THE DEVELOPMENT OF CHURCH-RELATED COLLEGES IN MICHIGAN BETWEEN 1830 AND 1860

by

Robert Dewey
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I. A General Background of the Period 1820 to 1830
During the period from 1820 to 1830, there was, as yet, no State of Michigan. Not until 1837 did the relatively wild area, nearly surrounded by lakes, achieve the official title which it bears today.

As a territory it had been invaded by 1820 by emigrants who had cut its timber and begun to establish communities.

Among the large number of emigrants who came into the territory were numerous groups affiliated with the various Protestant denominations and others, affiliated with the Roman Catholic Church. The importance of religious affiliation was somewhat more vital to the average layman of the year 1820 than it is today. Around the institution of the church definite and far-reaching loyalties existed. Generally speaking, the churches of those early communities were their very centers of life and action.

The earliest group to enter the territory was probably Catholic, arriving approximately in 1675. That date marks the beginning of a long period of activity by Jesuit missionaries. By 1820 numerous French, Irish and German Catholics had come into the territory. In March, 1833, the Diocese of Michigan and the Northwest was organized and, by 1840, included 30 Catholic Churches and a Catholic population of 25,000 persons.

The first Protestant missionaries came in 1780. A group of Moravians, a sect which grew out of the martyrdom of John Huss in Czechoslovakia, emigrated to the territory in that year and began their work among the Indians.

The first Protestant organization in Michigan, called the Protestant Society of Detroit, was organized in the year 1818, by Rev. John Montieth. Montieth was originally an easterner and was a Presbyterian, but the society he formed was probably a community church.

All the available source material indicates that the emigrants to the Michigan territory in the early 19th century were from the east. "The attitude of Michigan people in the pioneer period was largely set in the New England mold. The majority of pioneers who pushed their settlements from the Détroit river across the lower peninsula to Lake Michigan had come either directly or after an intermediate stage from some of the New England states or the state of New York. So far as practical they reproduced on the frontier the forms of religious worship to which they had been accustomed in the east."

Many Presbyterian Churches were formed during the 1820s, including those at Monroe, Ann Arbor and Pontiac. The Michigan Synod was constituted in 1834 and by 1840 it contained 96 churches.

These early Presbyterian Churches included many Congregationalists. These two denominations, though not...
in agreement on church administration, united in their policy and action in establishing churches in pioneer areas. "For the struggling churches it was believed that the best results would be obtained by the Presbyterian form." In the pioneer areas, as time progressed, groups frequently split so that Congregational and Presbyterian Churches emerged in communities where only Presbyterian Churches had existed previously.

Methodist missionaries early directed their attention toward the Michigan territory. Instances of visits by Methodist itinerant missionaries occurred in 1804, 1809, and 1810. The first Methodist Episcopal Church was established in 1818 in the River Rouge Settlement. The Michigan Conference was organized in 1836 and contained at that time, 72 ministers and 3,674 members. The Methodist Protestants did not establish themselves until 1842, while the Free Methodists came at an even later date.

Baptist missionary activities began in the early 1820s. The Michigan Association, a unit of four churches established between 1822 and 1826, is probably the first instance of Baptist denominational organization. By 1836 there were three such Baptist associations which comprised 54 churches and an approximate membership of 2,000.

It is not surprising that, coming from the eastern seaboard for the most part, these groups of Christians early became interested in the establishment of educational institutions. In the east denominational colleges like Brown, Harvard, Princeton, Yale and Rutgers, were

1. Ibid, p. 511
2. Ibid, p. 515
3. Ibid, p. 516
already well established. Nor is it surprising that there was a desire on the part of denominational groups to establish schools which would be exclusively Christian in character. "The Michigan pioneer was convinced that the ingredients of the good life were religion and culture - with religion predominating." \(^1\) Education must reflect this conviction, these early pioneers no doubt reasoned.

So, out of such convictions, and out of an era when "... there was relative poverty of material means, and when there was less confusion as to the immediate and ultimate aims of life ...", the impetus was found for the establishment of several Church-related colleges in what was to become the State of Michigan.

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1. Ibid, p. 437
2. Ibid, p. 437
II. The Movement to Establish Church-related Colleges

Begun in the 1830s

A. Michigan and Huron Institute
B. Spring Arbor Seminary
C. Grand River Theological Seminary
D. St Philips College
E. Marshall College
A. Michigan and Huron Institute

From the source material available it appears that the Baptists at Kalamazoo made the first real effort among denominational groups to establish an institution of higher learning. As early as 1829, according to one source, the Baptists in that city had started the nucleus of what was eventually to become 1 Kalamazoo College.

The two pioneer Christian educators whose names are most closely affiliated with the establishment of a Church college at Kalamazoo were Thomas W. Merrill and Caleb Eldred. The former, a Baptist minister from New England became associated with Judge Caleb Eldred of Climax, Michigan, in 1831. These two men together devised ways and means for the organization of a Baptist institution. Their immediate problems were securing the financial and moral support of the Baptist denomination; the purchase of land; and obtaining a charter. 2

By the latter part of 1831 the founders of the Michigan and Huron Institute, as the college was called at its inception, had obtained a restricted charter from the territorial legislature. Its provisions were not in keeping with what the founders wanted; we shall say more about this in a later section. An amendment to the original act of incorporation, passed in 1837, changed the

1. Ibid, p. 438
name of the institution to the Kalamazoo Literary Institute; provided that the trustees could erect buildings with money collected; that religious affiliation would not enter into the admission of students, and that students could only be expelled "... whose habits are idle or vicious or whose moral character is bad."

