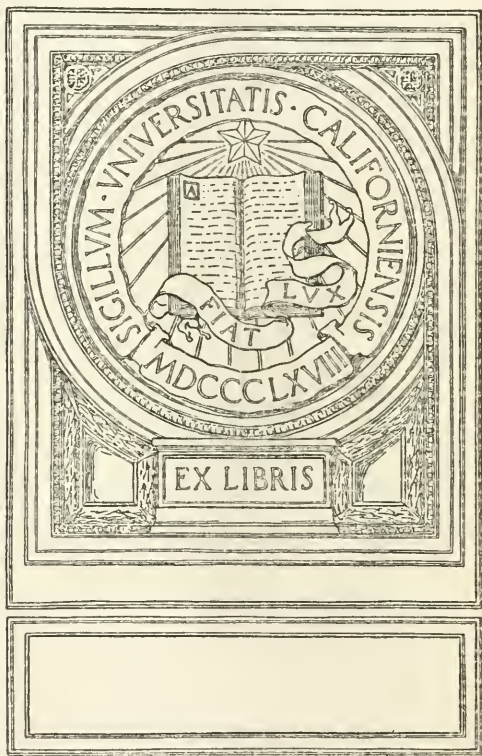


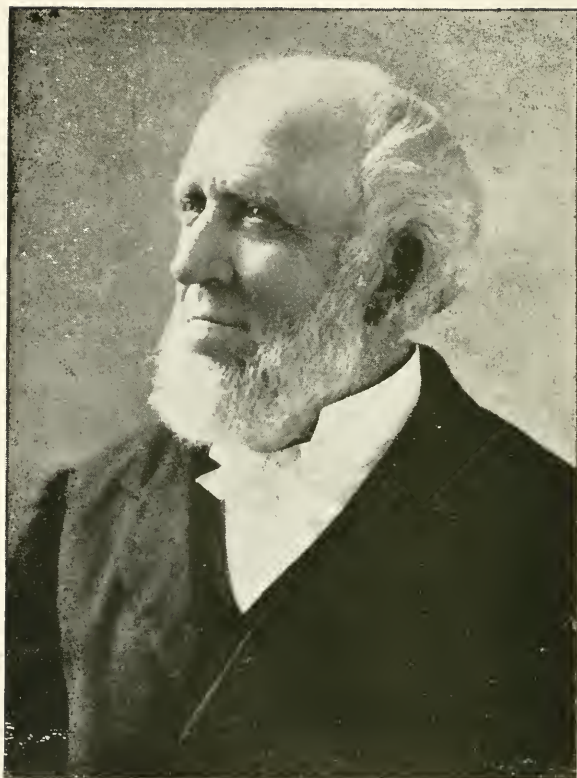
HISTORY OF OTTERBEIN UNIVERSITY

REV. HENRY GARST, D.D.

UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



L. Gertrude Barnett '07.
Westerville,
O.



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OTTERBEIN UNIVERSITY

1847—1907

By
Rev. Henry Garst, D.D.

With an Introduction by
Professor C. J. Sanders, Ph.D.



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Dedication

To the memory of the departed fathers, who, sixty years ago, laid the foundations of Otterbein University; to the many living and dead, who, since the fathers, have helped either to promote the material welfare of the institution or to carry forward its work of instruction; to all who, in any way, by speech, or prayer, or gift, during the past Sixty Years, have shared in the work, this volume is, with sincere appreciation, inscribed.

6590

PREFACE

When the Board of Trustees of Otterbein University decided to observe the sixtieth anniversary of the institution by a suitable celebration at the commencement in 1907, it, at the same time, requested the writer to prepare a history of the university to be published in connection with the celebration. The volume herewith presented was prepared in response to this request in the hope that it might add interest to the occasion. The fact, however, that the author has had personal knowledge of the work and fortunes of the institution for nine-tenths of the entire period of sixty years, and, with a half-dozen exceptions, was personally acquainted with every one of the men and women who, during this long period, shared in the work, causes him to feel all the more keenly how deficient and inadequate is the record presented. To accord a few lines, or, at most, a few pages to those who, through many years of faithful and efficient service, wrought the best there was in them of heart and brain, and life, into the university would seem to be very scant justice, but it was all that was possible in the limits proposed. He has endeavored to be impartial and deal squarely with all concerned. Errors of judgment there doubtless are in the book, unfortunate omissions there may be, but there are absolutely no intentional neglects or slights. As sources of information, other than those noted in the progress of the narrative, the author has consulted the minutes of the board of trustees, the files of the *Religious Telescope*, the *Otterbein Record*, and the *Aegis*. But very largely, the reader must bear in mind, the facts set forth are matters of personal observation and recollection. While he cannot hope to have escaped all error through misapprehension in observation or lapse of memory in recollection, he believes the narrative will be found quite generally true to the facts, and trustworthy.

H. G.

Westerville, Ohio, May, 1907.

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MRS. SARAH B. COCHRAN.
WESTERVILLE PUBLIC SCHOOL BUILDING.
OTTERBEIN UNIVERSITY, MAIN BUILDING.
PRESENT FACULTY.

INTRODUCTION

Than the story of the founding of a Christian college, its struggles, its trials, and its triumphs, there is none more interesting; none more profitable.

It calls for men of heroic fiber, men of vision, men of faith, men of unselfish devotion to a high ideal.

Christian education is fundamental and vital in the work of the church. If it is not the heart, it is, indeed, the life-blood that flows through all the departments of this organism, giving strength, beauty, and efficiency. Through a mistaken conception, too long, far too long, this work was delayed. But with lapse of time came clarified vision and correct conception, and three score years ago men of God laid in faith and prayer the foundations of our beloved Otterbein. They builded better than they knew.

This is the story of the founding of a college, a Christian college, the evolution of the thoughts, opinions, convictions; resulting in deeds great and heroic; of self-sacrificing devotion and loyalty seldom surpassed. It is not only the story of the founding of a college, but also of the building and developing of it from the humblest beginnings to the splendid proportions of the present; growth from two buildings to seven; from two teachers to twenty-five; from gifts of one dollar in three annual installments to single gifts of twenty, twenty-five, and thirty thousand dollars; from a plant costing in the beginning thirteen hundred dollars, and that all debt, to a plant whose present valuation is over three hundred thousand dollars, and all of this in the face of a debt, that, despite all efforts at liquidation, had for half a century a general trend upwards till it reached the enormous sum of more than one hundred and thirty thousand dollars, the annual interest of which at that time was

greater than the pay roll of the entire faculty—a veritable cancer eating out the life of the institution—a millstone about its neck ready to drown it in the sea.

There is to be found in this book the story of the rising from despair, the rallying of the forces, and the repeated attacks on this incubus of debt till that enemy was vanquished and victory achieved.

What the thoughts, what the conceptions of education in the mind of the fathers; shall this first school be industrial, technical, or liberal; shall it be open to all races, sexes, and colors, will be fully set forth in this work. Who were the builders, both from within and without, will also be told here. Here will be found a galaxy of brave men and women, our eleventh chapter of Hebrews worthies.

It is of the utmost importance that this story be put in permanent form before it is too late, that it perish not from the earth, but remain a perpetual blessing and inspiration to all coming generations.

We are told that John, the beloved disciple, the esoteric of the esoterics, who leaned on Jesus' breast at the Last Supper, saw his glory on the Mount of Transfiguration, was with him in the Garden of Gethsemane, stood with him at the cross, out-ran Peter to the sepulcher on Sunday morning, and witnessed his ascension into heaven, John who had the inestimable privilege of being the most intimate earthly friend of Jesus, and had outlived the rest of the disciples and apostles, and had taught and preached the Word some fifty or sixty years after the ascension, was impelled by the Spirit and exhorted by his disciples and contemporary bishops, before he went hence, to put in writing what he for so long, as eye-witness, had preached and taught.

The result was "the most influential book in all literature," "the pearl of the Evangelic histories," "the spiritual gospel," "the unique, tender, preëminent gospel," the last, the sweetest, the best in the sacred cannon.

In like manner the author of this volume, Dr. Henry Garst, moved by the Spirit and urged by his friends, has set to himself the task of making forever permanent the history of the first sixty years of Otterbein University. He is fitted as no other living person for the performance of this task. He is an eye-witness, or a contemporary of eye-witnesses, covering the entire period. Since

1853, as student, professor, preacher in coöperating territory, president, secretary, and treasurer, college pastor, and as historian, he has been most closely identified with all its life and history. In all the fifty-four years he has given the college in every way unflinching loyalty and devotion, and in all the great crises he has thrown himself, with all his splendid powers, unreservedly into the breach.

He is a rare man, great and good; a man of mature judgment, extensive research, ripe scholarship, literary taste and ability as a writer, and, imbued with the love of truth, he has placed all lovers of higher learning, and especially all friends of Otterbein University, under lasting obligation for the work undertaken and completed in this volume.

The book is the product of years of thought and painstaking labor—the ripe fruit and crowning achievement of a long and eminently useful life, and we believe it will meet the hearty approval of all readers. It is worthy of a place in all our homes.

May the coming generations as they read here the story of self-sacrifice and unfaltering devotion to duty, and learn at what great cost this priceless legacy is bequeathed to them, be fired with a like holy zeal and faith and loyalty, to the end that the fathers shall not have labored in vain, but that our precious institution of learning may be an ever-increasing blessing to humanity.

T. J. SANDERS.

HISTORY OF OTTERBEIN UNIVERSITY

CHAPTER I.

Beginning of the Work of Higher Education in the United Brethren Church—Founding of a College Recommended.

Otterbein University was the first institution of higher education founded by the Church of the United Brethren in Christ. As the pioneer of the educational work, its history is invested with an interest possessed by no other college of the Church. In 1847, when it was founded, the Church had already existed and wrought for more than half a century, and the inquiry very naturally arises why the work of higher education was so long delayed. Philip William Otterbein, the founder of the United Brethren Church, had been carefully educated in Germany, both in the arts and in theology, and it would have seemed natural that he should give early attention to this work in America, and in connection with the new Church which in the providence of God he was instrumental in founding.

To understand this matter it is necessary to consider the conditions as they existed in the latter part of the eighteenth and the early part of the nineteenth century, in the part of the United States in which the Church had its origin. Otterbein and his associates in gospel labors were Germans,

and, as was to be expected, devoted their efforts almost altogether to the German population of this country. In that early day, when the country was yet new, the people generally found it a hard struggle to secure the necessities of life and maintain themselves in comfort, and so had little ability or inclination to engage in higher educational work. The people whom these early German preachers sought to reach were largely rural and engaged in agricultural pursuits, very few of them having anything more than the most limited educational training. Laboring among such a people, the necessity and importance of higher education was not so apparent as it has since become. Hard sense and a genuine Christian experience seemed the matters of chief importance, and with these the pioneers of that early day could go forth successfully, and by their fervid appeals could "stir whole townships," as one expressed it, and win large numbers to Christ.

The prominence of the reform spirit in the Church also had to do with the delay in taking up the educational work. It is this reform spirit, indeed, mainly, which accounts for the existence of the Church itself. The Church of the United Brethren in Christ bore very much the same relation to the German-speaking people and churches of this country that the Methodist Episcopal Church bore to the English-speaking people and churches. As to these churches, it is now conceded on all hands that they had grown quite formal and lifeless, and that many of their members were leading openly irregular lives. This was especially

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true of some of the older and stronger churches, in which culture was most common. Laboring in such a time, and among such a people, the matter of supreme urgency seemed to be a ringing call to repentance and a good life, and to such a work the fathers of the United Brethren Church gave themselves with such exclusive devotion as afforded little time to found and maintain educational institutions. It is fair to add that some of these fathers, seeing the churches in which culture was most common under the sway of a lifeless formalism, concluded, in a not very logical, but very natural way, that there was some connection between higher education and the spiritual death so prevalent in their day; and so they not only failed to see the necessity of the educational work, but some of them actually feared it as hostile to the spiritual life and power of the Church.

