MADISON COLLEGE, 1851-1858: A METHODIST PROTESTANT SCHOOL
by W. Harrison Daniel

In 1830 a reform faction in the Methodist Episcopal Church met in Baltimore and organized the Methodist Protestant Church. By 1850 this denomination had a national membership of 70,000 and supported a book concern and a weekly newspaper, *The Methodist Protestant*. One agency, however, which church leaders desired but had been unable to establish was a college.¹

The initial effort by Methodist Protestants to found a college was undertaken in 1838 when churchmen organized Dearborn College near Lawrenceburg, Indiana. The following year this embryonic institution was destroyed by fire,² and it was a decade before denominational leaders attempted to sponsor another school. In the meantime various conferences of the church espoused education and formulated programs of study, reading, and examinations for men desiring to enter the ministry. In 1846 the Maryland Conference devised a study program and appointed a conference faculty of clergymen to supervise it. This program encompassed two broad areas of study, (1) theological and (2) classical and literary. The theological portion was divided into four parts, each with certain required texts. One section was entitled doctrines and ordinances of Christianity and the textbooks were Wesley's *Sermons* and Watson's *Institutes*. The conference examiner for this area was J.S. Reese. The division on evidences of Christianity and Biblical antiquity was supervised by J. Varden and the required texts were Paley's *Evidences* and Horn's *Analysis*, part III. Church history and ecclesiastical polity were under the tutelage of L.R. Reese and texts for this division were Mosheim's *First Four Centuries* and the *Constitution and Discipline of the Methodist Protestant Church*. The final section in this area was entitled morals of Christianity and ministerial duties. The super-

¹Two main principles of the reformers were lay representation in conference affairs and opposition to episcopacy. Edward J. Drinkhouse, *History of Methodist Reform, Synoptical of General Methodism 1705 to 1898 With Special and Comprehensive Reference to its Most Salient Exhibition in the History of the Methodist Protestant Church*. 2 volumes (Baltimore and Pittsburgh: The Board of Publication of the Methodist Protestant Church, 1899), II, p. 395. Approximately one-half of the membership was south of the Mason and Dixon line. The Maryland Conference was the largest; its membership was 6,746. The circulation of *The Methodist Protestant* was approximately 4,200.
visor was William Collier and the required readings were Watson's *Institutes in Loc* and "Dr. Dwight on the Decalogue."  

The classical and literary areas of the study course prepared by the Maryland Conference for ministerial candidates included the following texts in Latin and Greek: Brooks' *First Lessons in Latin Grammar*; Book I of Caesar's *Commentaries*; Virgil, *Bucolics*; Cicero, *De Officiis*; Grotious, *De Veritate Religious*, and the Gospel of St. John. The faculty supervisor for Latin and Greek studies was Francis Waters. The other principle division of this area was science and the examiner was James R. Williams. Texts for this section were Silliman's *Elements of Chemistry*, Comstock's *Natural Philosophy*, and Mitchell's *Ancient and Modern Geography*. Students were also examined on English grammar. In 1848 the Virginia Conference adopted a study program for ministerial candidates similar to that of the Maryland Conference.

Study programs such as those sponsored by the Maryland and Virginia conferences for ministerial students constituted the church's program of higher education until the mid-nineteenth century. In 1849, at the annual meeting of the Pittsburgh Conference of the Methodist Protestant Church, the board of trustees of Madison College at Uniontown, Pennsylvania, offered the buildings of that institution to the church. Madison College had received its charter from the Pennsylvania legislature in 1827, and until 1832 was operated by the Methodist Episcopal Church. Its first president was Henry Bascom, an admirer of James Madison, and he had named the institution after the fourth president. However, in 1832 the Methodists abandoned educational activities at Uniontown and shortly afterwards the school was acquired by representatives of the Cumberland Presbyterian Church. By the late 1840s church leaders in this denomination decided to move their educational enterprise to Waynesburg, Pennsylvania, and were anxious to free themselves of the Uniontown property. In 1849 the trustees of