B. Spring Arbor Seminary

The movement to establish a school for higher education in the Methodist Episcopal denomination began in 1833. By 1835 a charter was secured for the incorporation of the Spring Arbor Seminary. Once more that charter was a restricted one which did not satisfy those who supported the school.

Land and money were promised the school officials by citizens of Spring Arbor but they were returned to the donors when the Methodist Episcopal Conference accepted an invitation to locate the school at Albion, since much more material support had been offered by that city. Sixty acres of land were donated by an Albion citizen and money was secured for a building.

In 1838 an amendment to the act incorporating the trustees of Spring Arbor Seminary was passed which provided for 13 trustees in place of 22; officially changed the location of the institution to Albion and the name to the Wesleyan Seminary at Albion.

1. Laws of Michigan, 1837-38, Detroit, 1837, p.15
3. Ibid, p. 439
The first published catalogue of the school listed the students in what was to develop into Albion College, as "...Gentlemen, Indians and Ladies."

C. Grand River Theological Seminary

In this same period, 1830 to 1837, John Shipherd, a Congregationalist and a Christian education pioneer, who had figured prominently in the establishment of Oberlin College, determining to carry the plan of Oberlin into other areas of the middlewest, was the chief figure in the attempt to establish the Grand River Theological Seminary, near Lansing, Michigan.

An act to incorporate the trustees of the Grand River Theological Seminary was passed by the legislature in 1837. This institution failed for reasons which will be discussed in a later section but we shall also find that this was not the end of John Shipherd's pioneer educational activities.

D. St. Philip's College

Although the educational scene in this period was dominated by the activity of Protestant denominations they did not constitute the only groups interested in higher education.

In 1837 an act of incorporation was obtained from the legislature for the establishment of St. Philip's College, in Wayne county. This act provided that the college would be under the control of the Catholic Bishop of Detroit.

2. Olivet - One Hundred Years, 1944, p. 39
4. Ibid, p. 118
Nor can Catholic activity be overlooked in connection with the very earliest establishment of academies and secondary schools from 1801 to 1820. The Rev. Gabriel Richard of Detroit, as early as 1798, had begun the movement to establish private schools in the territory.

E. Marshall College

Another movement to establish an institution of higher learning during the period 1830 to 1840, was carried on by the Presbyterian denomination. Two ministers especially, Rev. Cleaveland and Rev. Ellis, worked tirelessly to develop interest and procure funds for the project. Finally, at a meeting of the Presbyterian Synod in October 1837, the college committee announced that a preparatory school was in operation in Marshall Michigan, under Rev. Cleaveland's supervision.

Marshall College, born in the minds of Presbyterian abolitionists, who had intended to call the school Michigan College, and who hoped that it would provide "... a thoroughly literary and evangelical education ...", was granted a charter on April 16, 1839, after a great deal of conflict which will be discussed in a later section. The college was located in Marshall because of a pledge of public lands and opened November 30, 1837, under Nathaniel Balch, its principal.

1. Pioneer Collections, Vol. VIII, 1886, p. 42
4. Ibid, p. 441
The institutions referred to in this section do not include all that were begun by Christian education pioneers. They do comprise those however which were most definitely devoted to higher education. Numerous small academies, more concerned with secondary education, many of which disappeared as the state high school system developed, have been omitted from this discussion.

The years between 1830 and 1840 saw the beginnings of five Church-related colleges in Michigan. Others were to come and many changes in name, character and status were to occur among these five. Michigan pioneers, affiliated with various Protestant denominations, and with the Roman Catholic Church, had laid the groundwork for higher education. These embryonic institutions were to face some difficult obstacles before they arrived at stability and maturity or passed out of existence.
III. The Obstacles Facing Christian Education Pioneers

A. The Policy of the State Legislature with Regard to Church-related Colleges

B. The University of Michigamia

C. The Panic of 1837
In the preceding section reference was made to five Church-related colleges established during the 1830s in the territory of Michigan. It must be remembered that Michigan was not admitted to statehood until 1837. The early acts of incorporation, referred to in the preceding section, were granted to four of the five schools by the territorial legislature.

Beginning in 1837, the new State of Michigan Legislature developed its own policy with regard to the status of Church-related colleges. This policy was to conflict with the hopes and philosophy held by the founders of the early Church-related colleges, who had the idea "... that educational training should be permeated by particular ideals."

A. The Policy of the State Legislature with Regard to Church-related Colleges

Two separate issues were involved in this conflict: the right of a denomination to exclusive control of a school established by it; and the privilege of conferring degrees by the trustees of an incorporated Church-related school. A dispute was carried on between the state legislature and those who supported Church-related colleges on these two issues for many years.

In the case of exclusive control by a sect of an institution established by it the legislature made only two exceptions, St. Philip's College at Detroit, and Marshall College. Neither of these institutions were

1. Ibid, p. 438
2. Ibid, p. 439
slated for long life. The reasons for their failure will be discussed in a later portion of this section.

In the case of the privilege of granting degrees the report by the legislative committee on a petition from the Kalamazoo Baptists, requesting such a privilege, may serve to indicate the attitude of the legislature; "... the usefulness and reputation of a seminary of learning depend on the excellence of the system of instruction adopted and not on any power of the managers thereof to grant empty degrees and diplomas."

