to confirm. They neither nominate nor elect.

Still another college charter provides that the Bishop must be a trustee and: "all other Trustees shall be nominated by the Board of Education of the . . . Conference after consultation with the President of the Board of Trustees and the President of the institution, and shall be elected by the Annual Conference. Three-fourths of these Trustees shall be members of the Methodist Church." The president of this institution unveils the true role of the Conference in stating:

. . . There is very little similarity between what appears in these written documents and the 'power structure' that determines the nature of the institution.

The "power" or potential "control" of the Annual Conferences, in a majority of cases, lies dormant or arrested. They seemingly have adopted the principle of laissez faire and they must be held partly responsible if these colleges have drifted toward secularism.

(5) Both the Church and the colleges must take a serious look at still another bulging problem--the current condition which needs to be studied, the responsibility for its existence shared, and the reversal of its direction actuated. This problem can best be presented and better appreciated by a few examples. They are cited only to show a general but strong trend which is imbedded in the growth pattern of the great majority of the Methodist colleges studied.

A source of pride found in the 1900 catalog of Ohio Wesleyan was in the fact that:

In every class, from the foundation of the college, from eighty to ninety per cent of the graduates have been members of the Church, and about thirty per cent of the Alumni have entered the Christian ministry . . . while the University has more representatives in the mission fields than any other college in Methodism. [italics added]¹

For the school year 1963-64, only 3 of 415 Ohio Wesleyan June graduates or .72 per cent had prepared themselves for some form of Christian vocation, including the ministry.²

Iowa Wesleyan in 1963 likewise proudly announced: "A survey of alumni in 1930 showed that since 1900 twelve per cent of the graduates had entered full-time church work."³ In June of 1964 Iowa Wesleyan graduated 124 students, of which 4 or 3.2 per cent were planning to enter a Christian vocation.⁴ Dickinson's history includes a remarkable contribution in the way of graduates' leaving to enter Christian vocations, a number of which have been Methodist bishops. Last year it graduated 224 students, of which 2 or .89 per cent planned on vocations of a religious nature.⁵ Of 536 June, 1964 graduates at the University of the Pacific, only 3 or .56 per cent

¹Fifty-Sixth Catalogue of Ohio Wesleyan University, op. cit., p. 77.

²Information provided by the registrar of the Institution as a part of a survey letter. (See Appendix B)

³Ninety-Fourth Annual Catalog of Iowa Wesleyan College: 1936 (Mount Pleasant, Iowa: Published by the College, 1936), p. 18.

⁴Survey information received from College Registrar. (See Appendix B)

were going on to religious service.¹ For all 30 colleges as of June, 1964 the graduates planning on religious vocations averaged 6 (median) which, when related to the percentage of total graduates, showed a 2.85 median percentage.²

While recognizing that not since the Cokesbury College era has the Methodist college functioned, with the training of students for the ministry as a guiding principle, it has always been expected that the nature of these colleges, their commitment to the Christian faith, and relationship to the Church, would logically produce something more than a minute fraction of graduates going forth to serve in Christian vocations. It has never been assumed these church-related colleges would be the sole institutions within higher education to fill this vital function, but neither has it been assumed that their individual and total contribution would be so insignificant.

Considering the population growth and the need for more churches and religious workers; the increasing enrollments, but decreasing percentage of students going on to service in religious occupations; and the slight but concerning drop in Methodist theological school enrollments as a whole (a 0.6 per cent decrease in 1963), the plight of the situation and its effect on the Methodist religion and the nation itself, cannot be ignored, minimized, or generalized.³ While it is

¹College Registrar.

²Computed from information received from all thirty college registrars.

³Yearbook: 1964, op. cit., p. 101.

convenient to be critical of the colleges for not producing such dedicated workers, this fails to get to the core of the problem.

In the midst of their current building programs (and each church seems to be preparing for, engaged in, or almost through such a program) the minister, the church board, and the congregation might stop and ask the question--how many young men and women has this church, within the last ten years, sent forth into the ministry (or all of the other full-time Christian vocations)? How many have been so stimulated by what they, as young people, have seen, heard, and felt within this church? Today the successful church is more often measured by size and less often judged by dedication--a similar criterion exists for colleges and college movements (how often has the literature of the Methodist Church; its Board of Education and Division of Higher Education extolled the fact that the Methodist College Movement was the largest within the total Protestant church-related college field). But what of dedication? What of purpose fulfillment? What of service?