For reasons such as these the early United Brethren Church, instead of planting colleges, was as a voice crying in the wilderness, calling formal churches and a sinful world alike to repentance. By their earnest and faithful warnings these bold and faithful, if somewhat rude and unpolished champions of the gospel awakened to conviction and led to repentance multitudes both in and out of the churches. This seemed to them the all-important work, and, this done, they seemed content, and for a long time did not even contemplate a new and separate church organization. In this way it happened that those who were won to Christ in these formal churches largely remained in communion with them, while those who were

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won from the world mainly drifted into existing church organizations. It was hardly to be expected, however, that these zealous and spiritual converts would find congenial and helpful homes in these formal and lifeless churches. Could they have done so, probably there would have been no thought of a new church organization. But lack of sympathy, at times, with the new spirit and life of these converts, positive opposition and persecution at other times, gradually made it evident that if these living converts would enjoy the best opportunities for growth and development, as well as to labor for the salvation of sinners, it must be in a new church organization, and so these converts from many diverse communions, as well as from the world, by force of circumstances rather than by design, drifted together into a new communion.

For many years the fathers of the United Brethren Church put so little emphasis upon membership in the church in comparison with the new birth and spiritual life, that comparatively little effort was made to induce persons to join the Church, and nearly all effort was directed to assure spiritual life and experience. It was an instance, so common in history, of one extreme producing an opposite extreme. When our fathers observed the disproportionate importance attached to mere membership in the church, which led multitudes to rest content with such membership, though destitute of all true Christian experience, it produced a revulsion which led them to underrate the importance of membership in the

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church, if only there were spiritual life and experience. The latter is undoubtedly a far less mischievous error than the former, yet it is an error, the mischief of which appeared in the fact that the growth of the new Church was not at all commensurate with the success of those faithful evangelists in winning souls to Christ. This kept the Church numerically and organically weak, and so delayed entrance upon the work of higher education. After more than a half century of toil, during which there were many and sweeping revivals, in which multiplied thousands were won to Christ, the Church numbered barely 30,000 members, while there was no connectional institution except a small publishing house, located at Circleville, Ohio.

Times, however, were beginning to change. The forests were being cleared away and the country settled. Towns and cities were springing up, the public school system was taking form, and education was becoming more prevalent and common. The Church was coming to a definite consciousness of a broad and permanent mission, and when the more sagacious of the fathers were beginning to realize that no distinctively German church organization in this country was destined to be permanent, the labors of the Church began to pass rapidly from the German to the English-speaking people of the country. The problems before the Church were becoming larger and more difficult, and it was becoming very apparent that if the Church would deal with these problems and con-

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tinue an efficient evangelizing agency, she must enter upon the work of higher education.

This necessity was further impressed upon the fathers of the Church by what they saw going on about them. Other churches were founding colleges in the territory in which they were laboring. This was especially true in Ohio, in which the United Brethren Church began her labors at the very beginning of the last century. In this State, besides the two State institutions, Ohio University at Athens, and Miami University at Oxford, the Episcopalians had founded Kenyon College at Gambier, the Presbyterians, Western Reserve College at Hudson, the Congregationalists, Oberlin College at Oberlin and Marietta College at Marietta, the Baptists, Denison University at Granville, the Lutherans, Wittenburg College at Springfield, and the Episcopal Methodists, Ohio Wesleyan University at Delaware. Most of these colleges were founded but a few years before Otterbein University, and it is plain that in Ohio at least the work of founding colleges was in the air, and it is not strange that the agitation began to stir in the United Brethren Church. This agitation was intensified by the fact that the youth of the Church, in increasing numbers, were finding their way into these colleges of other churches, and in not a few instances were being drawn into the communions whose colleges they attended. It began to be plain to some of the leaders of the United Brethren Church that to enter upon the work of higher education was not simply a question of usefulness, but of self-preservation.

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And yet to these Church fathers, uneducated themselves, and wholly inexperienced in such work, with a membership not only so limited, but widely scattered from Pennsylvania, Maryland, and Virginia on the east, to Michigan and Iowa on the west, with no members of large wealth, and the mass of the members positively poor, the work of founding a college must have seemed quite formidable. But this limited and scattered membership, with dearth of resources, was not the only or the most serious difficulty to be encountered in founding a college. After several generations of inactivity in educational work there was not only no experience in such work, but little sentiment in its favor. The Church had settled down into a fearful inertia, an indifference which was likely to be stirred to hostility when active efforts in the work of higher education should begin. In such a situation, if men, even of the highest culture and widest experience, had gone forward in the work, they would have deserved, and doubtless would have received our admiration and praise. What measure of admiration and praise, then, shall we accord to these fathers of the United Brethren Church who, without culture and experience, braved all difficulties and went heroically forward in the work of higher education. Among these fathers none are more worthy of mention than Rev. Lewis Davis and Rev. William Hanby, both members of Scioto Annual Conference. To the former of these, by very general consent, is accorded the honorable position of founder of Otterbein University, and father of the educational work of

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the Church. The latter was one of the earliest, most trusted, and helpful associates in the work. The relation of these fathers to the educational work will be set forth later.

Formidable as the work of founding a college must have appeared to these fathers, yet they found it a much larger and more difficult task than they had anticipated when they undertook it. In their inexperience, their ideas of what constituted a college, and the amount of money required to establish and maintain it, were very inadequate. It is doubtless well that it was so, or they might have shrunk from the undertaking. The light came as they could bear it, and after they were committed to the work beyond honorable retreat.

It was at the General Conference which convened at Circleville, Ohio, in May, 1845, that the first official action in relation to founding an institution of learning was taken by the Church. This General Conference was the ninth in the history of the Church, the first having been held in 1815. The second was held in 1817, after an interval of but two years. Between this and all subsequent General Conferences there is an interval of four years. In the General Conference of 1845, nine annual conferences were represented by twenty-four ministerial delegates. There were also four bishops, Jacob Erb, Henry Kumler, Sr., Henry Kumler, Jr., (father and son), and John Coons, all of them from Ohio except Bishop Erb, who was from Pennsylvania.

As it is a matter of interest to know who the men were who first, in an official way,

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discussed and passed upon the subject of higher education in the United Brethren Church, their names and the conferences they represented, are here inserted: Virginia Conference was represented by J. J. Glossbrenner, J. Markwood, and J. Bachtel; Pennsylvania Conference, by John Russell; Allegheny Conference, by J. R. Sitman, J. Ritter, and John Reiter; Muskingum Conference, by A. Biddle, J. McGaw, and W. W. Simpkins; Wabash Conference, by John Hoobler, Josiah Davis, and John Denham; Scioto Conference, by J. Montgomery, E. Vandemark, and M. Ambrose; Sandusky Conference, by H. G. Spayth, George Hiskey, and J. Brown; Miami Conference, by George Bonebrake, F. Whitcom, and John Crider; Indiana Conference, by Henry Bonebrake and J. A. Ball. All these representatives have passed on to their reward, the last survivor, Alexander Biddle, having died at Galion, Ohio, in February, 1899.

It was Rev. E. Vandemark, a representative from the Scioto Conference, who brought the subject of higher education before the General Conference by offering the following resolutions:

Resolved, That proper measures be adopted to establish an institution of learning.

Resolved, That it be recommended to the annual conferences.

After earnest discussion these resolutions were adopted by a vote of nineteen yeas and five nays, as follows:

Yeas—J. J. Glossbrenner, J. Markwood, J. Bachtel, J. Ritter, J. R. Sitman, J. Reiter, Alex-

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ander Biddle, E. Vandemark, Joshua Montgomery, Mathias Ambrose, H. G. Spayth, George Hiskey, J. Brown, George Bonebrake, Francis Whitcom, Henry Bonebrake, J. A. Ball, Josiah Davis, John Denham—19.

Nays—J. McGaw, W. W. Simpkins, John Crider, John Hoobler, and H. Kumler, Sr.—5.

CHAPTER II.

Stir in Several Conferences—Founding of Otterbein University by the Scioto Conference.

The action of the General Conference of 1845, authorizing and recommending the founding of a college, was speedily followed by an active canvass in a number of the annual conferences. The General Conference in its action had but given expression to the thoughts of a number of the leaders of the Church in the annual conferences. These leaders were like soldiers ready for battle waiting for the word of command from an authoritative source, and now that the General Conference had authorized the work, they began promptly to agitate and plan for its accomplishment. The action of the General Conference plainly and wisely contemplated the founding at the time of but one college for the whole Church, but, unfortunately, as it now seems, imposed no restriction to this end. The recommendation was given to the annual conferences indiscriminately, of which there were nine represented in the General Conference of 1845, and five more were projected before the Conference adjourned, making the entire number fourteen.

Had the General Conference exercised its authority to limit the work of the founding of only one college, the United Brethren Church

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would have been spared the bitter and costly experience of learning the lesson which the Methodist Episcopal Church had learned a little earlier and some other churches learned later, that it is very unwise to attempt to found more colleges than there is ability or disposition to sustain. The recommendation, however, was without restriction except that debts were to be avoided, a restriction which is sure to fail when too many colleges are projected. The agitation to found a college in the United Brethren Church began at about the same time, but without much concert of action, in a number of the annual conferences.

The earliest formal action seems to have been taken by the Miami Annual Conference, which met in Darke County, Ohio, on the 3d of March, 1846. At this conference the work of founding a college was earnestly discussed and the conclusion reached to propose to the conferences of northern and central Indiana to unite with them in founding a college at Bluffton, Wells County, Indiana, or at such other place as might be mutually agreed upon. To this proposition the St. Joseph Conference, which met in Kosciusko County, Indiana, in October, 1846, responded favorably, pledging itself to coöperate with both influence and money. This conference also elected three trustees, the first officers of the kind elected in the history of the Church, to join with the trustees of other conferences in the work. Rev. E. H. Lamb, a member of this conference, immediately upon the adjournment of the conference, published a stirring article in the *Religious Telescope*, vigorously advocating

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the college project. While thus the Miami and St. Joseph conferences were the first to take official action in favor of founding a college, circumstances, to be detailed immediately, secured to the Scioto Conference, which met in the Bethlehem Church, in Pickaway County, near Circleville, Ohio, in October, 1846, the honor of leadership in the actual work of founding a college.

A few years before the date just given, the Methodist Episcopal Church was zealously engaged in founding academies and colleges, many of which, not receiving adequate patronage and support, proved miserable failures. Among these failures was an academy called Blendon Young Men's Seminary, located at Westerville, Franklin County, Ohio, on the direct stage route from Columbus, the capital of the State, to Cleveland, twelve miles north of the former place. This seminary was founded in 1839. In 1842 the same church founded Ohio Wesleyan University at Delaware, only eighteen miles from Westerville. This seemed to seal the fate of the seminary, as it left no field from which it could hope for adequate patronage and support. It, however, struggled on for a few years, when, becoming involved in a troublesome debt, it yielded to its fate and failed. At the time Otterbein University was founded it had already ceased operations for several years, and the property was idle. This, as may well be believed, was a sore disappointment to the citizens of Westerville, who had contributed of their means in the hope that they might enjoy, at home, the facilities to educate their children. Such was

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the situation in Westerville and the condition of the Blendon Young Men's Seminary in the fall of 1846.

The question has often been asked how the United Brethren Church came to locate Otterbein University at Westerville, at the time an insignificant village, a site as swampy as Chicago when that city was founded, where the United Brethren Church had neither a local habitation nor a name, and which was inaccessible except by stage coach or by private conveyance. It was certainly at that time about the last place that we should now suppose would be thought of as a location for a college for the United Brethren Church. The circumstances which led to the selection of this location, for which the author is indebted to a citizen, R. R. Arnold, Esq., of Westerville, who died in 1898, over ninety-one years of age, who was a trustee of the Blendon Young Men's Seminary and thoroughly conversant with the whole transaction, are quite interesting. This citizen, while in a clothing store in Columbus, kept by a gentleman by the name of Harvey Coit, heard two gentlemen, evidently members of the United Brethren Church, and probably ministers, earnestly discussing the question of founding a college. The import of their discussion was that the time for the United Brethren Church to found a college had come; that other churches were going forward in this work and the United Brethren Church must do so or fall to the rear in usefulness. As to location, two points were discussed, Circleville, Ohio, and Dayton, Ohio, with seeming preference for Day-

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ton. It was stated that the question would come up at the session of the Scioto Conference the week following, and some decision would be reached. The citizen did not make himself known or learn who the persons carrying on the discussion were, but on his return to Westerville, confided what he had heard to a few leading citizens, with the suggestion that a meeting of citizens be called to consider the question of offering to sell the Blendon Young Men's Seminary to the United Brethren Church. The meeting was called and largely attended, and after careful consideration it was agreed to appoint a committee who should promptly proceed to the Scioto Conference and offer the entire property, consisting of eight acres of land and two buildings, one a two-story frame building and the other a three-story brick dormitory, for the nominal sum of \$1,300, which was about the amount of debt with which the seminary was burdened. This committee, consisting of G. W. Landon and Matthew Westervelt, appeared before the conference, was courteously received, and submitted the proposal with which it was charged. The proposition seemed to impress the conference very favorably, which promptly appointed a committee of three, consisting of L. Davis, D. Edwards, and J. Montgomery, to examine the proposition carefully and report their recommendation to the conference. This committee reported back, recommending the immediate purchase by the conference upon the terms offered. This was on the 27th of October, 1846. The conference adopted the report of the com-

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mittee, apparently without any opposition, and appointed Rev. W. Hanby, Jonathan Dresbach, Esq., and Rev. L. Davis as a purchasing committee to complete the transaction. The conference at the same time constituted the members of the purchasing committee a board of trustees to receive a title bond for the property, securing a subsequent deed to the trustees appointed by this conference, and that may be appointed by the Muskingum and Sandusky conferences, whose cooperation was solicited. This purchasing committee, thus clothed with authority, after the adjournment of the conference visited Westerville, looked the property over carefully, and completed the purchase without awaiting the action of the Muskingum and Sandusky conferences. Thus suddenly, and without a dollar of money in hand with which to make payment, the Scioto Conference found itself in possession of an institution of learning, and the first practical step in the work of higher education in the United Brethren Church was taken.