On this point however, a great deal of pressure was exerted upon the legislature, the final culmination of which we shall discuss in a later section but whose immediate effect secured degree-granting powers for St. Mark's College, an Episcopal institution at Grand Rapids which had a very short existence, and upon Michigan Central College, which, before its removal to Hillsdale in 1853, awarded numerous degrees.

The policy of the State Legislature with regard to Church-related colleges, indicated in the above discussion, was not without purpose. As early as 1817 plans for a University of Michigan had been discussed by the territorial legislature. It was not the intention of the state legislature, through its power over education within the state, to contribute to the success of embryonic denominational colleges at the possible expense of the state university which it conceived. It is quite possible

1. Ibid, p. 439
2. Ibid
3. Ibid, p. 437
that the policy of the state legislature was just the opposite; to limit the activities and privileges of the denominational colleges as a contribution to the eventual health of the state university.

B. The University of Michigania

In this conflict, between those who supported the system of state-controlled education highlighted by the plan for a state university, and those who labored for the development of the Church-related colleges, John Pierce, of Marshall played an interesting part. Originally Pierce had been a donor to the fund for the establishment of Michigan College, at Marshall, and had figured rather prominently in the proceedings which gave Marshall College its beginning. Soon after the incorporation of Marshall College in 1837, Pierce became the first State Superintendent of Education. He withdrew his support from the college and became an active participant in making plans for the state university.

When Marshall College applied for a charter, Pierce, as Superintendent of Public Instruction went on record as opposing the granting of a degree-conferring charter. The expressed support of interested persons over the state, who circulated petitions and forwarded them to the legislature, exerted sufficient pressure on that body to gain a degree-conferring charter for Marshall College. Superintendent Pierce had lost his immediate point, but the situation had made him aware of 1. Op. Cit., Michigan Historical Collections, Vol. XXX, p. 546
a need in connection with the establishment of the state university. If it was to succeed it would have to have the support of the various denominational groups over the state. To discount the idea that the state university might not give the religious instruction which the churches desired, he published the following remarks: "It is not to be expected that the study of theology can ever be made a separate department of the University ... But, so far as the great principles of the science of theology are concerned, they necessarily come within the compass of that general knowledge with which every young man ought to come in contact."

To give further credence to the idea that the University would be Christian in character, in a more specific and satisfactory way, Pierce announced that four of the leading professors in the University were to be clergymen of different denominations.

By removing this major objection to the state university among those denominational groups which would naturally be anxious about the extent to which religion would figure in the nature of that institution, Pierce also reduced the amount of competition which the Church-related colleges might offer the state university. "If any body of Christians sought to procure a college charter on the ground that the state had no religion and could not teach it, he was confronted with the fact that the state university was giving it as thoroughly as the best denominational

1. Ibid
2. Ibid, p. 547
The religious character ascribed to the state university through various means such as those mentioned, won support for it among all the denominational groups. Thus did Pierce make it nearly impossible for the Church-related college to secure degree-conferring charters.

The following statement neatly summarizes that dilemma in which Church-related colleges found themselves midway through the nineteenth century: "By 1850 the system of popular education was getting underway and sufficient revenues were being derived from taxation to give in many localities the equivalent of a public free school. Between the public school on the one hand and the university on the other, the private academies were being starved out."

C. The Panic of 1837

Some embryonic institutions were faced with financial and equipment difficulties which contributed to their total elimination from the educational scene. Colleges just getting underway were caught in the nationwide panic of 1837.

Marshall College was such a one. Its principal refers to it as an "abortive enterprise" after pouring his own money into the work of attempting to save her. Marshall's failure was not alone due to financial difficulties but they were a contributing factor.

The founders of Grand River Theological Seminary found it impossible to obtain the financial support.

1. Ibid
2. Ibid
3. Ibid, p. 545
which it required because of the strain of this period of financial collapse.

St Philip's College ended its existence when the college building burned in 1846. As a relatively new institution it had not had time to build up the financial reserve necessary to sustain such a loss.

Faced by the various obstacles discussed above, the newly-established Church-related colleges found themselves hard-pressed to expand and develop. As we have seen three of them were not able to survive. But those who had labored arduously to establish denominational colleges were not to meet with total failure by any means. Institutions which survived these early years with all the obstacles those years contained, were to see a gradual development and eventual success.

1. Ibid
IV. The Achievements of the Founders of Church-related Colleges Between 1830 and 1860

A. The General College Law of 1855

B. Specific Institutions Established

1. Kalamazoo College
2. Albion College
3. Hillsdale College
4. Olivet College
5. Adrian College
6. Hope College
A. The General College Law of 1855

One of the achievements of those who supported Church-related colleges in Michigan, which contributed greatly to the growth and development of those colleges, is to be found in the passage of the General College Law of 1855.

By 1855 five educational institutions sought full college status but the state legislature was not granting charters which provided for the conferring of degrees. This situation was altered during that year, due to the newly-formed Republican Party victory at the polls.

The reason why we can connect the supporters of Church-related colleges with this law is because of the part they played in electing the Republican majorities which finally secured the passage of the law.

Friends of denominational colleges played a prominent role in the new party. Nearly all the Protestant ministers of the state joined its ranks because of its anti-slavery platform. Denominational schools had taken an anti-slavery stand in numerous instances which gave them a link with the new party. The success of this new party was manifested in the elections of 1855 which resulted in the emergence of a Republican Governor and Republican majorities in both branches of the legislature.