(6) The staffing of a church-related college is today one of the major problems facing trustees and their appointed presidents. The apparent shortage of qualified faculty members and administrators is cause enough to signal the current and future challenge facing these institutions. The real emerging problem, however, at least as it applies to 42 per cent of the Methodist colleges studied, goes beyond personnel shortage, to leadership philosophy. An alarming number of

college presidents today, in hiring and retaining faculty members, seek only some, little, or no commitment to the Christian faith. Many of these colleges are on the one hand emphatic in their "Christian identity" as revealed within their current stated purposes, while on the other hand relatively unconcerned in seeking academically qualified faculty who also have a personal commitment to Christianity and a desire to propagate institutional purposes advancing this faith. The obvious danger here is that there seems to exist an unreal pretension that by claiming an identity with Christianity, actually or magically makes it so. The recent Danforth study clearly unmasks the falseness of such pretension:

If a college intends to be a Christian community and to conduct its work within a Christian context, the appointment of faculty members who are sympathetic with this purpose and who can make a contribution to such a community is an important factor in selection. From the point of view of academic integrity, the important thing in such cases is to make the additional qualification explicit to everyone concerned. The selection of personnel is, of course, the most important means an institution possesses for carrying out its purposes. Thus, purpose and staffing are indissolubly connected in a well-administered institution. [*italics added*]¹

(7) The prevailing philosophy controlling one other factor must be probed to permit an accurate account of the current position and significance of the worship aspect of religious enrichment, previously advanced by the large majority of these colleges through a form of required attendance at weekly or bi-weekly chapel services.

¹Pattillo and Mackinzie, op. cit., pp. 26-27.

As revealed in Chapter VII, the number of colleges having a form of required chapel has decreased in the last generation from 80.0 per cent of the colleges studied to 56.6 per cent. The frequency of such services has likewise decreased, from an average of twice a week to the current once a week. Further, of the seventeen colleges still following the practice of required chapel, there is an emerging effort on some of these campuses to combine the religious emphasis of such programs with cultural assembly programs. Voluntary chapel attendance as a practice has become common. To what extent this movement away from a required type of worship to a voluntary opportunity for worship is due to secular influence is beyond measurement. To some degree, enrollment increases have had and are now having an effect on compulsory attendance, as total enrollments far exceed total capacities in many chapel situations. Trustees, presidents, and donors find it difficult to justify the erection of new chapels, or the enlargement of old ones to accommodate student bodies, particularly when the scheduling of such religious services now average only once a week. On the other hand, the erection of elaborate football parks and stadiums, used on the average of five times a year, seems justifiable.

A second point to be considered is in the argument that religious development, to be successful, cannot be achieved through a required form of worship or even required courses in religion. This argument is no less, or no more valid here, than when it is applied to required physical education or even

to required freshman English. Compulsion, itself, is a negative inducement and yet, out of concern for physical development and academic betterment, requirements in these areas stand free of the criticisms leveled at religious enrichment through required exposure. The secular institution, by the nature of its being and within its educational objectives, does not need to concern itself with this problem. The church-related college, claiming a connection between "knowledge and vital piety," cannot escape the place of worship or religious study as it involves the education of its students.

Having weighed these seven prevailing conditions, each of which has a distinct bearing on the general philosophy common to these thirty colleges and the parent Church, a deeper insight is now possible as conclusions are drawn on the question: Is there evidence that stated purposes and practices of the Methodist four-year college show a movement away from the Christian tradition and the attenuation of Church-College ties?

Conclusion Number I - The evidence continues to be insufficient to support the position that these colleges as a whole, or a majority of them, or a minority of them in their stated purposes (pronouncement) show a movement away from the Christian tradition as it existed a generation ago.¹ The

¹The Danforth study, pp. 65-70, suggests three patterns of institutional character (models) into which present-day church-affiliated colleges can be classified; "defender of the faith college," "non-affirming college," and "free Christian (or Jewish) college." The great majority of these thirty Methodist colleges by their stated purposes alone, give the appearance of reflecting the prescribed criteria of the "free Christian college"--while not controlling thought and relatively free, it is Christian by commitment. The college surrounds its students with opportunities for intellectual, religious, moral,

principle most commonly ignored, which, unless checked, will in the future give serious question to the alignment of several of these colleges with the Christian tradition, is that of moral and value training (Paternalism).