Rarely are both parties to a business transaction more highly pleased with its consummation than were the citizens of Westerville and the members of the Scioto Conference with the transfer of the Blendon Young Men's Seminary. The citizens of Westerville were elated that they had succeeded in retrieving their ill fortune in the failure of the Blendon Young Men's Seminary, and secured, in place of the academy which they had lost, a college which should continue the work of higher education in their community. The members of

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the Scioto Conference were elated that they had found an institution with buildings and grounds all complete, and at a figure far below the original cost. So both parties felt that a kind providence had greatly favored them.

It seems a pity to mar this beautiful picture of mutual satisfaction, but the truth of history requires that it be said that in after years the wisdom in the choice of location for the university was at times seriously questioned in certain portions of the coöperating territory. The criticisms upon the location chosen seemed determined somewhat by the fortunes of the university. When there was growth and prosperity, there was little or no criticism, but when the growth was slow, and, in spite of the meager salaries paid professors and other employees, the trustees were confronted at the end of the year with heavy deficits, resulting in a growing and burdensome debt, the agitation for removal at times became active as a relief measure. So acute did this agitation become at times that twice the board of trustees was constrained to open the question of location to the competition of the Church in the coöperating territory. This was done first in 1870, after the disastrous fire which destroyed the main building, inflicting a loss of over forty thousand dollars upon the university. The effort to relocate failed, but under the pressure of the contest the citizens of Westerville and their friends contributed \$35,000 with which the building destroyed by fire was replaced by the present main building, a building far superior to the one destroyed, which

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is still giving good service. At the regular session of the board in 1900 the question of a change of location was again raised and propositions were invited. The effort to remove the university was far more formidable and determined than that of 1870, but again failed, though the effort was not finally abandoned until January, 1902. The intensity of the contest developed some bitterness and produced some alienations between friends of the university, but, upon the whole, resulted in much more good than harm. It caused a number of the friends to rally to the support of the university with unusual devotion and liberality; it spurred the citizens of Westerville to make great improvements in the town by installing water-works, sanitary sewers, and by paving the streets, so that, with natural gas, electric lights, and telephone exchanges, all the modern conveniences enjoyed in our great cities are at the command of the citizens of Westerville and of the university, and the removal agitation has probably been quieted for all time. Though these relocation contests occurred long after the founding of the institution, yet, as they had their basis in the location chosen at the beginning, it was deemed best to make this brief reference to them at this time.

The board of trustees chosen by the Scioto Conference held its first session in Circleville, Ohio, December 5, 1846. Its most important action was to elect Rev. L. Davis general agent to solicit funds and endeavor to secure the coöperation of the Sandusky and Muskingum conferences. The difficulties encountered and hardships endured in

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these early educational efforts are set forth in a very interesting way in an address which Rev. L. Davis, the agent just named, delivered at the annual meeting of the Dayton Alumnae Association of Otterbein University, held at the home of Doctor Davis, in Dayton, Ohio, on the evening of December 31, 1886, at which a large number of the graduates, some members of the faculty, and other friends of the university were present. The Doctor had been asked to give some reminiscences of his early experiences in connection with the college, which he did. I give his address as it is found in "Our Bishops," by Rev. H. A. Thompson, D.D., pages 401-405:

"I have sometimes feared lest my life might in some sense be considered a failure; but when I see this gathering and look at the fruits of this toil I am greatly cheered. There are none here who were with me in the beginning or who know the day when I went to this work. Those that were with me have gone home. There hangs the last catalogue issued by Otterbein University, and there beside it hangs the first catalogue." (These were suspended from the chandelier in the parlor.) "Between them hangs a tale of forty years' history. More than forty years ago, in 1845, the General Conference opened the way for collegiate education in our Church. It was only an enabling act. Then I rubbed my hands and said, 'That is a good thing.' We were young and enthusiastic and courageous and ignorant—ignorant of much that was to be done in this work. I met with Brother Jonathan Dresbach, and we talked of this matter

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and what the General Conference had done. We talked with others. We heard of Blendon Young Men's Seminary, at Westerville, with eight acres of ground and some buildings. It was in debt and could be bought for \$1,300. We visited it and looked the grounds all over. We concluded that it was good and cheap, and so reported to Scioto Conference, just forty years ago last fall. They bought it, with Jonathan Dresbach, William Hanby, and L. Davis, trustees. Then we began to think of a name. Otterbein University of Ohio was suggested. We thought of college. We did not just know the difference between a college and a university. We thought, somehow, that a university meant more than a college; so we took it all in and called it Otterbein University. The brethren cast their eyes on me. They wanted me to be a tool or arm for them to work with. I was then a young presiding elder and was just beginning to feel the sweets of dignity, but I went into the work. That is 'reminiscence.'

"I wrote a subscription, the first of the Church for this educational work. I subscribed and paid the first dollar for higher education in this Church. It was not much, but it was the first. Otterbein was dead. For thirty-four years he had been gone to the church above. He was a great and good man; the Church had always revered him. We revere him more than ever before now as the fruits of his work appear. Great as he was, and great as the work he did for the Church and the world, he did nothing for higher education, neither did his immediate successors. But we went

into it—went into it blindly—and wrote a subscription, and subscribed to it. Shall I tell you the amount I subscribed? Fifteen dollars; no more, no less. It was little; I was poor then—poorer than I am now—and did not understand the wants of the work as now. I went to a man—whose name I could give, and one known all over the Church—for his subscription. I wanted him to give a good amount; I pleaded that he would give at least as much as I had done. He said, ‘You put your name there to show yourself.’ I began to press him some, but I got only ten dollars. I went to another man, and he said he would give ten dollars if I would take it in books. I accepted—took the books and paid the money. I have some of the books yet. Brother Hanby gave me twenty-five dollars—grand, good man! I went to Jonathan Dresbach; he was worth \$100,000. He gave me fifty dollars. From another I got twenty-five dollars and from another fifty dollars, and so the work began. Now I had the cream. I must start out elsewhere; so I started for Sandusky Conference, way on the Maumee. I had a horse and overshoes and a good overcoat, and so I started on horseback. The first night I stayed with a hickory United Brethren. The next day I started out in the snow. I had to cross Alum Creek. I went along and along and along, and saw no one of whom I could inquire. The snow had covered the road, so that there were no tracks. I came to a ford; I could see no one of whom I could inquire about it. I started down the bank. The horse went in gently for a while, then it plunged and

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plunged. I climbed up on the horse's back. The horse plunged and swam across and I got out, but was wet, and soon stopped over night with a stranger. Then I went on by Sandusky, and day by day through the mud, through the black swamp—mud—mud—mud—mud, till I could not tell the color of my horse. I got to conference a little late. I had heard that the bishop would antagonize the work. Bishop Russel was then presiding bishop. He was a strong man—strong in intellect, with a mighty brain well stored, and strong in prejudices. I met him tremblingly. 'I have made up my mind to oppose this,' he said. I told him I had come to represent the work. 'You be still, you be still,' was his reply. I told him I could not be still, and if they gave me an advisory seat I would advocate it. I got a chance, but he managed to rule me out of order. I said something, but I was always too early or I was too late, or something was wrong, so that he ruled me out of order. He did oppose it in a characteristic speech of half an hour, and then put the question; but they voted for the college, but by a small majority. It was a victory, but a dear one. I felt that a few more such victories would defeat me.

"Then I went to Muskingum Conference. There I met Bishop Russel again. 'You are here?' 'Yes, I am here.' 'Well, you be still.' I asked him to be still. I told him I did not think it his business, as a bishop, to oppose this work. He was to preside, and let the conference act. I thought I understood something of parliamentary custom. He replied, 'You be still.' He opposed it in the

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conference vehemently. He said if this thing carried, something awful would happen to the Church. He did not point out what it would be, but vehemently he asserted something awful would happen to the Church. The conference did not vote it that year, but they did the next year. Bishop Russel was a typical man. He was a gentleman—grand, noble, manly, intelligent. He was a representative of the Church of that time as to the educational work. The fathers of the Church were well represented in him. They were not opposed to education, but they did not believe it the business of the Church to educate. This sentiment I met through the entire Church. Other churches had the same view largely. They were getting rid of it faster than we were. Perhaps Otterbein held it; Newcomer and Geeting held it; I know Asbury held it. This we had to combat.

“But we began the work. There is the first catalogue. In 1847 we opened the school. We had one full teacher and others who helped. I taught some. Professor Griffith was our chief teacher. We struggled ten years before we could graduate any one. We had not the faculty or the requirements to entitle us to confer any degrees. After ten years’ work we graduated two ladies—one yet living and one dead. When I left the college, fifteen years ago, there had been graduated one hundred and forty-four.

“I fear I have detained you too long. God bless you all. If there is anything of which I am proud it is this work. As Cotton Mather said of that grand institution, Harvard, ‘It is the best thing

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the fathers of the country thought of.' So I would say, The best thing our Church ever thought of is the Christian college. God bless it, and bless you all."

This address reveals in a most interesting way how humble was the origin of Otterbein University and the beginning of the educational work in the United Brethren Church. But other and greater colleges have had humble beginnings. Yale College seems to have had at first neither place nor name. It had its origin in the year 1700, when ten ministers presented some forty books for the founding of a college in the colony of Connecticut. The location was not fixed at New Haven until 1710, and in 1718 Elihu Yale sent from London goods to the value of two hundred pounds, equal to about nine hundred dollars, and the trustees gave his name to a building they were then erecting. By degrees the name was applied to the institution itself. It was not until 1745 that the name was given by charter to the corporation.

It provokes a smile to look into the first catalogue of Otterbein University and see that on the page assigned to the faculty but a single name appears bearing the title of principal; but Doctor Davis informs us that other teachers, whose names do not appear, aided in the work. In this respect, too, Otterbein University finds its parallel in some of its noted predecessors among the colleges of the country. When Timothy Dwight became president of Yale College, it had already been in operation for nearly a century, and yet he had associated

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with him in the faculty but one professor and three tutors. Professor Josiah Meigs occupied the chair of mathematics and natural philosophy, but there was no professor of Latin, none of Greek, none of natural science, and none of rhetoric and English literature. So Harvard in 1800, when in the last half of her second century, had but one professor whose duties were in what we should now call the college department. There was no professor of Latin or Greek until 1811, or for a period of nearly two hundred years. Williams College began in 1793 with a president and one tutor. It will be seen, therefore, that Otterbein University from the very beginning has traveled in the road which has conducted some other colleges to renown.

The address of Doctor Davis also gives a glimpse of the formidable obstacles and difficulties which were encountered in the early history of this work, and incidentally of the toil, suffering, patient endurance, fortitude, and devotion necessary in order to meet and overcome them. Among these early heroes Doctor Davis was easily chief. Had not the leadership in this work fallen to a man of such imperial will, such undaunted courage, and such thorough devotion, Otterbein University would probably have failed as utterly as did the Blendon Young Men's Seminary before it.