2. Ibid
tional colleges and the Republican leaders may have been partially responsible for the passage of the General College Law of 1855. This law provided that colleges chartered under it might confer degrees but only if those degrees represented work as thorough as that required by the university.

The passage of this law is significant since with its inception, one of the greatest obstacles to the development of Church-related colleges was eliminated.

B. Specific Institutions Established

To understand the achievements of the founders of Church-related colleges it is necessary to trace the development of some of those specific institutions referred to in section II and to investigate some additional ones, established in a decade later than the 1820s, to see how they developed by 1860.

1. Kalamazoo College

The Kalamazoo Literary Institute, which opened in March 1837, had quite a struggle in its earlier years. Before it had successfully begun operations a branch of the university was established at Kalamazoo, which threatened the life of the Institute. A merger between the two schools was effected in 1840, and from that date until 1850 the school was called the "Kalamazoo Branch of the University of Michigan" and state money supported its operations.

1. Ibid
In 1850 a separation occurred and the Kalamazoo Literary Institute resumed its former title, retaining that name until a charter was obtained under the General College Law of 1855 which changed the official name of the institution to Kalamazoo College.

Under the able leadership of Dr. J. A. B. Stone, who became its principal in 1843 and remained in that position until 1863, and his wife, Lucinda Hinsdale Stone, the college grew in numbers and academic status.

During this period, 1843 to 1864, many developments occurred; a Theological Seminary was begun under Dr. Stone's direction in 1848; two buildings the "upper hall" and Kalamazoo hall" or, as it was later called, the "lower" hall were built on the grounds of the present campus; and the Female College was expanded through the efforts of Mrs. Stone.

From the time of the passage of the General College Law in 1855 to the opening of the Civil War the College, with its new power to confer degrees, developed rapidly, ranking above the state University in attendance in the late 1850s. Three separate institutions made up the Kalamazoo College of those days: the College for men, the Female College and the Theological Seminary. The first two were under the incorporated trustees of Kalamazoo College while the third was a project under the direction of the Michigan State Baptist Convention. The three, for all general purposes, were operated as a single unit.

1. Ibid
2. Ibid, p. 43
3. Ibid, p. 55
4. Ibid, p. 59
Rather sizeable plans were under consideration for the expansion of the College in the latter part of the 1850s but these were abandoned due partly to the financial disaster of 1857, the Civil War and the resignations of Dr. Stone and his wife in 1863.

Although it was to pass through difficult times during the latter half of the nineteenth century, Kalamazoo College, conceived by members of the Baptist denomination in the early 1830s, had established itself as a real college by 1860.

2. Albion College

We remember that the Wesleyan Seminary at Albion came into existence in 1838 and began to struggle to establish itself. The first classes were held in the Methodist Church at Albion until the first college building was ready for use in 1844. Prior to 1860 three buildings were erected; Center building, 1843; North Hall, 1853; and the present chapel in 1859.

A legislative act passed in 1845 gives us a hint as to the position of the Methodist Episcopal Church in the affairs of the Wesleyan Seminary at Albion. This act reads, confusingly enough, "An Act to Amend an Act Amendatory to the Several Acts Incorporating the Trustees of the Wesleyan Seminary at Albion." The act provides that the Michigan Annual Conference of the Methodist Episcopal Church will fill any vacancies that occur within the Board of Trustees, that it will also appoint the principal.

1. Ibid, p. 65
3. Ibid
of the Seminary but that all other matters of government will remain in the hands of the Board of Trustees.

A legislative act of 1850 provides for the establishment of the Albion Female Collegiate Institute to exist in conjunction with the Wesleyan Seminary at Albion.

The surface history of Albion College can be best summed up by a simple listing of the different names it possessed during the first twenty-five years of its existence. These were as follows: the Wesleyan Seminary at Albion, for men, incorporated in 1837; the Albion Female Collegiate Institute, for women, chartered on 1850; the Wesleyan Seminary and Female College at Albion, consolidated by an act of the legislature in Feb., 1857; and finally Albion College, the name finally given to the institution by an act of the legislature passed in February, 1861. This last legislative act made Albion a co-educational institution and gave it full collegiate powers.

Thus did the institution develop which still exists today as Albion College. The Methodists who first conceived it might possibly observe that some changes have been made since their day but its continued existence is fairly certain, which makes their initial efforts, in retrospect, seem quite successful.

5. Hillsdale College

A college which has not been discussed previously

1. Ibid
4. Ibid
but which came into being shortly after the 1830s, was Michigan Central College at Spring Arbor, a forerunner of the present Hillsdale College. This College grew out of the Free Will Baptist sect which arose from the disfellowship of the Rev. Benjamin Randall, a Durham New Hampshire minister, in 1778. The new sect opposed an educated clergy for some time until, in 1840, a denominational educational society was organized at Acton, Maine.

Led by Elders Elijah Cook, Harry Limbocker and Samuel Whitcomb, the small but fervent group of Free Will Baptists in Michigan came to see the need for an educated ministry. With the help of two outstanding laymen, Daniel Demakin and Eli T. Chose, these zealous ministers succeeded in obtaining a resolution from the Free Will Baptist Conference which paved the way for the establishment of a Church-related college.