Conclusion Number II - When measurement of institutional practices is confined to those institutional means which traditionally have served to provide a religious enrichment and value training program for the students, (required courses in religion--philosophy, some form of week-day chapel worship, usually, required; rules and regulations beyond academic governing; the availability of opportunity for study in religion as a major or minor field; and religious extra-curricular activities), no appreciable evidence indicates these colleges as a whole, or a majority, or a minority have in the last generation moved away from a form of educational practice which serves the Christian tradition. This conclusion allows for the fact that a few of these colleges today, as well as a generation ago, have maintained a relationship with Christianity and the Methodist Church which is a surface attachment only. They can accurately be classified as "non-affirming colleges," as described in the recent Danforth

artistic, and social development. Chapel may or may not be required. Worship is viewed as important. It has a strong department of religion. Students are expected to grapple with basic religious questions. Religion and liberal learning are regarded as mutually supportive. A cordial association exists between the college and the church.

study.¹ These colleges have neither weakened or strengthened their identity with or relationship to religion or the Church. They are for all practical purposes more secular than church-related. While claiming a sympathy with Christian, religious, or spiritual education, their efforts are considerably less than those of other Methodist-attached colleges. Their contribution to the total Methodist College movement is questionable.

Conclusion Number III - When investigation is pursued beyond the traditional practices used to advance religious education and value training, to an analysis of current conditions which have a distinct bearing on the general philosophy common to these thirty colleges (and the parent Church), findings do disclose a majority of these colleges, in varying degrees, experiencing movement away from the Christian tradition. In those evidencing a marked movement away from the Christian tradition, a basic pattern seems to prevail. These colleges: (1) tend to be highly non-sectarian in the makeup

¹Ibid., pp. 67-68. The "non-affirming college" gives relatively little formal attention to religion. Neither students nor faculty are attracted to the college because of its church connection. Students are admitted and faculty appointed without regard to religious interest or belief. The catalogue and other publications make brief mention of the church affiliation, but the statement of educational purposes is likely to omit any reference to religion or to speak in more general terms of moral and spiritual values Chapel services are available for those interested. Students may take courses in religion but are not always required to do so For many years official descriptions of the institution have emphasized its non-sectarian character. (As stated on page 67.)

of their student bodies, to the extent that the Methodist influence has become indistinct; (2) tend to treat religious education and worship as optional; (3) tend to minimize or discount the need for faculty members to have a sufficient Christian commitment and a desire to contribute to those college efforts propagating the religious emphasis; (4) tend to now evidence a drastic decline in the number of graduates entering Christian vocations--a decline which today casts these institutions as providing no more, and possibly in some cases, less service in the preparation of young men and women for careers of a religious nature, than that provided by secular colleges; (5) tend less to reflect the Church position on the moral rejection of intoxicants; and (6) tend to operate free of any form of Annual Conference control or operate under conditions in which the Annual Conference position is one of seeming indifference. More often than not, these insituations are under the presidency of an academically trained layman or a non-Methodist minister. Those colleges so evidencing a decided movement away from a philosophy of operation which includes religious enrichment, do not necessarily reflect all of these positions, but rather a combination of several of them.¹

¹Such colleges in operational philosophy are decidedly moving toward the Danforth study--"non-affirming" model although several in their stated purposes are still mirroring a "free Christian" character.