In this address he also gives a frank account of the naming of the institution, a matter which has since led to some unfavorable criticism. Some have been disposed to charge that to give to the institution the imposing title of "university" dis-

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played exceptional ignorance and pretension. Some have been so annoyed by this alleged misfit that they have advocated an appeal to the legislature to change the name from university to college. Others have proposed to cure the incongruity, not by changing the name, but by advancing the grade of the institution to the university standard. It would seem that these critics of the fathers are taking the matter of name too seriously. The fact is that the fathers in giving the title "university" to the institution were simply following the example of persons of the highest culture and largest experience in educational work. It was largely the fashion of the times, however much we may object to the fashion, and was well understood, and so was not misleading. The following colleges at the time bore the title of university: Ohio, at Athens; Miami, at Oxford; Denison, at Granville; Ohio Wesleyan, at Delaware; Baldwin, at Berea; Western Reserve, at Hudson, and Capital, at Columbus, all in Ohio. Our fathers can hardly be justly reproached for following so common a usage of their time, and since, and we shall do well not to allow it greatly to disturb us.

Another method of curing the incongruity between the name and character of the institution sometimes advocated is not by changing the name, but by advancing it to the university grade. The Church, they contend, should have at least one university, consisting of the schools of theology, law, medicine, and the liberal arts, and equipped to do original and research work, and Otterbein

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University as the first college of the Church and because of its central location, is the one best suited for such advancement. Many, however, doubt the propriety of the Church taking upon itself the responsibility and burdens of the professional schools of law and medicine, and there is quite general agreement that until the Church can be induced to furnish the means adequately to equip and furnish the college, which is necessary for the efficiency and success of the Church in her work, the idea of maintaining an institution of university grade, which is not thus necessary, may well be held in abeyance.

CHAPTER III.

Rev. Lewis Davis—His Early Life and Education—As Agent of Otterbein University.

The reader will be glad to know more of one so honorably and prominently associated with the founding of Otterbein University and the beginning of the work of higher education in the Church of the United Brethren in Christ as is Rev. Lewis Davis. As has already been stated, he has, by very general consent, been accorded the distinction of being the father of the educational work of the Church.

Lewis Davis was born on a small farm in Craig (then part of Botetourt) County, Virginia, February 14, 1814. By his father he was of Welsh, and his mother of Scotch descent. The family was poor, and the subject of this sketch was inured to the hardships and privations of a country lad in a home of narrow means. His father, while above the average of the community in which he lived in character and intelligence, seemed to have little ambition to improve his station in life. Fond of the violin, fast horses, and the hunt, he seemed content with only the barest subsistence. He was one of those easy-going souls, whose love of amusement prompted him often to drop the tasks of the farm for the more relished social gatherings, where his genial disposition and skill on the violin rendered him a popular and ever-welcome attendant.

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This disposition of the father to neglect the duties of the farm, all the more made hard work on the part of the children a necessity, and even then, but for the aid occasionally given by an uncle of the mother, there would have been suffering for the necessaries of life.

Thus compelled to labor in order to keep the wolf from the door of the family, even had there been good schools in the neighborhood, the boy could scarcely have been spared from home to attend them. But there were no good schools in the community in those days, and so the boy reached the age of eighteen with the merest rudiments of an education. At this age it seemed most improbable that young Davis would ever be the founder of a college, and the father of the educational work in a vigorous and growing church; but, looking backward, we can now see that at about this time the forces, under a guiding Providence, began to play which led to this honorable distinction.

The necessity of self-support set young Davis to thinking about learning a trade as a means to this end. Some blacksmiths boarding in the family at this time naturally directed his attention to this trade, and he went to New Castle, the nearest town, and began work with an edge-tool manufacturer by the name of Jacob Hammond. This proved a happy turning-point in the life of young Davis. He went to learn the trade of a blacksmith, and he learned it, but his residence and service with Mr. Hammond served a far higher purpose. Mr. Hammond was an intelligent, kind, Christian gentleman, in good circumstances, who brought the

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best of home influences to bear upon his young apprentice. He was quick to discover the native talents of young Davis, and began to furnish him good books to read, and to encourage him to study. He inspired him with larger views of life than he had ever known before. As a Christian home, the residence of Mr. Hammond was a frequent stopping-place for the early pioneer ministers of the Methodist Episcopal Church who labored in that portion of Virginia, and young Davis attracted their attention and excited their interest. It was while living with this family that he was led to profess faith in Christ and begin the Christian life. It was while living in this family, also, that he experienced what he ever after characterized as his "intellectual awakening." The writer has heard him speak of it with thrilling effect in addressing the students of Otterbein University.

Among the ministers who frequented the home of Mr. Hammond was one by the name of Jeremiah Cullum, who became especially interested in Mr. Davis, and prophesied a large field of usefulness for him in the future. He endeavored to induce him to attend school and devote himself to study to qualify himself for the work he felt sure Providence had in store for him. On the occasion of one of Mr. Cullum's visits to the home of Mr. Hammond, he inquired for "Lute," and on being informed that he had retired for the night, Mr. Cullum went to his chamber and, kneeling by his bed, began to talk in a most earnest and sympathetic way of what he believed to be the call of God to young Davis to go to school and equip him-

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self for a great work, at last breaking forth in an impassioned prayer which so profoundly stirred the youth lying upon his bed that he solemnly resolved then and there to consecrate his life and devote himself to study as a preparation for anything that God had for him to do. The obstacles in the way of preparation by going to school seemed to be great, but, wrought up as he was, he resolved to overcome all. His mother, a gentle, loving woman of warm heart and pure Christian life, sympathized deeply with the new and lofty aspirations which had been excited in the heart of her boy, and, to aid him in going to school, she proposed to give him \$50 she could illy spare, recently received from the uncle to whom reference has before been made.

Thus encouraged, he entered an academy in New Castle, and by very close economy he was enabled to continue his studies for eighteen months, during which time he applied himself very closely, and made rapid progress. At this time he became a member of a debating club which was of great educational value to him and laid the foundation for that skill and power in debate which he afterwards displayed, and which rendered him such a formidable champion of any cause he espoused.

After leaving the academy he drifted for several years without any very definite purpose, traveling through the country and stopping to work at his trade when funds would become exhausted. Keeping his eyes and ears open he learned the ways of the world. Travel widened his conceptions of life and increased his knowledge of men. About

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this time, when he had reached the age of twenty-three, some young men of his section of the country proposed to come West, as it was called, and he joined them. There were three in the company and they came by way of the Big Coal River and spent some time at the Kanawha salt works in western Virginia. Not being pleased with the country he determined to return to his home. On the way he tarried for a night with a gentleman by the name of Hurless, who had known the parents of Mr. Davis. Mr. Hurless became interested in Mr. Davis, and determined if possible to detain him. He asked Mr. Davis whether he could teach school and on receiving an affirmative answer he sought and obtained the school of his district for him for a term of three months. Mr. Davis taught the school with such faithfulness and success as to secure him an engagement for six months more. Meanwhile he had his home with Mr. Hurless. Here is found another link in the chain which drew Mr. Davis to the sphere of his chief life work. Mr. Hurless was a member of the United Brethren Church, a church of which Mr. Davis, up to this time, had known little or nothing. Now he began to worship with them and also taught a class in the Sabbath school. During this time Rev. W. W. Davis, of the Scioto Conference, father of Revs. W. J. and A. E. Davis, formerly of the Central Ohio Conference, visited this section as a home missionary, became interested in the young teacher and, anxious to induce him to join the United Brethren Church, gave him a copy of the Church Discipline to examine. Mr.

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Davis, although converted under the labors of the Methodist Church, had never united with that church because of its attitude toward slavery and secret societies, to both of which Mr. Davis was radically opposed. The government of the United Brethren Church, as set forth in the Discipline, greatly pleased Mr. Davis and he promptly united with the Church. This was in 1837. In 1838 he was licensed to preach, and in 1839 he joined the Scioto Conference at Pleasant Run, Ohio. Thus he became a member of the conference which eight years later, and largely through his influence and labors, was destined to lead the way in the work of higher education in the Church by founding Otterbein University.

For eight years he served as an itinerant minister, his thirst for knowledge constantly intensifying. He applied himself to study as closely as the life of an active itinerant, traveling over a large territory, would allow. He bought such books as his limited means would permit. As soon as mastered, from motives of economy, he would exchange them for others, which in time he would master. It was at this time that Mr. Davis became one of a trio of young men, all destined to reach the highest positions of honor and usefulness in the gift of the Church, strikingly different in their personal characteristics, and as strikingly alike in the toils and hardships to which they were exposed, and the absence of educational advantages from which they suffered, in early life. This trio consisted of Lewis Davis, William Hanby, and David Edwards. These

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drifted by kindred aspirations into closest fellowship and friendship and became very helpful to each other, in the hard school of self-development and self-culture. Each had much to do with the others' success and destiny. Mr. Davis seemed to grasp the educational problem in relation to the Church with a little more clearness and power than either Mr. Hanby or Mr. Edwards, and so the position of leadership fell to him without rivalry or jealousy.

When proposals came to the Scioto Conference to sell to the conference the Blendon Young Men's Seminary in October, 1846, Mr. Davis, along with D. Edwards and J. Montgomery, were appointed a committee to examine into the merits of the proposition and report back to the conference. The committee reported to the conference, recommending the purchase upon the terms proposed. The report was adopted and Mr. Davis, W. Hanby, and Jonathan Dresbach were appointed a committee to consummate the purchase, and the same persons were elected trustees to take charge of the property when purchased. This board of trustees held its first session near Circleville on the fifth of December, 1846. Meanwhile the purchasing committee, consisting of the same persons, had visited Westerville, examined the property, and, upon concluding that it was a good bargain, decided to purchase. The board of trustees, after organizing by electing Jonathan Dresbach president and W. Hanby secretary, decided that the first thing to be done was to appoint an agent to solicit funds to pay for the seminary purchased,

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and also to visit the Sandusky and Muskingum conferences to solicit their coöperation in building up a college. A scholarship plan was also devised and the agent authorized to sell one-hundred-dollar scholarships entitling the holders to four years' instruction in the college. So far as appears, this scholarship plan was allowed to default entirely, no scholarships upon this plan having been offered or sold. The board selected L. Davis as agent and he entered immediately upon the discharge of his duties by soliciting funds. As this is the beginning of the work in connection with Otterbein University which, during the first sixty years has proven the most difficult and perplexing, it will be interesting to indicate how this work began, by recording a few of the earliest of Mr. Davis' reports as agent. His first report appears in the *Religious Telescope*, then published at Circleville, Ohio, December 30, 1846, and is as follows:

BLENDON SEMINARY FUND.

“The following are free donations made on the Circleville station for the Blendon Institute. I think all will admit that this station has done very well in this important enterprise, and should I succeed as well (in proportion to wealth) in the other fields of labor I intend to visit, I think we shall be able by our next annual conference to present an encouraging report. I feel, dear brethren, that I am engaged in the cause of Christ. If I did not I should at once desist. When we remember that we as a people are laboring, not to build an institution to manufacture ministers (let

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this be the work of God) but to train the juvenile mind to think, to teach the youth how to act so as to be useful in time and ready for eternity; I say when we think of the great blessings we may thus confer upon our race, I feel willing to endure all the opposition I may meet with. But, thank the Lord, I do not meet with as much opposition as I expected. Should the two conferences join us, I think we have nothing to fear. Our motto is, We WILL by the grace of God succeed. Dear brethren in the ministry and all others, give us your influence, the use of your pens and tongues, and your *money*. Here is the report:

L. Davis	\$ 15 00
D. Edwards	10 00
N. Altman	10 00
Jos. M. Spangler	10 00
C. A. King	10 00
Aquilla Justice	5 00
David Leist	5 00
Public collections	17 00
Various persons	20 00

Total\$102 00

“L. DAVIS.”

This is indeed a small beginning as the reader will see, but it is greater than the original gift which led to the foundation of Yale College. This great college had its start in ten ministers giving not a sum of money but a collection of forty books for the founding of a college. Mr. Davis was wont to say of his pledge of fifteen dollars, “It was small, but it was the *first*.” The same may be said of the report as a whole. The fact that since

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this feeble beginning over three hundred thousand dollars have been added, is another illustration of the adage that "great oaks from little acorns grow," though the latter sum is only relatively great.

The next report of Mr. Davis as agent appears January 20, 1847, and is as follows:

"SEMINARY FUND—SECOND REPORT.

"I wish to report through the *Telescope* to the friends of Blendon Institute our success on Pick-away circuit. I cannot say what success *all* the friends of this institution have expected me to meet with in this laudable enterprise, but this much I may or can say, I have succeeded far beyond what I expected, and would say as in first report, no serious opposition exists or can exist to this enterprise. I think the day is passing away when it will be a subject of controversy whether a *sanctified* literature will bless or curse the Church. I labor in this with all that seriousness and religious conscientiousness and trust in God that I do in preaching: for this plain reason it is as much the work of God.