Spring Arbor was chosen as a site for the proposed institution because the Spring Arbor Seminary, which became the Wesleyan Seminary at Albion, had prepared the way for the establishment of an educational institution there and also because that town pledged its hearty support.

In 1845 an act to incorporate Michigan Central College at Spring Arbor was passed by the Legislature providing that "... the property, real or personal, of said corporation shall not, at any time, exceed $30,000 on a just valuation."

2. Ibid
3. Ibid
4. Ibid, p. 142
The act provided for 9 trustees with power to appoint and remove professors, make rules and regulations for the admission and dismissal of students and contained a section which read as follows, "No person shall be excluded from any privilege, immunity or situation in said college on account of his religious opinions, provided, that he demean himself in a sober, peaceable and orderly manner and conform to the rules and regulations thereof."

D. M. Graham was appointed President of the College. In an anti-slavery sermon, preached shortly before the College was to open, Graham set off a mighty conflict among the supporters of the College. The differences aroused were not fatal to the College however, and it was decided to open the school in December, 1844.

An interesting description of the College, prior to its opening on December 4, 1844, remarks, "What a College! It had no money, no endowment, no charter, no legal organization, no buildings, no library, no apparatus, no students."

Open it did however, with many difficulties to overcome during the first term of which the following cited is an example. "The wood and the money were exhausted at the same time, when Henry R. Cook, one of the students, volunteered to chop the lumber, Mr. Taylor, a neighboring farmer, volunteered to haul the wood to the school building, and other

1. Ibid
3. Ibid
students volunteered to prepare it for the stove and thus the fuel question was settled. ¹

At this early period in the College's history we find that "... the President was also the faculty."² And furthermore we find "... the general tuition rate at the beginning was $12.00 a year."³

Two two-story buildings were begun in 1845 and were completed in the fall of that same year. A library of several volumes was built up, to which Edward Everett, President of Harvard College at the time, contributed heavily. To this first college chartered in the Free Will Baptist denomination, the Free Will Baptist convention of 1847 contributed $500.00 for apparatus.⁴

A legislative act passed in 1850 gave the College power to confer degrees and grant diplomas, providing the courses offered were as comprehensive as those offered at the University of Michigan. This act had been anticipated however and students had all along been pursuing the regular college course.⁵

In 1848 the Rev. Edmund B. Fairfield was made President of the college and remained in that position until the end of the college's existence in 1853. There was besides the President, who was the principal instructor, a tutor in languages and a principal of the female department. Advanced students were employed to teach some lower branches as attendance.

¹. Ibid
³. Ibid
⁵. Ibid,
increased.

By 1853 the college needed to expand. An effort was made to raise an endowment fund but the town of Spring Arbor made no response. This prompted a search for a new area.

The "stormy session" is the name given to the meeting of the Board of Trustees in January, 1853, which produced this resolution: "Resolved, that we will consider the expediency of moving Michigan Central College to some point more suitable for its location as soon as conveniences can be procured." The vote was 10 to 2 in favor of the resolution.

Coldwater, Jackson and Adrian were considered as possible new sites but a committee member's visit to Hillsdale, on his way back to Spring Arbor, settled the issue for that one person at least. Professor Ransom Dunn received an excellent offer from the citizens of Hillsdale on this visit and urged its consideration upon the Board.

Coldwater and Hillsdale developed as the two most popular choices and a committee appointed by the Board was instructed to pay a visit to each of these communities.

The meeting of the college committee with the citizens of Coldwater, in which that community offered to raise $10,000 as a building fund, was attended by

1. Ibid, p. 147
2. Ibid
3. Ibid, p. 148
4. Ibid
5. Ibid, p. 150
6. Ibid
some intrigue. Present at the meeting was a spy from Hillsdale who cleverly discovered the offers made by the Coldwater citizens and reported these to the Hillsdale group.

When the college committee met with the citizens of Hillsdale they were offered any amount of money which they might desire. The college officials asked for a building fund of $15,000. The Hillsdale group pledged that amount.

Not long after this meeting the Board ratified the choice of Hillsdale as an appropriate location for the college. That city finally offered the college officials 25 acres of land and pledged $21,000 to the building fund.

General plans for a removal from Spring Arbor and work on buildings in the village of Hillsdale was begun enthusiastically but when the doors of Michigan Central College closed in the spring of 1853, the citizens of Spring Arbor contested the right of the corporation to move and the college trustees found their efforts thwarted by legal complications. Their plan had been to pay off the indebtedness of Michigan Central College by selling its properties but a bill filed on behalf of the stockholders of the corporation, most of whom were citizens of Spring Arbor, restrained the trustees from selling or removing the property at Spring Arbor, and prevented them from collecting money and thereby from developing the college at Hillsdale.

1. Ibid
2. Ibid
3. Ibid, p. 151
4. Ibid, p. 152
The trustees of Michigan Central College at Spring Arbor were involved in a legal dilemma which made it impossible for them to establish the proposed college at Hillsdale until the passage of the college law in 1855. Under this law Hillsdale College was chartered and opened for its first term on November 7, 1855.

The part which those who desired the establishment of Hillsdale College played in securing the passage of the General College Law of 1855 was significant and might be properly added to the discussion of that law in part A of this section.

In this discussion we have seen how Michigan Central at Spring Arbor finally faded out of the picture and how Hillsdale College rose in its stead. Hillsdale College, which had an interesting if trying beginning, has lived to the present date, which seems to be an indication that its founders did a successful piece of work initially.