Conclusion Number IV - It is erroneous to surmise that because a majority of these colleges operate within a philosophy evidencing a degree of movement away from the Christian tradition, they individually or collectively represent an attempt to lessen their relationship to the Church. Rather, such ties have been attenuated because the Church and these colleges have mutually failed to control certain factors vital to the existence of a Church-College relationship: (1) Through the historical study of Methodist Higher Education (Chapter II through V), it was found that the Church, its Board of Education and Division of Higher Education, and the affiliated colleges studied, have since the 1830 period and particularly during this current century, pursued an uncontrolled position of non-sectarianism regarding student enrollments. This has developed to the point that the Methodist background influence has been replaced by an influence so diversified that student religious background is all but identical to that found in the secular institution. Those colleges that today are most successful in representing the Christian tradition and maintaining a strong Church tie are those colleges that have taken a position which avoids crystallization through rigid denominationalism on the one hand and amoebic or bland non-sectarianism on the other.

(2) The area Annual Conference, representing a potentially strong factor, has failed in several cases to help assure the presence of an educational philosophy which is not imitative of secular endeavors, but reflective of the

involvement of a faith and a Church. Their failure to meet this obligation, their indifference, and their continuance to be anything but a "rubber stamp" is more indicative of the Church's attenuation of ties with these colleges, rather than the colleges' inciting such a diminution.

Conclusion Number V - Under current conditions and prevailing philosophies, it can be expected that the majority of these colleges in the future will further evidence within their operating philosophies, continued and more pronounced movement away from the Christian tradition. Such movement will have a decided influence on the traditional means or practices (machinery) which have historically given these colleges their uniqueness, by providing that additional dimension which the secular institution, by its nature, is unable to offer.

Here again, this will not represent a deliberate attenuation of Church ties instigated by the colleges. Rather, its evolvement will be the result of mutual indifference, timidity, imitation and the continued emphasis on quantitative measure over dedication--all engaged in by both the colleges and the Church.

APPENDICES

APPENDIX A

March 22, 1965

President Fred McGinnis
Alaska Methodist University
Anchorage, Alaska

Dear President McGinnis:

Working under professors William Roe, Ernest Melby, and Floyd Reeves at Michigan State University, it is my current experience to prepare a doctoral dissertation which centers on a study of institutional purpose in the Methodist-related liberal arts colleges. In connection with the research involved, may I respectfully ask your help on two points.

There are varying degrees of relationships existing between the Church and the seventy-six colleges claiming a tie with Methodism. To account accurately for your institution, would you provide me with some form of information (copy of your college charter, some printed matter, or a statement by yourself) which fully explains the present relationship between your institution and the Methodist Church. Of particular interest is the provision, if any, concerning Church representation on the official college board.

A second point of inquiry relates to the question of how much emphasis today can be and should be placed on a Christian commitment when hiring and retaining an academically qualified faculty member. Would you share with me your personal views, those which guide your staffing decisions, as they touch upon this question? If you have some form of printed material such as a faculty handbook which states the college's position on this question, a copy of this would suffice.

The information you provide on both questions will be treated with due regard to your expressed wishes as to its use. President McGinnis, your cooperation is earnestly sought and will be greatly appreciated. May I thank you for your consideration and, I trust, your help.

Sincerely yours,

Robert W. Brown
Director, Public Relations

Enc: Return Envelope

APPENDIX B

March 19, 1965

Registrar
Albion College
Albion, Michigan

Dear Colleague:

While on an administrative leave, I am currently engaged in a comparative study of a select number of Methodist-related colleges. These colleges (30) were a part of a 1932 survey conducted by Dr. Floyd Reeves entitled The Liberal Arts College. Dr. Reeves, who later became executive secretary of the North Central Accrediting Association, has agreed to advise in this current comparative study and I respectfully ask your assistance.

The 1932 study as it related to the religious affiliation of full-time students shows the following breakdown for your institution for the year 1929-30: Methodist, 55%; other Protestant denominations, 22%; Roman Catholic, 2%; Jewish, 1%; others, 3%; no affiliation reported, 17%.

- A. Question I Using either the 1963-64 or 1964-65 school year and in reference to the same religious categories, what would the percentages be:

Year _____ Methodist _____%; other Protestant denominations _____%; Roman Catholic _____%; Jewish _____%; others _____%; no affiliation reported _____%.

- B. Question II Total number of graduates, June, 1964 (all departments or colleges) _____.
How many of this total were going on to study for the ministry or work in some phase of religious service _____.

Knowing how busy our own Registrar is, I can fully appreciate your taking time to service this request. Be most assured the information provided will be fully used. Thank you.