Report.

Jonathan Dresbach	\$ 50 00
Martin Dresbach	25 00
Thomas McGrady	25 00
Ephraim Dresbach	25 00
John P. Morris	10 00
Henry Morris	10 00
Wm. Dresbach	10 00
Isaac Bookwalter	10 00
Henry Dresbach	10 00

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Daniel Morgan	5 00
M. Ambrose	5 00
Wm. Bitten	5 00
Isaac Dresbach	5 00
Caroline Bookwalter	5 00
Mother Bookwalter	5 00
S. D. Bookwalter	5 00
M. Metzter	5 00
Jacob Dresbach	5 00
Andrew Pontius	5 00
Isaac Larrick	5 00
Pleasant Brock	5 00
Various persons	60 50
Total	<hr/> \$300 50

“The above with the first report will make collected and subscribed in all, \$402.50 in a little more than one month’s time. The reason why we do not report the sums under five dollars is not that we disdain small sums or those who subscribe them, but because I suppose it would occupy too much space in the paper. L. DAVIS.”

These reports are sufficient to show the small but hopeful way in which the financial support of the educational work of the Church began. They are interesting, too, for the historic names they contain which are thus honorably associated with the beginning of this important work. Some of these family names—as notably the Bookwalters—are still prominent in the councils and work of the Church. Other reports follow, and on April, 1847, Mr. Davis reported that he had secured a little over one thousand dollars. Meanwhile the Allegheny Conference, in Pennsylvania, became enlisted in the work of founding a college in its

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bounds, and in May, 1847, J. Ritter, the agent of the Eastern enterprise, quite overshadowed these reports of Mr. Davis by reporting that he had secured \$2,860 in pledges, and we see here the beginning of that inveterate tendency to unduly multiply institutions of learning which has been so costly, so injurious to the cause of education in the Church, but a tendency which has not yet been altogether overcome. Suffice it to say now, that this Eastern enterprise, known as Mt. Pleasant College and located at Mt. Pleasant, Pennsylvania, after a feeble, struggling life of ten years, became hopelessly involved in debt and in 1857 all its interests were transferred to Otterbein University and the Allegheny Conference entered into coöperation with the college at Westerville.

At the meeting of the board of trustees which met in its first regular session in Westerville, April 26, 1847, of which board Mr. Davis was elected president, the buildings were ordered put in good repair and it was decided to open the doors of the college for the reception of students on the first of September following. Mr. Davis, as agent, had general charge in connection with the solicitation of funds, of the repair work needed, and it is fair to say that at this early day, and for many years thereafter, the care of the college came upon him as upon no one else. His courage, perseverance, and business tact were of incalculable value to the new enterprise. When the first of September arrived, matters were in a fair state of readiness and the doors of the institution were thrown open and its work began in a very humble and

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elementary way it is true, but destined to grow and become one of the mighty factors in determining the growth and destiny of the Church. For three years Mr. Davis served as a kind of general-purpose man, ready to do anything that seemed necessary to maintain and firmly establish the college. At the end of this period, while very much remained to be done, the foundations may be said to have been securely laid and Mr. Davis had borne so important and conspicuous a part in this work as to forever link his name with the institution as its founder. Of his eminent service during the eighteen years that he served as president of the college there will be occasion to speak in subsequent chapters.

CHAPTER IV.

The Educational Question—Agitation and Debate—Circular to the Church.

Some account has already been given of the rise of sentiment in favor of higher education in the Church and of the measures and plans which resulted in the founding of Otterbein University. It will be well perhaps to consider a little more closely the clash of ideas which occurred in connection with this movement in the Church. Doubtless it would have been most welcome to the early champions of education in the Church if their efforts and plans had not been opposed, but it is by no means clear that it would have been better, or even as well, if all had promptly acquiesced and none had opposed the efforts of the pioneers in this cause. It is after all the contested positions of which we gain clearest knowledge and firmest hold. With what overwhelming force the great Apostle of the Gentiles, while exposing the errors of the Judaizing teachers, sets forth the great doctrine of salvation by faith. What a splendid body of apologetic literature the opponents of Christianity have proved. It is very pleasant to sail on calm seas, but it is the storm that gives the knowledge and command of the sea which makes the sailor. Considering the Church sixty years ago, as we have depicted it, it was inevitable that the beginning of the work of higher education in the

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Church should produce a commotion and arouse antagonistic forces. It is well that in this case the opposition, with perhaps the rarest exceptions, came from persons who were thoroughly honest and sincere, who were prompted to take their position because of misapprehension and lack of information. With such people all that is necessary to be done is to correct misapprehension and impart information; but this could hardly be done without a season of agitation and debate, such as occurred in the Church in the decade from 1840 to 1850, and which agitation and debate were at their height during the latter half of this decade. While the advocates of a college for the Church were thinking almost exclusively of the youth whom they hoped to gather within its halls, and of the benefits and blessings which should, in the future, come to the Church and the world through the labors of these cultured youths, they were unconsciously performing a most beneficent service by the great uplift they were giving through this campaign of education to the multiplied thousands of ministers and laymen who were never destined to see the inside of a college.

After Rev. L. Davis, the most active, capable, and useful pioneer of the educational work in the Church was Rev. Wm. Hanby. Being six years the senior of Mr. Davis, both in years and in the ministry of the United Brethren Church, he entered the conflict earlier than Mr. Davis. Joining the Scioto Conference in 1833, he advanced rapidly from circuit preacher to presiding elder in 1836, to general agent and treasurer of the *Tele-*

scope office in 1837, to editor of the *Religious Telescope* in 1839, and to bishop in 1845. These positions gave Mr. Hanby great opportunity to serve the Church as the friend and champion of higher education, an opportunity which he conscientiously and faithfully improved on his election to the bishop's office by the General Conference of 1845, the same conference which, as already stated, took the first action in the subject of founding a college. On retiring from the editorship of the *Religious Telescope*, a position which he had occupied for six years, in his valedictory he used the following language on the subject of higher education:

“Whatsoever, therefore, our hands find to do, we should do it with our might, and now that we as a Church should know where to begin, we should determine where we are most deficient; and may we not ask, What have we done to promote intelligence and correct morals and deep piety? As to intelligence, are we not deficient? A great want of love of reading and information generally is very apparent. Our people are an industrious and wealthy people, but by no means, with a few noble exceptions, a learned or even a reading people. God has declared that his gospel shall be preached in all the world, among all nations, but alas! is our Church prepared to send missionaries among all nations? If the most effectual doors were opened to us, could we enter the field? No, we are not qualified. We have the means of usefulness but lack the energy. We lack a deep sacrificing spirit. We cling to our ideas, unwilling

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to suffer the loss of all things. No great reformation in the Church since the crucifixion has ever been achieved without profound learning and religion combined. God has given powers of mind capable of great improvement, and we are commanded to occupy. The best and most pious, the greatest reformers that ever lived were learned men. Indeed, without this they could not have been great reformers. As well think about a great schoolmaster who did not know his letters.

“It is often asserted that learning makes a man proud and haughty, but it had not that effect on Paul. He appears to have been quite as humble as any of the apostles. There are many pious and useful ministers that are unlearned, but their influence does not extend beyond their immediate walks. Learning is the handmaid of religion and should be cared for by all.

“Now I shall ask the friends of education to resolve upon renewed efforts in this great work. Use every means calculated to promote this object. Let us never rest until we have within our own Church, schools of moral and literary training. The interests of the Church imperiously demand it. Our brethren want some place, under the care of the Church, of pious resort where their children may get an intellectual and religious training, where they may be reared for the Lord; where the progress of learning with them may be truly sanctified. The promiscuous schools of the land fail to accomplish this. This work is left to the church, under God, to perform. We have recently been informed that in one seminary of another

church, there are fourteen United Brethren children in attendance. Now, why not educate our own children ourselves? Do other churches better understand the genius of our government and doctrines than we? No marvel indeed if children thus educated should leave the church of their fathers and unite with the one that prepared them for usefulness. Indeed, upon this very subject we hardly deserve to be ranked among the sisterhood of churches. We have been recreant to this very hour; to our shame be it spoken. Be it known that upon this subject, God granting life and health, we shall never cease talking and importuning with God and man until our Church is furnished with the facilities of a fair education, that our young brethren and sisters may obtain that training at home that they are now seeking elsewhere."

To enable the reader to understand the temper and character of the discussion as it was carried on in the Church sixty years ago and more, a fairly representative communication is given on each side of the controversy. Against the founding of a college the following communication appeared in the *Religious Telescope* of March 24, 1847, over the signature "J."

SEMINARIES.

"I also will show mine opinion." Job 32: 10.

"Since much is said in the *Religious Telescope* of seminaries, I also will show mine opinion concerning them. We all agree that much learning will not make people pious. This could be shown

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by numerous examples. For instance, look at the fields of battle. Who calls the thousands together to kill and be killed? The answer will be plain. Hence, we see that learning will not preserve peace, 'Strictures in Education, No. 5,' to the contrary, notwithstanding.

"We have the common schools, as Brother Pefley said, to educate our children. The education we can get in them is fully sufficient if we are only well versed in the school of Christ. God forbid that I should oppose education, but when I take a view of those societies that have institutions of learning I am at a loss to see much pious good springing therefrom; and it seems to me that the writers in the *Religious Telescope* so far have failed to show what great good has been wrought in the societies that have them.

"The Church is not yet a hundred years old and is said to number a hundred thousand members, secured without seminaries. How much more have those with them done? And for deep piety and a holy life, I think we need not be afraid to compare with any of those that have colleges. And why just now 'suffer an irreparable loss if we do not forthwith carry forward some project for the education of the rising generation,' as a 'Local Preacher' thinks. The Brethren Church so far has done well without seminaries, and my opinion is that if she establishes them they will land the Church where Father Otterbein started from when he commenced it.

"Brother H.'s [Hanby's] expression about the seminaries, yet fails to produce much gospel proof,

nor yet any great results from the past, but admits that 'evil influences are manifest among many of our high schools and colleges,' perhaps in most of them; and who will guarantee that no evil influences be manifest in this? And who will warrant us that a collegiate training will not be the test for entering conference? Experience is the best school.

"Brother H.'s [Hanby's] expression about the scientific farmer, in my opinion, is rather a wild one. Farming requires labor. With all the science in the world you could not raise wheat without tilling the ground.

"My opinion is that the money given to seminaries would be by far better spent if it were applied to our common schools and to paying our traveling preachers and missionaries and to building meeting-houses.

"And, finally, my opinion is that a majority of the Church [United Brethren in Christ] are opposed to establishing seminaries of learning, and that the opposition is founded on the gospel and the experience of the past. Space admonishes me to stop for the present.

"Yours respectfully,

"J."

To this communication L. Davis, in the same number of the *Telescope*, made the following reply:

"*Mr. Editor:*

"Being at the office at the time the above came to hand, by your permission I will present to your

readers a few thoughts upon the same subject by way of contrast; and if flaw or weakness be found in either article, the vigorous analysis to which all given principles are subjected when presented to an enlightened people, will expose my arguments, as I consider the above as *weak* and *futile*.

“The grand question is this, *Do seminaries and high schools of learning benefit mankind?* I take the affirmative of this question. I commence my thread of arguments by stating the obvious fact that the cultivation of the fine arts and the sciences are invariably and inseparably connected with the Christian religion. Any man acquainted in the least degree with ancient, modern, profane, or sacred history must know that when the Christian religion is received in its true spirit in heathen lands, the rude customs of savage life give place to the refinements of art and mind. Then with propriety and great beauty education has been called (not religion itself) but a twin sister of the Christian religion. . . . Every useful discovery in the world of art and mind has contributed to the elevation of divine revelation.

“But says the objector, ‘I am not opposed to education, but I am opposed to these seminaries.’ Well, now, think a little. Should I say that he is not opposed to religion, (oh, no, God forbid,) and at the same time say that he is opposed to prayer, class, and love-feast meetings, and all the means by which religion is promoted, what would you think? To oppose the means by which a thing is promoted is the same thing to me as to oppose the thing itself.