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3The Methodist Protestant (Baltimore, Maryland), April 3, 1847; June 17, 1849.
4Ibid., June 17, 1848.
5Ibid., July 1, 1848.
Madison College, in a communication to the Pittsburgh Conference of the Methodist Protestant Church, offered the school to the General Conference of the Methodist Protestant Church if the denomination would establish a "literary institution" at Uniontown. The terms of the offer, made by the trustees on August 6, 1849, were that the Methodist Protestants accept their tender within one year after the May, 1850 meeting of the General Conference, and that the church subscribe $1,000 to add to the $1,000 bequeathed to the institution by the will of President Madison, and use the sum for the purchase of a library. At about this same time the trustees of Gettysburg College and Seminary, a Lutheran school in central Pennsylvania, offered "special privileges" to Methodist Protestants at that institution. There is no evidence that this proposal was ever seriously considered, since church men preferred a school of their own.9

The Pittsburgh Conference was enthusiastic about the offer and the prospect of the General Conference sponsoring an institution of higher learning. This conference recommended that all of the annual conferences give "favorable consideration" to the offer and instruct their delegates to the General Conference to vote for the acceptance of the college.10 A committee of the Pittsburgh Conference published a statement to all the annual conferences, explaining the offer of the college and urging them to respond favorably to the proposal of the Madison trustees. It was explained that Uniontown was located in the southwestern section of Pennsylvania, only fifteen miles from the Virginia border. It was on the National Road, was easily accessible, and only twelve miles from steamboat navigation. The buildings were of brick construction and were sufficient to accommodate 150 students. The property was reported to be valued at between $8,000 and $10,000 and was not encumbered by debt.11

Prior to the meeting of the General Conference in May, 1850, a number of conferences including Virginia, Maryland, Muskingum, and Pittsburgh recommended that the General Conference accept Madison College. The denominational newspaper also endorsed acceptance. In an editorial it was explained that the establishment of a college was of vital importance to church interests, especially

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10The Methodist Protestant, October 20, 1849.
11Ibid., October 27, 1849.
for the education of leadership in the church, and it urged that the General Conference accept the offer of the Madison College trustees.12

Proponents of the proposal claimed that if the entire denomination supported a college it would promote unity within the church and would help to allay sectional tensions. Uniontown, it was noted, was “centrally located” near the Mason and Dixon line and should serve as a magnet to attract patronage from all regions. However, during the months prior to the meeting of the General Conference some opposition was voiced to the idea of a college sponsored by the church at large. In a series of articles to The Methodist Protestant, a member of the church in Georgia made a plea for the conferences of Alabama, Florida, and South Carolina to cooperate with the Georgia Conference and establish a school in Georgia.13 These articles prompted a reply from “A Protestant,” who expressed regret at the suggestion that the southern conferences sponsor a school in Georgia. It was claimed that if this were implemented it would sectionalize the church and weaken denominational structure. The writer pleaded for all Methodist Protestants to support the proposal of the Pittsburgh Conference and vote acceptance of Madison College.14

In May, 1850, the General Conference of the Methodist Protestant Church met at Baltimore and two resolutions were introduced concerning Madison College. One was that the Conference accept the trustee’s offer; the other that the Conference decline the college, declaring that it would be inexpedient and impractical to attempt to establish a college at this time. After debating the issue for an entire day the Conference adopted a resolution offered by George Brown of the Pittsburgh Conference. The resolution provided for the Conference to appoint seven commissioners who would explore all aspects of the offer, examine the college buildings and grounds, and report to the Pittsburgh Conference at its next annual meeting. It was explained that if the commissioners reported favorably to the Pittsburgh Conference, they and the Conference would accept the property for the General Conference and would

12Ibid., November 3, 24, 1849; April 6, 1850.
14The Methodist Protestant, April 6, 1850.
select new trustees for the institution.\textsuperscript{15}