Sincerely yours,

Enc.: Return Envelope

Robert W. Brown
Director, Public Relations

APPENDIX C

LISTING OF PRESENT-DAY METHODIST FOUR-YEAR COLLEGES

Institution	Location
1. Adrian College	Adrian, Mich.
2. Alaska Methodist University	Anchorage, Alaska
3. Albion College	Albion, Mich.
4. Allegheny College	Meadville, Pa.
5. Athens College	Athens, Ala.
6. Baker University	Baldwin, Kan.
7. Baldwin-Wallace College	Berea, Ohio
8. Bennett College	Greensboro, N.C.
9. Bethune-Cookman College	Daytona Beach, Fla.
10. Birmingham-Southern College	Birmingham, Ala.
11. California Western University	San Diego, Calif.
12. Centenary College of Louisiana	Shreveport, La.
13. Central Methodist College	Fayette, Mo.
14. Claflin College	Orangeburg, S.C.
15. Clark College	Atlanta, Ga.
16. Columbia College	Columbia, S.C.
17. Cornell College	Mount Vernon, Iowa
18. Dakota Wesleyan University	Mitchell, S.D.
19. DePauw University	Greencastle, Ind.
20. Dickinson College	Carlisle, Pa.
21. Dillard University	New Orleans, La.
22. Drew University	Madison, N.J.
23. Emory and Henry College	Emory, Va.
24. Evansville College	Evansville, Ind.
25. Florida Southern College	Lakeland, Fla.
26. Greensboro College	Greensboro, N.C.
27. Hamline University	St. Paul, Minn.
28. Hendrix College	Conway, Ark.
29. High Point College	High Point, N.C.
30. Huntingdon College	Montgomery, Ala.
31. Houston-Tillotson College	Austin, Tex.
32. Illinois Wesleyan University	Bloomington, Ill.
33. Iowa Wesleyan College	Mount Pleasant, Iowa
34. Kansas Wesleyan University	Salina, Kan.
35. Kentucky Wesleyan College	Owensboro, Ky.
36. LaGrange College	LaGrange, Ga.
37. Lambuth College	Jackson, Tenn.
38. Lawrence University	Appleton, Wis.
39. Lycoming College	Williamsport, Pa.
40. MacMurray College	Jacksonville, Ill.
41. McKendree College	Lebanon, Ill.
42. McMurry College	Abilene, Tex.
43. Methodist College	Fayetteville, N.C.

APPENDIX C CON'T.

Institution	Location
44. Millsaps College	Jackson, Miss.
45. Morningside College	Sioux City, Iowa
46. Mount Union College	Alliance, Ohio
47. Nebraska Wesleyan University	Lincoln, Neb.
48. North Carolina Wesleyan College	Rocky Mount, N.C.
49. Ohio Northern University	Ada, Ohio
50. Ohio Wesleyan University	Delaware, Ohio
51. Oklahoma City University	Oklahoma City, Okla.
52. Paine College	Augusta, Ga.
53. Pfeiffer College	Misenheimer, N.C.
54. Philander Smith College	Little Rock, Ark.
55. Randolph-Macon College	Ashland, Va.
56. Randolph-Macon Woman's College	Lynchburg, Va.
57. Rocky Mountain College	Billings, Mont.
58. Rust College	Holly Springs, Miss.
59. Scarritt College	Nashville, Tenn.
60. Simpson College	Indianola, Iowa
61. Southwestern College	Winfield, Kan.
62. Southwestern University	Georgetown, Tex.
63. Tennessee Wesleyan College	Athens, Tenn.
64. Texas Wesleyan College	Fort Worth, Tex.
65. Union College	Barbourville, Ky.
66. University of Chattanooga	Chattanooga, Tenn.
67. University of Puget Sound	Tacoma, Wash.
68. University of the Pacific	Stockton, Calif.
69. Wesleyan College	Macon, Ga.
70. West Virginia Wesleyan College	Buckhannon, W. Va.
71. Western Maryland College	Westminster, Md.
72. Westminster College	Salt Lake City, Utah
73. Wiley College	Marshall, Tex.
74. Willamette University	Salem, Ore.
75. Wofford College	Spartanburg, S.C.

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