4. Olivet College

We turn back now to the activities of John Shipherd, the Christian education pioneer who attempted the establishment of the Grand River Theological Seminary in the 1830s, which failed for reasons which have been previously discussed.

"It is remarkable coincidence that the death of Marshall College should have marked the birth of Olivet College."

1. Ibid, p. 154
Marshall College had all odds in favor of it; strong denomination; years of financial wealth; a charter and buildings; support from leading New England Congregationalists. But, for reasons already mentioned, it failed and was crushed under the weight of financial collapse and lack of support, "... and at that very moment of failure a man without any endorsement on charter started a college in the woods remote from railroads, and all the great lines of travel and achieved a great success."

John Shipherd, on one of his many trips into Michigan, found himself in 1843 on business in Olivet. On the hill where the school now stands he is reported to have said, "The hand of the Lord is in this. Is not this hilltop the chosen mount of consecration - the very spot whereon He would have me rear the holy altar of learning and religion? Surely God hath directed my stumbling steps!"

On February 13, 1844, an advanced party left Oberlin, Ohio, for Olivet, under Shipherd's direction, passing through Marshall in the course of its journey. About this motley crew, as it passed through the town of Marshall, we are told "... the Marshall people laughed at the old man who had gone off to the woods to start a college."

The colony immediately began its work but John Shipherd broke under the strain. He died on September 16, 1844.

1. Ibid, p. 548
2. Op. Cit., Olivet - One Hundred Years, p. 41
Mr. Reuben Hatch came from Oberlin to be Olivet's President and replaced John Shipherd as the colony's zealous leader, and in 1844, though not legally incorporated, the college sent out its first bulletin announcing the opening of the first term.

The school formally opened in December, 1845, with President Hatch acting as a teacher and with two other teachers and nine students. The catalogue of 1846 listed 22 students, indicated fees at one dollar and stated that fuel could be had for the getting.

A bid was made for a charter in 1845. Olivet's petition was found objectionable however, because of state policy with regard to Church-related colleges and because the new institution opposed slavery, permitted manual labor and favored co-education.

Olivet Institute, as the early school was called, came to an end and Olivet College began with a charter under the General College Law of 1855, finally obtained in 1858. Overcoming many obstacles the College has been able to continue and grow to this day, a tribute to its founders.

5. Adrian College

The origin of the present Adrian College is somewhat vague. Available source material points to the conclusion that Marshall College, whose short life has been discussed previously, and Leoni Theological Institute, were the forerunners of Adrian College. The collapse of Marshall College was followed by the estab-

1. Ibid, p. 47
2. Ibid
3. Ibid
4. Ibid
lishment of Leoni Theological Institute which was incorporated in 1845, changing its name to Michigan Union College shortly after its incorporation. Both the Wesleyan and Protestant Methodists had an interest in this institution.

The uniting force which brought Adrian College to realization was the person of Asa Mahan, a liberal educator and president of Oberlin College from 1835 to 1850. In 1857 Asa Mahan accepted a call to a pastorate at Adrian. The leadership of a movement to establish a college in that city fell to him.

The exact connection between Adrian College and its forerunners - Marshall College and Michigan Union College - is somewhat obscure in the available source material, but we do know that Asa Mahan's work resulted in the passage of a legislative act on March 23, 1859, giving a charter to Adrian College.

The dominant Church group in the new College was the Wesleyan section but Asa Mahan's appointment as general agent for the Methodist Protestant Churches and his influence in general, resulted in a union between the two denominational groups in 1865, at which time the membership of the college Board of Trustees was divided equally between the Wesleyan and Methodist Protestants.

After the Methodist Protestants had succeeded in paying off the College's indebtedness in 1867 and had provided the endowment, the election of the college

2. Ibid
3. Ibid
4. Ibid
trustees was vested in the General Conference of the Methodist Protestant Church.

Asa Mahan served as president of the college from the beginning in 1859 until his appointment as general agent for the Methodist Protestant Churches in 1864. South Hall, the oldest building on the present campus, was erected in 1859.

Adrian College has successfully withstood those obstacles which are peculiar to Church-related colleges. It exists today, a credit to its founders.

6. Hope College

The movement for an institution of higher education in the Dutch Reformed Church in Michigan, began among the Dutch pioneers who headed the migration to Holland, in western Michigan, in 1847.

"In 1848 the General Synod of the Dutch Reformed Church approved a recommendation for an institution that would provide classical and theological instruction, primarily to prepare young men for the ministry among the Dutch settlements in the west."

The nucleus of the present college was a district school at Holland where in 1851 a Latin class was formed.

In 1853 the district school was made into the public school system of Holland but the academy, with which the original district school had begun, became a college. Its first freshman class was organized in

1. Ibid, p. 447
2. Ibid
3. Ibid, p. 448
4. Ibid
5. Ibid
in 1862 and in 1866 Holland Academy terminated and Hope College was incorporated.

The college is said to have derived its name and the insignia from its seal from a sentence written by Dr. Van Raalte, a prominent figure in the Academies establishment, in 1851, "This is my anchor of hope for this people in the future."

Not all denominational colleges in Michigan have been discussed in this section. However, the majority of those which were begun prior to 1860 and which have lived to the present date, have been included in the discussion. Some denominational colleges existing in the state at the present time, had a birth date later than 1860. Alma College for example, was not founded until 1866 by the Presbyterian denomination.