At the fall meeting of the Pittsburgh Conference the com­missioners reported “we have examined the buildings and grounds of Madison College” and the offer of its board of trustees and have decided to accept the institution. This decision was approved by the Conference, which then appointed a committee to assist the com­missioners in selecting trustees for the school. During the fall and winter, 1850-51, a number of the trustees of Madison College resigned and a majority of Methodist Protestants were appointed to the board, giving them control of the property.\textsuperscript{16} By the end of January, 1851, the forty-member board of trustees had been selected. A conscious effort was made to represent the church at large and to attract the widest possible support for the school. The largest and most influential conference in the church, the Maryland Conference, was represented by Isaac Beeson, Samuel C. Cox, R.P. Flenniken, A. Gallentine, Honorable A. Stewart, James Hopewood, J.B. Howell, E. Yates Reese, J.W. Phillips, A.L. Withers, James Piper, Eli Henkle, T.J. Nesmith, and George Vickers. Members appointed from the Pittsburgh Conference were J.H. Deford, Charles Avery, J.L. Phillips, William Morrison, William S. Barnes, George Brown, Horatio Griffith, and James Robinson. Four Virginians, John Cox, F.H. Pierpont, R.B. Thomson, and William Harding, were chosen as trustees. Josiah Kurtz, J.J. Smith, and John H. Tarr represented the New York Conference, and C. Springer, Thomas Hanna, and Pikney Lewis the Muskingum Conference. The Ohio Conference was represented by Joel Dalbey and J.A. Simpson. Six conferences were represented by a single member; they were respectively: Indiana — Samuel Morrison; Massachusetts — T.F. Norris; Louisiana — P.S. Graves; North Carolina — John Paris; Alabama — Edward Harrison, and Illinois — Joel Rice.\textsuperscript{17} When the board of trustees organized in the winter, 1851, J.H. Deford was elected president of the board and P.T. Laishley was appointed general agent for the college. His task was to travel throughout the various conferences and solicit endowment


\textsuperscript{16}The Methodist Protestant, January 18, 1851.

\textsuperscript{17}Ibid., January 18, 1851.
funds for the college. The endowment goal was $150,000.\textsuperscript{18}

During the spring and summer, 1851, the trustees made plans to begin classes in the autumn of that year. In July it was announced the Reverend R.H. Ball of Virginia had been chosen as president and professor of mental and moral philosophy. For a number of years Ball had operated a "female classical academy" in Baltimore. He was described as a fine scholar, admirable teacher, and excellent man.\textsuperscript{19} Other faculty appointed during the summer were William Carroll of North Carolina, who was named professor of mathematics; Joshua B. Howell of Pennsylvania, professor of municipal law; and John Dawson of Pennsylvania, professor of agricultural chemistry. George B. McElroy, also a native of Pennsylvania, was appointed chairman of the English department and placed in charge of the preparatory division of the college.\textsuperscript{20} The following year August Mot, "a French gentleman and resident of the United States for eighteen months," was employed as professor of modern languages.\textsuperscript{21}

The academic program at Madison College included the preparatory department, as well as college instruction. The course of study in the preparatory department, which was designed to prepare students for admission to college classes, consisted of English grammar, ancient and modern geography, elementary algebra and geometry, Latin and Greek grammar and readings, bookkeeping, ancient and modern history, and declamation and composition.\textsuperscript{22} The college curriculum focused upon the classics, but also devoted considerable attention to the sciences, philosophy, and English. In the freshman class students studied Latin, Greek, mathematics, and English. In Latin their textbooks were Cicero's \textit{Orations}; Quintus, \textit{Curtius}; The \textit{Odes} of Horace, and Krebs' guide. The Greek class texts were Xenophon's \textit{Anabasis}, selections from

\textsuperscript{18}Ibid., August 23, November 22, 1851; July 9, 1853. From time to time others were appointed to assist Laishley in trying to secure endowment funds by selling scholarships. For $100 a conference or an individual could purchase a scholarship for the education of one student. Perpetual scholarships were available for $500 and these scholarships would support one student at Madison College for as long as the college existed. Patrons of the school also urged local congregations to form educational societies to raise funds to help support ministerial candidates at the college; see \textit{The Methodist Protestant}, November 22, 1851; January 21, March 13, 1852; \textit{Proceedings of the Sixth General Conference of the Methodist Protestant Church}, May 2, 1854 (cover to this publication is missing), p. 52.