“My second argument is drawn from *universal experience*. One of the strong arguments in favor of the Christian religion is predicated upon the experience of those who have tested its power upon their own hearts. If any principle can be proven from the universal experience of mankind, it amounts to a demonstration. We apply this kind of argument to the subject under consideration. All men of every country, in every age, and of every grade of society that have tested experimentally the utility of these schools, without a single exception, testify that they are a blessing to mankind. I do not claim for all arguments the strength of a demonstration, but for this I do. What is the testimony of all those great and good men who were not only benefactors to the age in which they lived but to generations unborn? I do not wish the argument to be so understood as to mean that all who oppose the founding of schools are necessarily ignorant, but I wish all to remember the fact that all those who oppose have never tested the advantage of these schools in storing their minds with useful knowledge.

“My third argument is predicated upon *God’s plan of giving the word of life to man*. Christ gave the gift of tongues to his ancient ministers in order to spread his light, life, and truth to all people under heaven, and it is a remarkable fact in the history of the church that since the days of miracles the Lord Jesus has blessed these schools to the furtherance of his word; and in fact we cannot see how any man can devise a reasonable plan to send the gospel to that part of the popu-

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lation of the globe now destitute of the bread of life, except by founding appropriate schools where the different languages of the earth may be taught, and men of God may learn the *original* languages, so as to be able to translate the Scriptures into the native tongues of heathen nations. Do any ask what benefit will the Blendon Seminary confer? I ask what benefit is it to you to live in the midst of an enlightened community, even if you knew not a letter in the book? and what benefit is it to the great body of the people to have the Scriptures in their own native tongue? When these questions are answered satisfactorily, I can then tell what advantage these schools are to the common people. Luther gave the Scriptures to the Germans, and, as with the hand of violence, tore God's revealed truth from the vaults of darkness and seclusion to which the superstition of the Catholic clergy had consigned it. It had been taken from the people and put there by the hand of violence and bloodshed; and God determined to rescue it by the hand of Luther, who was not only a good, but a learned man. When Luther gave the Scriptures to the common people in their native tongue, reformation like a sheet of lightning flashed up in a dark place and spread over all the Christian world.

“In love,

“L. DAVIS.”

At the first regular meeting of the board of trustees, which met in Westerville, April 26, 1847, with representatives from the Scioto and Sandusky conferences, a committee consisting of

Revs. Wm. Hanby and L. Davis was appointed to prepare a circular for the information of the Church, setting forth the purposes and plans of the projectors of the college, for publication in the *Religious Telescope*. As an official statement of the motives and purposes of those who had this educational enterprise in charge it possesses historic value and it is here inserted.

A CIRCULAR TO THE CHURCH IN GENERAL.

“DEAR BRETHREN :

“We, the undersigned, with feelings of respect and Christian fellowship, wish to set before you and the public generally the motives by which we are actuated in founding a literary institution under the control and patronage of the Church of our choice. A due respect to ourselves and especially to the peace and harmony of the Church seem to demand this at our hands.

“Some of the correspondents of the *Telescope* represent us as establishing an institution of learning chiefly to qualify young men for the ministry, and impose upon it, we think unwarrantedly, the name of *priest factory*. Without admitting by any means that the acquired abilities of our ministry are beyond or even up to what the important station demands, yet against this comment upon our motives we now enter the most solemn protest; and we think it unkind in any of our brethren thus to represent us, because we have from the beginning disavowed, in public and in private, any intention of the kind. Our great object is the general diffusion of knowledge, especially in the Church to which we belong. Some accuse of de-

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parting from the original landmarks and usages of the Church. This may be true or untrue. It depends upon the sense in which the accusation is understood. If it is to mean that we of the Scioto and other annual conferences have undertaken an enterprise unknown in this distinctive branch of the Church before, it is true; but if it is understood to mean that we are departing from the genius of our Discipline, or from the known sentiments of our fathers, who under God founded the Church, it is untrue. We not only do not find any legal impediment in the Discipline to the enterprise, but we find ourselves pursuing the very plan marked out by the supreme authorities of the Church, and as it respects the opinions of the fathers of the Church, we do not consider them of supreme authority in deciding a question of this kind; but whatever weight they may have upon the minds of our people, let it be remembered that we have all upon our side. Now we ask in the name of reason, who ever heard our fathers speak against high schools *as such*? But they considered it an evil of great magnitude to educate men in these schools for the ministry and send them out to preach without religion. *So say we with all our hearts.* If God should call a man from the plow, let him go; if from the mechanic's shop, let him go; if from any of the high schools of the land, let him likewise go, and go *immediately*. This sentiment, we think, our venerated fathers held no more sacred than we do. Some ask with apparent triumph, Who will vouch that the Otterbein University will not at some future day, when it passes

into the hands of other men, become a 'priest factory'? We answer: This asks more at our hands than is demanded in any other case whatever. Should you urge a sinner to embrace Christ in the forgiveness of his sins, and should he demand of you to vouch that in case he should thus embrace Christ that he would never disgrace his profession, would you not think his demand unreasonable? Does such an evasion destroy the propriety of a sinner's reformation, or does the abuse of education destroy forever the utility of education received through a systematic course of study?

"All any reasonable man can ask is, that we try by the grace of God to preserve the institution from such apostasy. Let it never be forgotten that such is the wonderful structure of the mind that it *will be educated*. We must not think that enough opposition can be raised to stop the march of mind now in progress in this great American family. Indeed, he who thus opposes occupies a position regretted by the wise and good—a position unfavorable to the best interests of his country and the cause of God.

"The question is not, Shall the youth be educated? but, What kind of an education shall he have? Is the sentiment true so often repeated by the philosopher, statesman, and divine, in all civilized nations, that the hope of the country and the ultimate triumph of Christianity depend upon the proper education of the youth? If it is, we ask the one hundred thousand communicants of our Church, Are we not members of this vast re-

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public? Are we not responsible to God for the influence we exert in this cause?

“It is thought by many of the wise and good that we are standing on the eve of some great revolution, which seems evident when we lift our eyes from beholding local objects and look at the agitated state of nations and empires. Now man contends with man—mind meets mind. Infidelity, Catholicism, and errorists of every grade have their schools, and shall we not gird for the conflict? Yes. Let all the Church say, *Amen*. Could we feel upon this subject as we should, we would soon awake one and all from our slumber and feel the importance of establishing an institution of learning in the *Church*, to be controlled by the sanctifying influence of the Christian religion.

“In conclusion, we wish to say to the Miami, Muskingum, and other annual conferences, should you at some future day agree to coöperate with the Scioto and the Sandusky conferences in promoting the interests of the Otterbein University, *you can have the opportunity*. The institution may at some day not very remote, have connected with it the ‘Manual Labor System.’ This will depend, however, upon our success in raising funds. Suitable land can be had adjoining the institution.

“We have very briefly and candidly given our views in behalf of the board of trustees whom we represent, cherishing at the same time, unabated esteem toward our good brethren from whose views we honestly dissent. We award to them cheerfully the enjoyment of their own sentiments and the full and candid expression of their own opinions. And

now all we ask is to be treated with Christian courtesy and not have put upon us positions that we have never taken; and further, either to convince us of wrong, from the Bible or Discipline, or allow us peaceably and kindly to do what we are perfectly willing that they may not do.

“With the kindest feelings and no other object than the glory of God and the good of mankind in view, we subscribe ourselves the humble servants of the Church.

“WM. HANBY,

“LEWIS DAVIS.

“Circleville, Ohio, May 4, 1847.”

The agitation and debate of which the general drift and character is indicated above, continued quite active for several years, and the controversial literature pro and con became quite voluminous. Not infrequently in the same issue of the *Religious Telescope* appeared announcements of the progress of the educational work as represented in Otterbein University, and communications earnestly arguing the impolicy and danger of the work. In this there is found a fine illustration of the spirit of fair play and free discussion which has so generally characterized the Church. The communications of those who opposed the founding of a college indicated that they feared that the college would introduce into the ministry of the Church persons educated but destitute of spiritual life and experience, and that the Church would decline in spiritual power. The conception of the opposition seemed to be that uneducated persons could not

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preach without conversion and a true spiritual life, but that educated persons could. In support of their contentions they alleged that Otterbein and his colaborers as well as Wesley and his colaborers, when they began their reformatory labors, found the churches largely with educated but unconverted ministers in their pulpits and with many of their cultured members destitute of practical piety. Hence they concluded that education and the colleges were responsible for the low spiritual life which, it is now generally conceded, prevailed in the churches when Otterbein began his labors among the Germans and Wesley among the English. The most formidable opposition which these flaming evangelists encountered came from ministers and laymen who have been trained in the colleges, and as a consequence many of the followers both of Otterbein and Wesley distrusted and feared education and the colleges as hostile to the purity and spirituality of the church. As the debate however proceeded it was made plain that education and the colleges were not responsible for the deplorable spiritual condition of the churches, and the sentiment in the United Brethren Church began rapidly to change from comparative indifference to interest, and from opposition to support, and the triumph of education and the college in the Church, which has since occurred, was clearly foreshadowed.

As a kind of last resort, under the leadership of Bishop John Russel, who was perhaps the ablest and most influential opponent of the project of founding a college, the contention was raised that

the General Conference of 1845, in authorizing the work and referring it to the annual conferences, did not reflect the sentiment of the body of the Church and the demand was made, in the alleged interest of the peace and unity of the Church, that the work be delayed until after the ensuing General Conference, which would meet in May, 1849. It was contended that in the election of delegates to this conference the educational work could be made an issue and thus the will of the Church be definitely determined. The men however who had put their hands to this educational work were courageous and determined and would brook no delay, and the rising tide of educational sentiment in the Church could not be stayed, and so it happened that before the meeting of the General Conference of 1849, the foundations of Otterbein University were securely laid and the work of higher education in the Church was successfully inaugurated.

CHAPTER V.

The Opening of Otterbein University—Beginning of Its Work.

The board of trustees which met for its first session in Westerville, April 26, 1847, to which reference has already been made, decided that the institution should be thrown open for the reception of students and should begin its work on the first Wednesday of September, 1847. A committee, with Rev. L. Davis as chairman, was appointed to see that all needed repairs upon the buildings and improvements in the campus be made that every thing might be in readiness to open the institution at the time designated. A proposition from Mr. W. R. Griffith, about to graduate from Indiana Asbury (now DePauw) University, to take charge of the institution was considered and his employment decided upon. Mr. Griffith was the son of Rev. James Griffith of the Wabash Conference of the United Brethren Church, and affords an illustration of what an increasing number of the youth were doing in going to the colleges of sister churches because the United Brethren Church had no such institutions.

In view of the inexperience of the board in college work, the secretary, Rev. Wm. Hanby, was directed to correspond with the managers of some of the leading colleges of the country and gather

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information as to the proper government and management of colleges. After the board had transacted all the business deemed necessary, it adjourned to meet on the thirty-first day of August, the day preceding the opening. On the day appointed the board met and completed arrangement with Professor Griffith to take charge of the institution under the title of principal. It also decided to employ Miss C. Murray as a lady teacher. Thus the institution began its career, as it has ever since continued, with both sexes represented in its teaching force.

At nine o'clock A.M., September 1, 1847, a goodly number assembled in the little chapel of the white frame building, which at that time constituted the main college-building, for the opening exercises. A portion of Scripture was read and there was an earnest prayer for the blessing and guidance of God in the new enterprise, that it might prove a great blessing to the Church and promote the glory of God. The opening address was then delivered by Principal Griffith. As this was the first address of the kind in the history of the Church, and may be regarded as a kind of keynote, the concluding portion is here inserted.

“Education, in itself considered, is either right or wrong, and those engaged in promoting it are, so far as this work is concerned, doing right or they are doing wrong. If it is wrong, then it is the duty of the Church to exert her influence against it, not only by withdrawing her support, but by enjoining upon her members to separate themselves from it and by instructing her minis-

ters in the sacred desk to raise their voices against it and not to cease their opposition until it shall have been driven from the earth. If it is right, then it is the duty of the Church to engage in it so far as she is able. This duty arises from her obligation to do good, and it applies with equal force to every branch of the Church. That which would excuse one would relieve another. And shall Protestants give up the learning of the age into the hands of infidels and of Catholics? Shall they discard science as the destroyer of religious purity and the enemy of human happiness? If they do, what will be the destiny of Christianity and all regulated liberty, even here in this our favored and happy country? Look to France in the bloody revolution, when and where there were enacted deeds of unparalleled infamy and burning shame, and you will see the effects following when infidelity sits in power, 'Then it was,' says an eloquent writer, 'that their national assembly voted the great God out of the universe and caused to be inscribed in gloomy capitals over the gates of their sepulchres, "Death an eternal sleep." Then it was that everything virtuous and good was sacrificed to ambition and jealousy. Then it was that instead of domestic peace and individual happiness, insurrections and wars prevailed, and in the streets were made to run rivers of blood. The Sabbath was abolished, the Bible burnt, religion and humanity mocked, civil progress stayed, and national interests subverted. Earth never saw a more horrid spectacle and civil society never suffered more.'