The purpose in the inclusion of the colleges which have been discussed in this section is that they represent the earliest efforts among Christian education pioneers in Michigan and their present strength, as institutions of higher education, reflects somewhat upon those who founded them.

1. Ibid
2. Ibid
V. A Glance into the Nature of Church-related Colleges in Michigan During the Decade 1850 to 1860

A. School Reports for the Year 1853
B. School Reports for the Years 1855, 56 and 57.
C. School Reports for the Year 1859
So far we have given more attention to the establishment of Michigan's various Church-related colleges and the problems attendant in the process, than we have to the character of those institutions. The purpose of this section is to provide us with a glimpse into the nature of Church-related colleges in Michigan during the decade 1850 to 1860.

Probably the best means available for achieving such a glance is the annual report of the superintendent of public instruction for the state of Michigan. An act was passed by the Legislature in 1838 which required certain returns to be made from the incorporated academies and other literary institutions, among which was a yearly report with pertinent facts to go to the superintendent of public instruction.

Material appropriate to the subject of this discussion has been selected from these reports for the years 1853, 1855, 56, 57 and 1859. The material selected throws some interesting light on the nature of Church-related colleges at this relatively early period in their development.

A. School Reports for the Year 1853

The report for the year 1853 from the Kalamazoo Literary Institute says that that school "... for some time suspended operations on account of the location of a branch of the University in this place."

but last year instruction was resumed."

In this year the Kalamazoo Literary Institute comprised 70 students and 4 faculty members. The salary of teachers in the college and the incidental expenses of instruction amounted to $1,700.00 and the income from tuition was $900.00. The College had one building, 104 by 46 feet, about which the report states "... our building is large and not entirely furnished."

The report also stated that "... a vote has been passed by the trustees to petition the legislature for an enlargement of corporate powers, so as to enable them to confer degrees."

The report says that "... the department of the students, throughout the Institute, indicates on the part of those in authority, the maintenance of a wholesome degree of discipline, and of those under authority, a commendable degree of obedience and self-respect."

About the physical property of the college the report states, "The buildings of the Institute appear to be so constructed as to secure sufficient ventilation in those rooms where a large number of students are likely to be congregated, and the appearance of the students indicates a degree of health among them for which all parents and friends will be deeply grateful."

The report of the Wesleyan Seminary and Female

Collegiate Institute at Albion states that 424 students.

1. Annual Reports. Superintendent of Public Instruction, 1853. George W. Peck, Lansing, 1853, p. 183
2. Ibid, p. 183
3. Ibid
4. Ibid, p. 184
5. Ibid, p. 184-185
were in attendance during the year 1853.

The two statements following are interesting as revealing the nature of the college in those days: "The government of the institution is designed to be mild, but strict and uniform. Under this régime, the year has passed away without a single expulsion and almost no reproof."; "Ten hours and a half a day are devoted to study and recitation, though many of the students devote from 12 to 15."

The following rules are taken from the by laws of the institution in 1853:

1. To rise in the morning at the ringing of the bell, sweep and adjust their rooms, and assemble in the chapel for prayers, morning and evening, at the tolling of the appropriate bells.

2. During the hours of study, to dispense with all conversation.

6. As a precaution against fire, to supply their rooms each with a pail of water before retiring for rest.

8. Not to throw ashes, dirt, water, nor any filthy materials from the windows of the Seminary.

9. To retire at 10 P.M. To add no fuel to their respective fires after half past nine in the evening, and in no case to carry fire from room to room, except in a fire scoop, or by the means of a lamp or candle.

2. Ibid, p. 175
16. Strictly to observe the Christian sabbath, to make no noise or disturbance on that day, nor to go abroad to the fields or village, nor to collect at each other's rooms without permission. Also, to attend church in the morning or afternoon, at such places as they may choose, or as their parents or guardians may direct."

The report of the trustees of Olivet Institute submitted November 2, 1852, lists 200 pupils and 5 instructors. The report states that the chapel which had just been built "... has involved the Board in liabilities to the extent of $800.00. No serious embarrassment to their operations, however, is apprehended from these liabilities ..."  

The value of the physical property of the college was estimated at $7,000.00. The report from this growing institution stated in conclusion that "...no pains will be spared to render it one of the best institutions in our state. Its prospects were never more flattering."

B. School Reports for the Years 1855, 56 and 57.

Twenty four years after corporate powers had been granted to the Kalamazoo Literary Institute by the territorial legislature, President Stone had this to say to the college trustees, which appeared in the school report of 1855, 56 and 57: "After passing through

1. Ibid, p. 175, 176 and 177
2. Ibid, p. 181
3. Ibid, p. 182
the various changes incident to a state, prospecting, experimentering, vacillating, advancing, halting, and again pushing on our way with new zeal and increased ardor, we now find ourselves on firm ground, and with the goal of your early ambition in view — a college where all, without regard to sex or rank, can be fully and liberally educated for the great responsibilities of life — of such a life as is worthy of the age and the country in which we live."

As for future plans, this significant sentence is revealing, "We look to your wisdom, under the divine blessing, and to the liberality of an enlightened and interested public, for the enlargement of our plans, and the achievement of greater success in a more extensive work of developing, disciplining and instructing the undying minds and hearts of Michigan youth."