\textsuperscript{19}\textit{The Methodist Protestant}, July 7, 1849; July 12, 1851.

\textsuperscript{20}Ibid., November 15, 1851.

\textsuperscript{21}Ibid., July 10, 1852.
Herodotus, the Greek New Testament, Arnold's *Greek Prose and Composition*, and Grecian and Roman antiquities. Freshman mathematics included the study of algebra, plane and solid geometry, and trigonometry. English was devoted to declamation, composition, and ancient history. Sophomore Latin students read Livy, Horace's *Epistles and Satire*, additional selections from Cicero, and studied Roman antiquities. Second year Greek was devoted to Homer's *Iliad*, Demosthenes' *Orations*, the New Testament, and Grecian antiquities. Mathematics for the sophomore consisted of plane and spherical trigonometry, surveying, leveling, navigation, nautical astronomy, descriptive geometry, and linear perspectives. During the second year of college English students began the study of rhetoric, and continued with composition and declamation. English also included the study of ancient and modern history and lectures on English literature.23

College juniors and seniors took courses in five rather than four areas. In Latin juniors read Cicero, Tacitus, Agricola, and Terence and wrote Latin compositions. In Greek class students read excerpts from Aeschylus, Plato, the New Testament, and prepared essays in Greek. Mathematics involved the study of analytical geometry and differential and integral calculus. English in the junior class was devoted to composition, debate, and a study of logic, together with classes in natural theology, political economy, and lectures on agriculture. In the area of science students studied natural science, chemistry, mineralogy, and geology. The curriculum for the senior class consisted of a review of Latin and Greek authors, Latin and Greek composition, and selections from Juvenal, Plautus, Sophocles, Euripides, and Aristophanes. Mathematics was essentially a review course and natural science offerings included astronomy, botany, lectures on physiology, and the philosophy of natural history. English for the senior included a study of composition and debate and lectures on mental and moral philosophy, the evidences of Christianity, political philosophy, international law, the constitution of the United States, and agriculture. Members of the junior and senior classes also had the option of taking courses in French, German, and Hebrew. Students were permitted the use of President Ball's fine library, and the science courses were enriched through utilization of "a large

chemical, physiological, and astronomical apparatus" which the college acquired.²⁴

Law students did not follow the same course of study as those pursuing the baccalaureate degree. They studied Blackstone's *Commentaries*, the writings of Coke, Hume's *History of England*, Robertson's *Charles V*, and attended lectures on real estate, personal property, contracts, domestic relations, parties to action, forms of action, pleading, evidence, nisi prius, bills of exchange and promissory notes, insurance, corporations, criminal law, equity, Constitution of the United States, law of nations, and conflict of laws. In 1854 the curriculum at Madison College was modified when the administration introduced a program of military training. This program was not required of students; it was completely voluntary and was supervised by the professor of mathematics, at that time James T. Murfee. This training involved drill exercises and marching, with military uniforms, rifles, and swords, which were purchased by the students.²⁵

Madison College began operations in September, 1851, with approximately fifty students enrolled for classes. During the academic year this number increased to seventy-five.²⁶ Tuition in the college department was $25 a year, and for the preparatory department it was $20. Total expenses for the ten-month session, including tuition, room, board, fuel, laundry, and lights were estimated to be from $110 to $125.²⁷ These expenses remained stationary but during the next few years the student body increased to ninety.²⁸

The student's day was regulated by a variety of rules. The hours from 5:00 to 8:00 a.m., 12:00 to 2:00 p.m., and from 5:00 to 7:00 p.m. were times for meals and recreation. At other times the student was "required to be in his private study, or in the professor's lecture room, attending to his duties." Each school day began with a worship service which was compulsory for all students. Students were also required to attend church services each Sunday and to participate in a Bible class which was conducted on Sunday afternoon by the college president.²⁹ In 1854 the faculty instituted a demerit system of discipline at the college. A student