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“And what better could result if the Catholic Church should come into supreme authority? What she would do may be known by what she has done.

“I have seen the idea somewhere advanced that this happy country is to be the theater where Romanism will make a mighty struggle to restore her lost grandeur; and so it would seem. She is building churches and establishing colleges in every section of our country and proffering to educate our children. Her efforts are not in proportion to the encouragement she receives—she has her eye on the future. If Protestants neglect to provide for the education of their children, Catholics will educate them, and what will be the effect? How many of your daughters, educated in Catholic schools, have taken the veil and forever shut themselves up within the gloomy walls of the convent? And what is there more forbidding and unnatural than this superstitious consecration, this wicked separation from the business and duties of life? Yet these things are increasing rapidly in our country. Baltimore, Boston, and New York have seriously felt their influence. How shall we counteract her growing power? How can we? We answer, There is but one way, and that is by active industry in establishing and supporting Protestant schools. Sectarian interests and prejudices ought not to have any influence here, but every Protestant ought to labor to support Protestant schools. We ought to make this a common cause. Whether Baptist, Presbyterian, Methodist, or United Brethren we ought all to unite and co-

operate heartily in this work. The interests of Christianity, and the prosperity of our government alike demand it. If we are not united the Inquisition, with all its cruelty, may yet be established among us and we be made to feel its power; but if we will labor as did the fearless and devoted Luther, not only to expose the corruptions of this city of Babylon, but to diffuse Christian truth both in its theory and practice, we may yet paralyze her efforts, and this humanity and religion each calls upon us to do. My brethren, will we engage to do our part? Will we exert our influence in behalf of sound, Christian learning? To-day we commence our efforts and oh, let us labor and pray that it be not a feeble effort. Let us be united and concentrate our efforts. Let us feel as though we had a work to do in common with our sister churches—one which involves the interests of the American people, and let us ask the blessing of Him who holds the destinies of nations in his hands upon our labors, and success will crown our efforts.”

Only eight students entered on its opening day and the institution began its work in a very small and humble way. The number of students, however, during the first year reached eighty-one—fifty-two gentlemen and twenty-nine ladies. The purpose of its projectors is thus modestly set forth in the first catalogue: “Its friends desire to build up a school in which their sons and daughters, together with others who may wish to patronize the institution, may receive a sound education. It is

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now in its infancy, having been in operation but one year. The facilities of older institutions are not now claimed, but efforts are being put forth to make it in every respect what it should be."

The students at first were quite elementary and miscellaneous in their stage of advancement and there was no attempt at classification, except as to sex. For a number of years the work of the institution was not above that of a high school or academy. Professor Griffith continued at the head of the institution with the title of principal for two years when, in 1849, Rev. Wm. Davis of Cincinnati, a member of the Miami Conference, was elected president. Professor Griffith was elected professor of languages, and Mr. Sylvester Dillman, a student in Oberlin College, was elected professor of mathematics, and Miss Lucy Carpenter, principal of the Ladies' Department, Miss Sylvia Carpenter, a sister who had held the position during the college year, 1848-49, retiring. Rev. Wm. Davis, the president-elect, did not seem disposed to take hold of the duties of the position, and the relation was largely nominal and continued but for one year.

It was in 1849 that the first and only suspension of the work of the institution during the sixty years of its history occurred. In that year the Asiatic cholera broke out in the neighboring city of Columbus, and a few cases were reported in Westerville. This produced such a panic among the students that it was deemed wise to close the school on the nineteenth of July, about one month before the regular closing time.

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At the session of the board of trustees in 1850, Rev. L. Davis who, as already stated, was identified with the work of the college from the very beginning as general agent, as treasurer, as president of the board of trustees, and, indeed, as general-purpose man for any service required, was elected president, and was really the first to actually serve in this capacity. Alexander Bartlett from Oberlin College, was elected professor of ancient languages in place of Professor W. R. Griffith who had resigned, and who, as principal, had taught the ancient languages.

In 1851, John Haywood, a graduate of Oberlin College of the class of 1850, was chosen professor of mathematics and the natural sciences, succeeding Professor Sylvester Dillman in this position. Professor Haywood entered upon his duties on the nineteenth of March, 1851, and, with the exception of five years, from 1862 to 1867, his connection with the faculty of the university was continuous to the time of his recent death on December 12, 1906, a period of a little over fifty years, which is the record period at this date. His period of active service, however, covered only thirty-seven years, having held an *emeritus* relation from 1893 to the time of his death. Coming to the university at so early a period, his service was unique in character and importance. Associated with those largely who were inexperienced in the work of higher education, he was given a free hand in giving it shape and direction, not simply in the university, but in the United Brethren Church. Otterbein University being the first college of the Church, naturally

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became a model for those founded later, and her graduates were largely drawn upon to man them, especially in their earlier years. By his sterling qualities as a man, he was enabled to inspire the youth who came under his instruction with the idea that their education was intended to fit them for service, and so when they went forth into the world they have quite generally gotten hold of the world's work somehow, somewhere in a way to uplift and bless. All over our own land and in lands far away, there are those, once his pupils, who will cherish and revere his memory with gratitude for the service he rendered them and the service he inspired them to render. It is in this way that the work of Professor Haywood, who now rests from his labors, still goes forward in the world.

It was also in 1851 that Miss Sylvia Carpenter returned to the university as principal of the Ladies' Department, in which position she served until 1854, meanwhile, in 1852, becoming the wife of Professor Haywood. She was a capable and faithful teacher, and a noble woman, and by her intelligent interest and wise counsel continued an important factor in the work of the university down to the time of her death, which occurred in 1886. Beginning her service in 1848, the second year of the university, she well deserves to be reckoned among the worthy pioneers of the educational work of the United Brethren Church.

In 1852 James Martling, from Oberlin College, succeeded Professor Alexander Bartlett as professor of ancient languages, who in turn was succeeded by Ralph M. Walker, from Grand River

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Institute, Austinburg, Ohio. He held the professorship of ancient languages until 1858, and then the professorship of the Latin language and literature until 1862, together a period of nine years. He was a slender, wiry man, an able and faithful teacher, critical, precise, and exacting, the admiration of the diligent and faithful and the terror of the idle and careless student.

The course of study which appears in the catalogue for 1852 is quite incomplete, covering only four years, including preparatory studies, with no distinction between preparatory and college studies. To this course of studies the following paragraph was appended:

“It is not pretended that the above is a regular collegiate course, but one adapted to our present circumstances.” There was still no classification of students, except as to sex. Up to this time the students were very transient, most of them attending but a term or two. A few, however, were continuous in attendance, and were anxious for classification in courses leading to graduation. Indeed, some were seriously discussing the question of seeking another college unless they were given classification in courses leading to degrees. Probably the principal reason why no complete courses were devised, up to this time, was that the teaching force was not sufficient to carry such a course, and in the straitened financial condition of the institution it seemed very difficult to bear the expense of the additional professors needed. The prospect, however, of losing a number of the more advanced

The Beginning of Its Work

students aroused the Board of Trustees, and at the session of 1853 the following was adopted :

“Resolved, That a college course be at once adopted in the Otterbein University, and that the faculty be, and is hereby appointed to make out a regular course.”

The Board also appointed the Executive Committee, in conjunction with the president of the college, to secure an additional professor, which it was thought would be a sufficient addition to meet the immediate want. The professor procured at this time was Ralph M. Walker, already mentioned. In the catalogue for 1853, evidently published after the adjournment of the Board, there appears for the first time a regular college course, and also a young ladies' course. This action was satisfactory to the students, and they remained and prosecuted their studies, a number of them to graduation. The college thus early displayed its power to hold its students, a power which it has ever since maintained. Only in the rarest instances have students, after reaching advanced positions in Otterbein University, gone to other colleges to complete their course. The very few who have gone have had no difficulty to take the same rank in the most noted colleges that they had reached in Otterbein University. With the framing of these courses and the classification of students, Otterbein University may be said to have entered upon its proper collegiate career.

The faculty remained unchanged from 1853 to the graduation of the first class in 1857, except

History of Otterbein University

that Miss Martha A. Perrin served as principal of the Ladies' Department for the college year 1854-5, and Miss Mary L. Gilbert for the six years beginning in 1856. For several years before the graduation of the first class, anniversary exercises were held at the close of the college year, at which advanced students presented productions after the manner of graduates at commencements. These exercises were held under a large canvas tent west of the college chapel, as the white frame building was called, the chapel being quite too small to accommodate the crowd. Under the same canvas tent the first commencement exercises were held June 24, 1857. There were two lady graduates, Miss M. Kate Winter, yet living as the widow of a noted graduate of Otterbein University, Benjamin R. Hanby, author of "Darling Nelly Gray"; and Miss S. Jennie Miller, long since dead. President L. Davis, in delivering the diplomas, addressed the class as follows:*

"I congratulate you, ladies, in being the first graduates of this institution. If we could lift the veil that hides the future from our sight, we should doubtless see a long line of educated Christians who will go forth from this institution, and you are the beginning, you are the first on the list.

"You will be remembered as long as this college stands. You may have had difficulties, but diligence and perseverance have enabled you to over-

*While the author was present and heard the address, he is indebted to Mr. Jacob Burgner, of the class of 1859, a stenographer, for the copy given.

come all these, and in the judgment of the trustees and faculty you well deserve the honors of the institution.

“You have not impaired your health, concerning which your teachers felt a deep interest.

“In relation to your mental improvement, you found at the threshold of the entrance to knowledge that you had to deal with facts, but you soon found that facts only conduct the mind to the discovery of systematized truth. Mind loves order, harmony, unity, beauty of connection; but even here the mind is in want of a science that overleaps the bounds of time and sense, and takes hold of infinity. Science dwells in the bosom of God, and her voice is the harmony of the world.

“In relation to your moral improvement, I am happy to know that you have said for the first time in your hearts, ‘Lord, what wilt thou have me to do?’

“Whatever may be the strength and vigor of your minds; whatever the amount of influence you may exert upon society—with the simplicity of a child, lay it all at the feet of Jesus, remembering that science, like the moon, can only shine through the medium of another. Then we are happy to be able to return you to the bosom of your friends, as we trust, wiser and better than when you came among us.”

President Davis, having been reëlected a bishop by the General Conference held in May, 1857, resigned the presidency of Otterbein University at the Board session held in June of that year. Professor Ralph M. Walker was appointed to serve as

History of Otterbein University

acting president for the ensuing year, when at its session in 1858 the board elected Rev. Alexander Owen president, a member of the Allegheny Conference, who was at the time editor of the *Unity Magazine*, at Dayton, Ohio. He served with ability and faithfulness until 1860, when, on account of impaired health, he resigned, and the Board again elected Rev. L. Davis, though his term as bishop had not yet expired. President Davis then continued to serve until 1871, when he was called to a professorship in Union Biblical Seminary, which was founded in that year.

The only persons not before mentioned who were members of the faculty down to 1860, the pioneer period of the university, were Jacob Zeller, who served as tutor in languages in 1857-8; Rev. S. W. Streeter, who served as professor of mental philosophy in 1857-8, and professor of rhetoric and *belles-lettres* in 1858-60, and Lucian H. Hammond, who served as professor of rhetoric and *belles-lettres* in 1857-8, and as professor of Greek in 1858-62; Rev. J. Degmeier, who served as professor of modern languages in 1859-62, and Thomas McFadden who served as professor of natural science in 1858-62. As the latter reëntered the faculty in 1866 and served for many years, a further account of his service will appear in a subsequent chapter.

CHAPTER VI.

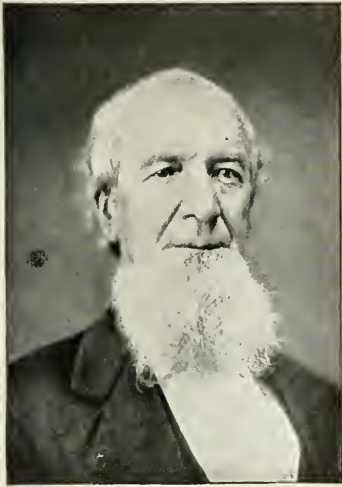
Coeducation in Otterbein University—Second College in the World to Admit Women on Equality with Men—Popular Fallacies.