The Kalamazoo Literary Institute of that date (1855) employed 14 teachers and the enrollment stood at 402 with the majority of this number attending the preparatory schools which were operated in connection with the Institute.

At this time the Institute included buildings valued at $9,000.00, additional real estate valued at $6,000.00, a permanent fund of about $20,000.00, and the value of its library and apparatus was appraised

1. Report of the Superintendent of Public Instruction of the State of Michigan, 1855, 56 and 57
2. Ibid
3. Ibid, p. 391
at $2,500.00 but President Stone outlined many additional physical needs of the college in his report.

The enrollment of the Wesleyan Seminary and Female Collegiate Institute at Albion at the time of this report submitted in 1856 was approximately 884. The college course included the following eight departments of study: Mental and Moral Science; Natural Science; Mathematics; Modern Languages; Belles Letters; English Literature; Fine Arts; Ancient Languages.

About the college's general welfare the report is optimistic, "The buildings and grounds of the institution are amply sufficient for the accommodation and pleasure of the students. The location is healthy and pleasant and every facility afforded for the thorough advancement in the prescribed course of study."

Six professors and two assistants comprised the staff of Michigan Union College at Leoni, according to its report of 1856. These persons were in charge of the instruction of approximately 300 students, about half of whom were ladies. The tuition per term was five dollars for those in the college department.

Olivet Institute reported that its attendance of 143 for the year 1856 was less than previously and that the "...difference is known to have resulted in

1. Ibid, p. 389
2. Ibid, p. 409
3. Ibid, p. 413
4. Ibid, p. 416
great measure from the reverses in the money market, which pressed heavily on the farming population from which our pupils are mostly derived."

Two buildings had been erected while a third, for the use of the ladies, was under construction at the time of the report's submission.

The Institute's four instructors taught courses in Physiology and Chemistry; in Greek, Latin, French and the higher branches of Mathematics; and in Bookkeeping, Penmanship and Instrumental Music.

At the time of the report submitted by Hillsdale College it had been in operation two years, having handled and enrollment of 495 during its first year, with an enrollment of 580 in its second.

The college building was a real edifice for its time, 262 feet in length and 40 to 60 in width and "...four stories high above the basement."

The property value of the college in 1858 was $121,000.00. This was an outstanding figure among such institutions at this time.

C. School Reports for the Year 1859

The report of Adrian College, submitted in 1860, indicates that two buildings, north and south halls, were in existence on the campus of the college, which had been incorporated in March, 1859. A faculty of 8 members taught two classes in the "...two prescribed courses of study, the Classical and Scientific, each
continuing through four years, open to both sexes, entitling the student to the usual honorary degree." Approximately 50 students attended upon the first term of Adrian College which began December 1st, 1859.

The condition of the Holland Academy at the time of the report submitted by it in 1859 states that, "The Academy owns a lot of five acres... on which is a brick building, fifty by forty feet, having three stories with a high stone basement."

Thirty seven students were in attendance at the Institution at the time of the report, with an age range from 12 to 31 years. About these students the report states, "A majority of them are hopefully pious and are pursuing their studies with reference to the ministry, chiefly among the Hollanders at the west. All but four of these students were natives of the Netherlands.

The plans of those who ran the Academy were expressed in the report in the following language: "The hope of all most deeply interested in our enterprise, is that it may make such progress as to warrant its incorporation as a college in due time."

The report of Albion College submitted in 1860 has this interesting list of branches which a candidate for admission to the college was expected to understand: Orthography; Reading; Penmanship; English

2. Ibid, p. 187
3. Ibid, p. 199
4. Ibid
5. Ibid
6. Ibid, p. 200
Grammar; Analysis of Words; Mental Arithmetic; Higher Arithmetic; History of the U.S.; and Advanced Grammar. 1

The following are prohibitions to students attending Albion College as listed in the report submitted in 1860: clamorous noise or other disturbance in or near the college buildings; the use of intoxicating drinks, or tobacco in any form; profane or obscene language, or playing at games of chance; visiting groceries or public places of entertainment; unpermitted association of gentlemen and ladies. 2

Such references as have been used above could be continued but sufficient have been employed to give us a clue as to the nature of the Church-related college as it was in the 1850s.

2. Ibid, p. 182
VI. Conclusion
It has been the endeavor of the author of this paper to trace the development of some of the Church-related colleges in Michigan from the beginning of their early era, in approximately 1830, to the date 1860 which, because of the influence of the Civil War, marks the beginning of another distinct period in the development of Church-related colleges.

We have discovered through the discussion that the impetus which inspired the foundation of the various colleges discussed, was born in the hearts and minds of the leaders in the various Protestant denominations and the Roman Catholic Church; that, though many obstacles presented themselves to the founders of Church-related colleges, their perseverance was of such a quality as to result in the eventual firm establishment of at least six Church-related colleges which still exist within the state today. We have also drawn from the discussion the conclusion that the present strength and character of the Church-related colleges in the state, reflects credit to some degree upon those in whom the original impetus for their establishment was born.

The future status of the six Church-related colleges, with regard to their position and worth, is a matter for speculation. However, the value in this paper may lie in pointing up the obvious conclusion that if those who are at present connected intimately with Church-related colleges - as administrators, instructors, pupils etc. - persevere and contribute constantly to the progress and development of those
colleges - as did the pioneers who originally founded them - they cannot but play an important part in the educational world and, thereby, add some measure of solution to the problems of the world in general.
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