²⁴Ibid.
²⁶Ibid., December 6, 1851; March 20, 1852.
²⁷Ibid., August 16, 1851.
²⁸Proceedings of the... *General Conference*, 1854, p. 52.
²⁹The *Methodist Protestant*, March 13, 1852.
received demerits for violating various rules, and if he accumulated a given number of demerits he was subject to dismissal from the college. It was maintained that this system encouraged the student to be responsible for his own behavior and contributed to individual maturity.30 Final examinations for the students were conducted by a faculty board at the end of each semester. These were oral examinations, they were open to the public, and extended over a period of several days.31

The student’s academic routine was supplemented by activities in the college literary societies and in religious revivals. During the first semester a group of students formed the “Madison Literary Society.” The members would meet periodically for discussion, declamation, and debate. At other times it was reported that a revival of religion was in progress at the college and that approximately twenty-five students had been “brought to Christ.”32

The academic year concluded with commencement exercises in late June. The first commencement was held June 30, 1852, and although no student received degrees, the college awarded two honorary doctorates of divinity to Robert B. Thomson and E. Yates Reese. The ceremonies were held in the Methodist Episcopal Church in Uniontown and a “large ... audience of ladies and gentlemen” were present. A brass band played a number of selections and various orations were delivered by the students. J.W. Dugger of Alabama spoke on “Knowledge,” J.M. Dillard of Virginia on “Our Country,” and the topic of J.O. Thomas' oration was “The Character and Decline of the North American Indian.” Other subjects of student presentations were “Supremacy of Power,” “Temperance,” “Success the Result of Industry and Perserverance,” “The Living Dead,” and “The Influence of Education on the Social and Moral Condition of Man.” Although the college did not award its first baccalaureate degree until 1854, commencement exercises were held in 1852 and 1853.33

Madison College functioned effectively as an institution of higher learning in the early 1850s; however, from its beginning the school was plagued by a variety of problems. There was some opposition to the establishment of the college in 1851. Some churchmen believed that this was not the proper time for the

30Brown, Recollections, p. 383.
31The Methodist Protestant, July 10, 1852; March 13, 1853.
32Ibid., December 6, 1851; January 2, 1858.
33Ibid., January 10, 1852; July 15, 1854.
denomination to establish a school. Others felt that it would have been more appropriate for the church to sponsor a preparatory school and gradually move to college level instruction. A few in the church questioned the propriety of the General Conference, which met only once every four years, attempting to establish and operate a college.\textsuperscript{34}

Misunderstandings and tensions involving the faculty, students, and members of the board of trustees characterized the history of Madison College. During the first year (1851-52) an incident occurred at the college which involved a few of the students and President Ball. Ball considered some of the resolutions adopted by the literary society to be disrespectful to himself and to the college. When the students refused to retract their statements they were dismissed. The students appealed to the board of trustees for redress, but that body, confronted by threats of faculty resignations, refused to reverse the disciplinary action. Shortly after this incident a conflict developed between Ball and several faculty members and Ball resigned. The Reverend George Brown, a member of the board of trustees, served as president pro tem until the summer, 1853. At that time Francis Waters, a member of the Maryland Conference, was named president. Waters came to Uniontown in September, but because of family illness resigned after a few months and returned to his home. Samuel K. Cox, another member of the Maryland Conference, was appointed interim president; at the end of the session in the summer, 1854, the trustees elected Cox president and professor of mental and moral philosophy.\textsuperscript{35}

It appears that Cox and his colleagues were given a considerable degree of autonomy in operating the college. And although Cox would be described later as being “somewhat visionary” and as a man of “lofty ideals [but] without practical business endowment,” he was permitted to enlarge the college buildings to accommodate 300 students and to encumber a debt in excess of $3,000.\textsuperscript{36} One policy which was instituted by Cox’s administration without consultation or approval of the trustees was a program of military training. This change became a source of

\textsuperscript{34}Brown, \textit{Recollections}, p. 343; \textit{The Methodist Protestant}, May 25, 1850; February 22, May 3, 1851.


\textsuperscript{36}Brown, \textit{Recollections}, p. 362; Drinkhouse, \textit{History of Methodist Reform}, II, p. 360; \textit{Proceedings of the... General Conference, 1854}, p. 52. At the time of building expansion there were 92 students at the college.
serious difference between Cox and George Brown, then president of the board of trustees. Brown and some others within the church believed that military training was "entirely inappropriate" for a Christian institution of higher education and that it was a violation of the school's charter and bylaws.\textsuperscript{37}

Differences between several trustees and the college administration also erupted during the 1854-55 session concerning the disciplining of students. At this time recriminating language was used by participants on both sides, and confronted with threats of faculty resignations once again, the board acquiesced. Although the decision of the faculty prevailed in this encounter, harmonious relations and mutual respect between the board of trustees and the faculty were virtually destroyed.\textsuperscript{38}

Another controversy at the college which emerged during the 1954-55 session was the McElroy affair. At this time George B. McElroy was the only member of the faculty who did not hold a college degree; he was also the only one who was not a southerner. During this year McElroy's faculty colleagues suggested to the administration that since he did not have a baccalaureate degree he was not qualified to teach at the college level. Faculty opposition to McElroy was supported by a petition from the students that he be replaced. In response to peer and student pressure, McElroy resigned and was replaced by James T. Murfee, a native of Southampton County, Virginia and a recent graduate of Virginia Military Institute. With this change the entire faculty and administration, together with approximately two-thirds of the students, were from southern conferences of the church.\textsuperscript{39}

Sectional tensions concerning slavery were accelerated throughout the nation in the 1850s and these tensions were reflected in the Methodist Protestant Church and in the operation of the college. In 1851, the year the college opened, the long simmering slavery question erupted in the Methodist Protestant Church.\textsuperscript{40} At its annual meeting this year the North Illinois Conference adopted a resolution which denounced the "enormous sin of slavery" and called upon church members to use every lawful and Christian measure for its "extirpation from the church and the world."\textsuperscript{41} The

\textsuperscript{38}Ibid., pp. 368-382.
\textsuperscript{39}Ibid., pp. 382-383; John Scott, \textit{Recollections of Fifty Years in the Ministry; With Numerous Character Sketches} (Pittsburgh and Baltimore: Methodist Protestant Board of Publication, 1898), p. 387.
\textsuperscript{40}For example see \textit{The Methodist Protestant}, October 3, 1846; March 30, 1850.
\textsuperscript{41}Bassett, \textit{A Concise History of the Methodist Protestant Church}, p 170.
proceedings of this conference were forwarded to the editor of *The Methodist Protestant*, where according to denominational policy all conference minutes were published. When the antislavery resolutions were printed the editor received a barrage of letters from church members in the South, some threatening to lead a campaign to cancel subscriptions to the paper. The editor, hoping to allay tensions within the denomination, announced that he would no longer publish items which offended the sensibilities of church members. This prompted some antislavery churchmen to accuse him of censorship and of violating established denominational policy. This issue was the subject of prolonged discussion at the 1854 meeting of the General Conference. The decision of the Conference was to uphold the prerogative of the editor to operate the newspaper in the manner which he believed was in the best interests of the church at large.\(^{42}\)

Shortly after the General Conference adjourned, representatives from a number of conferences in the mid-west met and formulated plans to publish a newspaper of their own. They also espoused certain changes in the *Constitution and Discipline of the Methodist Protestant Church*, which they claimed were designed to end racial discrimination within the denomination. The result of this course of action was to create, by 1857, a separate antislavery faction within the church. This segment of the church was located in the western and northern conferences, and its spokesmen formed themselves into an ecclesiastical organization and designated themselves as the Methodist Church. The conferences south of the Mason and Dixon line continued as the Methodist Protestant Church.\(^{43}\)

The slavery issue, which precipitated a realignment in Methodist Protestantism, also handicapped the efforts of those who wished to establish a viable college at Uniontown. Despite the resolutions of support enacted by various conferences and recommendation of patronage by the General Conference and the denominational newspaper, financial subscriptions to the college were minimal. At the General Conference in 1854 it was reported, “many of our annual conferences have not, by any official act, or by

\(^{42}\)Ibid., pp. 170, 171, 174.

\(^{43}\)Scott, *Recollections of Fifty Years*, pp. 155-157, 332; Bassett, *A Concise History of the Methodist Protestant Church*, p. 184ff. In 1877, northern and southern Methodist Protestants were reunited in one ecclesiastical organization.
the sending of students, or by the contribution of funds” supported the college.\textsuperscript{44}

The race issue further agitated the college community in the spring of 1855, when it was rumored that black students were going to be enrolled. It was alleged that Charles Avery, a wealthy Pittsburgh merchant and devout churchman, was going to make a large contribution to the school but with the understanding that the board of trustees would permit the admission of blacks. Although the president of the board of trustees later charged that this rumor was false, it created apprehension among the students and faculty at Madison College.\textsuperscript{45}

In the spring of 1855, as the denomination was being split into sectional organizations and as the nation was being polarized by the issue of slavery in Kansas, the president, faculty, and most of the students at Madison College decided to relocate and continue their educational endeavors in an environment which they considered more congenial to their views and values. At the commencement exercises in June, Cox announced that he and all of the faculty had resigned from Madison College and that they were going to establish a school somewhere in the South, the exact location to be announced later.\textsuperscript{46} In a letter to The Methodist Protestant Cox explained why he and his associates took this action. He claimed that the only significant support which the college had received had been from the southern conferences of the church. The indifferent attitude toward the college by the church at large had rendered it essentially a “southern school,” the faculty and most of the students were from the South. Cox and his associates feared that if they remained at Uniontown the southern conferences might withdraw their support and leave the faculty without a school.\textsuperscript{47} He was also aware that Methodist Protestants in the mid-west had established Northern Illinois Institute at Henry, Illinois and that this school was

\textsuperscript{44}The Methodist Protestant, September 4, 1852; July 9, 1853; Minutes of the North Carolina Conference of the Methodist Protestant Church, November 14, 1854 (Ms. on microfilm, Commission on Archives and History, Lake Junaluska, North Carolina); Minutes of the Ohio Annual Conference of the Methodist Protestant Church, September 20, 1854 (Ms. on microfilm, Lake Junaluska, North Carolina); Proceedings of the... General Conference, 1854, pp. 100-101; Brown, Recollections, p. 397.

\textsuperscript{45}Brown, Recollections, p. 385; Scott, Recollections of Fifty Years, p. 87ff.; The Methodist Protestant, October 13, 1855.

\textsuperscript{46}The Methodist Protestant, July 14, 1855.

\textsuperscript{47}Ibid., July 21, September 8, 1855.
appealing for support from the church throughout the mid-west and in the north.\textsuperscript{48}

The departure of Cox and the faculty, together with a number of students, was an unexpected and demoralizing blow to Madison College, and friends of the school accused the administration of deliberately trying to destroy the institution.\textsuperscript{49} The board of trustees, under the leadership of George Brown, were determined to continue the college. They resolved to secure a new faculty and continue classes that fall.\textsuperscript{50} Brown was appointed president and professor of mental and moral philosophy, and by September the faculty was completed. P.S. Bancroft was named professor of mathematics and science; M.B. Goff, professor of languages, and George B. McElroy was reinstated to the faculty as professor of English and chairman of the preparatory department. During the 1855-56 session sixty students were enrolled in the college.\textsuperscript{51}

From the fall of 1855 to the winter, 1857-58, Brown and the friends of Madison College made valiant efforts to keep it in operation. The Reverend William Collier was appointed agent for the college, and he visited conferences in Ohio, Michigan, and New York soliciting funds for the school. When time permitted Brown also acted as an agent for the college, and he visited conferences in Ohio, Michigan, and New York soliciting funds for the school. When time permitted Brown also acted as an agent for the college and traveled widely seeking patronage for the institution. Subscriptions received were meager, most of the western and northern conferences were recommending the school at Henry, Illinois, and the southern conference which formerly supported Madison now

\textsuperscript{48}Minutes of the Michigan District Annual Conference of the Methodist Protestant Church, October 2-7, 1855 (Ms. on microfilm, Lake Junaluska, North Carolina).

\textsuperscript{49}Brown, Recollections, p. 388, claims that 85 or 90 of the Madison College students followed the faculty to their new location at Lynchburg College in Virginia, yet the enrollment of Lynchburg College in the fall, 1855, was only eighty and approximately two-thirds of these were local residents. See The Methodist Protestant, October 20, 1855; John V. Horner and P. B. Winfree, Jr., editors, The Saga of a City, Lynchburg, Virginia, 1786-1936 (Lynchburg: The Lynchburg Sesqui-Centennial Association, Inc., 1936), p. 42; The Methodist Protestant, August 18, 1855; October 23, 1855; Brown, Recollections, p. 386; Minutes of the Ohio Annual Conference of the Methodist Protestant Church, September 17, 1856 (Ms. on microfilm, Lake Junaluska, North Carolina); Proceedings of the General Conference of the Methodist Protestant Church, Held at Lynchburg, Virginia, May 4, 1858 (Baltimore: Sherwood and Company, 1858), p. 17.

\textsuperscript{50}Brown, Recollections, p. 386; The Methodist Protestant, July 14, August 18, 1855.

\textsuperscript{51}Brown, Recollections, pp. 388, 391.
withdrew their patronage. The citizens of Uniontown also evinced little interest in the college and "failed to fulfill their pledges . . . of pecuniary means." Although Brown served as president without salary and the faculty salaries were reduced, the college was forced to borrow money before the end of the session in 1856.52

At the conclusion of the academic year in 1857, six students were awarded B.A. degrees, and three faculty members resigned. Professors McElroy and Goff joined the faculty of the Methodist Protestant school at Henry, Illinois, and Professor Bancroft returned to his home in Meadeville, Pennsylvania. Brown and the trustees, however, attempted to continue the college and in September two young men, John Deford, a graduate of Madison College, and William Campbell, an alumnus of Jefferson College, joined Brown and Amos Hutton, the principal of the preparatory department, to instruct the forty students who enrolled at Madison. During this session Brown attended the annual meetings of the Pittsburgh and Ohio Conferences but had "only partial success in collecting funds." The lack of response by the various conferences to the financial needs of the college, together with the dwindling student enrollment, prompted the trustees to close the college during the winter of 1857-58. A short time afterwards the board of trustees was compelled to sell the college property to satisfy the institution's creditors.53

Madison College was the casualty of a turbulent decade. It was established during a period of growing sectional tension and animosity in the nation. When the slavery issue caused a split in the Methodist Episcopal Church and in the Baptist churches a few years earlier, the membership of each sectional group was sufficiently large to support a number of colleges, denominational newspapers, and a variety of benevolent programs. When a small denomination such as the Methodist Protestant Church divided into sectional factions neither group was able to maintain a viable multifaceted

52Ibid., p. 391; Drinkhouse, History of Methodist Reform, II, p. 362; Bassett, A Concise History of the Methodist Protestant Church, p. 178; Proceedings of the General Conference, 1858, p. 12; Minutes of the Ohio Annual Conference of the Methodist Protestant Church, September 19, 1855; Ibid., September 17, 1856 (Ms. on microfilm, Lake Junaluska, North Carolina); Minutes of the Twenty-Eighth Annual Conference of the Methodist Protestant Church for the Maryland District, Held in the Town of Salisbury, Somerset County, Maryland, March 12, 1856 (Baltimore: Sherwood and Company, 1856), p. 9; Minutes of the Western Virginia Conference of the Methodist Protestant Church, September 23-27 1857 (Ms. on microfilm, Lake Junaluska, North Carolina).

program. All denominational enterprises were weakened and perhaps none more than the church’s program of higher education.

The sectional and racial tensions which polarized the nation and resulted in war in 1861, were the same factors which destroyed the work and dream of those who wished to establish at Uniontown, Pennsylvania an institution of higher learning under the patronage of the Methodist Protestant Church. Although Madison College had only a brief existence, its patrons did not “regard it as a [total] failure” because, as one of them asserted, “it turned out a number of men who would be an honor to any institution and any church.” After the Civil War friends of higher education in the church did establish a school upon a permanent basis. This institution was Adrian College and one of its early presidents was George B. McElroy, an alumnus of Madison College.54

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54Scott, Recollections of Fifty Years, pp. 151, 388.