Otterbein University has been a coeducational college from the beginning. When it is remembered that when Otterbein University was founded Oberlin College was the only coeducational institution in the country, it seems a little remarkable that the fathers of the United Brethren Church should found this kind of an institution, apparently without the least doubt of its wisdom and propriety. The Blendon Young Men's Seminary, of which Otterbein University may be regarded as the successor, as its name implies, admitted only gentlemen. How, then, are we to account for the course of the fathers in establishing a coeducational college, so contrary to the general precedents of the time? Doubtless it is mainly to be accounted for by the genius and general spirit of the United Brethren Church. This Church has always accorded to women a high place, so far as rights and privileges assured by the polity of the Church are concerned, a position of equality with men. Local church officers, such as stewards, class-leaders, Sabbath-school superintendents, etc., are elected by popular suffrage, not simply of men, but of women. So in the election of delegates to the General Conference, the women share the suffrage upon entirely equal terms with men. More than

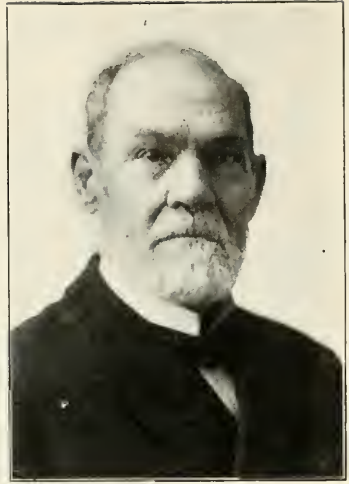
History of Otterbein University

this, the women are eligible to election to any of the positions named, and have been chosen and have served in all of them. When women came forward with the conviction that God called them to the sacred office of the ministry, they found no obstacles in the polity of the Church, and numbers of them, by the authority of the Church, are preaching the gospel of Christ. When, in the exercise of the popular suffrage, the members saw fit to elect women as delegates to the General Conference, it produced no commotion or trouble, and required no special modification of the polity, but they were promptly admitted to the highest council of the Church without question or doubt. Surely it is not strange that a Church thus accustomed to liberty and equality, when she came to found a college should throw open her doors on equal terms to both sexes. Not to have done so, while it would have been to conform to the policy of other churches, for her it would have been an exceptional discrimination against women.

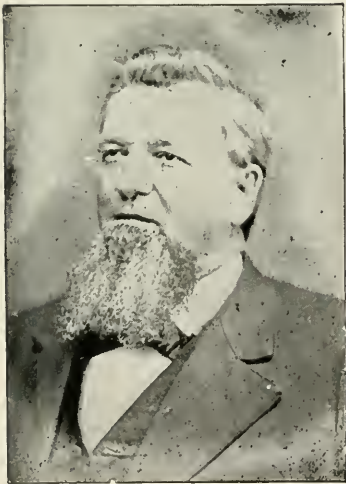
There has been some dispute as to what college is entitled to the honor of first admitting women on terms of entire equality with men. In a paper on "Horace Mann and Antioch College," read by Mr. W. A. Bell, editor of the *Indiana School Journal*, at the meeting of the National Educational Association, held at Buffalo, New York, in July, 1896, this honor is claimed for Antioch College, at Yellow Springs, Ohio. In this paper Mr. Bell says: "Up to the time of opening Antioch (1853), Oberlin is the only college that had opened its doors to women." As Otterbein University was founded in



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REV. S. M. HIPPARD
General Financial Agent
for Thirteen Years



REV. J. B. RESLER
One of the Financial Agents
and Solicitors



REV. W. SLAUGHTIER
One of the First Financial Agents



Faculty of 1859

Miss M. L. Gilbert
R. M. Walker

John Haywood
L. H. Hammond

Thomas McFadden
S. W. Streeter

1847, antedating Antioch by six years, and as already stated, admitted women from the beginning, it is plain that Mr. Bell is in error in this statement.

Again, Mr. Bell says: "Under the presidency of Horace Mann, Antioch College was the first college in the world to offer women absolutely equal educational advantages with men." Mr. Bell urges this claim against Oberlin College on the ground that, while Oberlin permitted women to take the regular bachelor's course required of young men prior to the founding of Antioch, this, he claims, was exceptional, and granted to a few ladies as a special favor, while they were expected to take, and generally did take what was known as the ladies' course, which "lacked a great deal of being equal to the regular course for young men." Dr. J. B. Weston, who was president of Antioch College after Horace Mann, claims that the young women who pursued the full classical course at Oberlin were not recognized as on an equality with the young men, because they were not permitted to present their own productions on commencement day, as were the young men. Hence he claims that three young women who graduated from Antioch College in its first class, in 1857, were the first who completed the full classical course and appeared on commencement day on the same platform and took their own parts in full equality with men.

The practice of Oberlin College in dealing with young women graduates is thus set forth by the historian of Oberlin College, Ex-President James

History of Otterbein University

H. Fairchild: "When the first class of young women had completed the ladies' course, they were not brought before the great congregation on commencement to read their essays. They called together their friends, by tickets of invitation, the evening before commencement, and read their essays in their own assembly-room, receiving no diplomas. The two following years this anniversary was held in the college chapel the evening before commencement, and the young ladies read before as large an assembly as the chapel could contain. Theoretically this was the Ladies' Anniversary, and not a part of commencement proper, which was held the next day in the large tent. The next year, 1843, the commencement was held in the large new church not yet completed, and the young women of the ladies' course read in the same church the preceding afternoon, and received their diplomas. From this time onward the anniversary of the Ladies' Department was reckoned as a part of the commencement, but the arrangement was designed to indicate that it was the day for the ladies specially. The platform was occupied by the Ladies' Board of Managers, and the announcements were made by the lady principal, the president of the college being at hand to open with prayer and present the diplomas.

"When the first young women came to graduate, having completed the full college course, they naturally felt some anxiety as to the place that should be given them at commencement. It was proposed to them that they should read their essays on the preceding day, with the young women of the

ladies' course, it being announced that they had taken the full college course, and should come forward the following day with the class to receive the degree. This was not thought to provide a suitable discrimination, and to avoid the impropriety of having the young ladies read from a platform arranged for the speaking of young men, and filled with trustees, and professors, and distinguished gentlemen visitors, the essays of the lady college graduates were read by the professor of rhetoric, the young women coming upon the platform with their class at the close to receive their diplomas. This arrangement was continued eighteen years, but became less and less satisfactory, and in 1859, for the first time, the young women were permitted to read their own essays with the graduating class, and in 1874 a young lady graduate, who desired it, was permitted to speak instead of reading an essay, and this liberty is still accorded."

In Otterbein University there never has been any discrimination against young women graduates, whether on commencement day or at any other time. True, there was, for a number of years a ladies' course inferior to the course in the arts, but there was at the same time a minor course of the same grade open to young men, while the regular arts course was always open on precisely the same terms to both sexes. The first young lady to graduate from the regular arts course from Otterbein University was in 1860, with the fourth class that graduated from the institution. On the principles on which Mr. Bell claims for Antioch Col-

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lege priority to Oberlin College, Otterbein University is entitled to priority, both to Antioch and Oberlin. A fair distribution of honors would seem to be to give to Oberlin the honor of being the first to graduate young ladies from the regular arts course required of young men in 1841; to give to Otterbein University the honor of being the first to throw open its doors to young women without limitation or restriction of any kind, in 1847; and to Antioch College the honor, as claimed by Dr. Weston, of being the first to send forth young women graduates on terms of complete equality with men, in 1857. Upon this generous distribution of honors let there be peace.

The first young lady graduate of Otterbein University to speak instead of read on commencement day went forth with the class of 1868, anticipating Oberlin by six years. Since that time, unless there was a representative speaker, the rule has been for young ladies to speak, the exception to read, on commencement day. The United Brethren Church is so thoroughly committed to the policy of coeducation that all her colleges are, and always have been coeducational. She has never founded an institution exclusively for ladies. Even her theological school, Union Biblical Seminary, is open on equal terms to both ladies and gentlemen. It cannot be claimed that there have been no difficulties and evils connected with this policy, but they have not been serious, and upon the whole it has been eminently satisfactory. Young men and women have been associated together in the classrooms, at the tables of the boarding-halls, and in

Coeducation in Otterbein University

society, with mutual advantage. In very rare instances unworthy young women gained admission to the institution and had to be sent home. A very few young men have been dismissed for indiscreet deportment toward women, not members of the college, but in the sixty years now passed into history there has not been a single known case of the betrayal of a young lady student. Otterbein University has found the coeducational policy eminently safe. Indeed, the results seem to show that the thousands of young women who have been students in the college have been quite as safe as they would have been had they remained in their own homes. The experience of Otterbein University goes to prove that the sexes, always together while growing up in the home, and destined to live together after they are grown up, should not be separated during the process of secondary and higher education. The normal and helpful association of young men and women in college is the best safeguard against the temptation to abnormal and harmful association. As to matters of government and discipline, coeducation relieves and simplifies the problem. The tendencies of young men to self-will, rudeness, and violence, are restrained and held in check by association with the more gentle-natured young women, while the young women are helped to ease, self-possession, and strength by their association with young men.*

So in the matter of instruction and study, coeducation has decided advantages. It tends to prevent

*See discussion in proceedings of Nat. Ed. Association, 1890, pp. 338-343.

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exclusiveness and one-sidedness in the courses and methods such as will result in an unsymmetrical and thus a weak development. A course of study devised with careful reference to the wants of both young men and young women will better meet the wants of both than a course devised with exclusive reference to the wants of each will meet each. If it be true that young men incline more to the severer studies, such as mathematics and metaphysics, and young women to the lighter studies, such as literature, poetry, etc., for this very reason there should be coeducation and coeducational courses of study, that these inclinations may mutually check and correct each other, thus assuring the best possible training and development for both. As a practical proof may be cited the fact that the foremost coeducational institutions have long since abandoned their so-called ladies' courses, which were supposed to be especially adapted to the wants of young women, and now expect young men and women to pursue the same courses. It is fair to conclude that these institutions would not have done this if they did not consider the latter course better than the former. Experienced educators in founding coeducational colleges now—and it may be asked whether the time is not near at hand, if it has not already arrived when experienced educators will not think of founding any other kind than coeducational colleges—certainly would not deem it wise to provide different courses of study for young men and young women. Such educators would now expect to meet any special needs as between the sexes, as they meet special

needs as between different individuals of the same sex, by a variety of courses of study, and by liberty of selection among a number of elective studies. The general needs of both sexes are the same, and the best education to meet these needs is identical.

So in the work of instruction the coeducational college has the advantage because, if consistent, it has both sexes represented in its faculty. Mr. Bell, in the paper to which reference has already been made, says: "Antioch was the first college in the world to admit women to its faculty." Its first faculty contained two women. As Otterbein University has had women in its faculty from its foundation, in 1847, to the present time, Mr. Bell's claim for Antioch in this respect is unfounded. This is not, however, a matter of much consequence. The matter of importance is that the best education is assured where both sexes are not simply represented in the student body, but where both sexes are represented in the faculty or teaching body. One of the great advantages of coeducation in our colleges is that it has given women a place in the faculty. If it be important that young men and women be associated together in the prosecution of their studies, it is just as really important that students come under the instruction of both men and women as teachers. In our primary and secondary schools women have long held a large and prominent place. Indeed, it may be a question whether in our primary schools she has not gained too large a place for the best results. It may be a question whether the children in the primary grades are not too exclusively under the

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tuition of a lady teacher. The paucity of women in our coeducational college is, however, as yet as marked as their preponderance in our primary schools. It may be expected that as the coeducational system in our colleges is extended and perfected, women will fill more places in their faculties.

Coeducation has already disposed of a number of popular fallacies which were widely prevalent when Otterbein University was founded, such as that women do not desire an education equal to that of men; that they have not the mental capacity to acquire it; that they do not have the physical strength to keep equal pace with men in its acquisition, and, finally, that they do not need equal education.

As to the question whether women desire equal education with men, the experience of Oberlin is instructive. No one can read the paragraph quoted from the history of Oberlin in this chapter without making the discovery that the young women who entered the regular arts course pursued by the young men did not do so because they were urged or even invited by the college authorities. The movement started among the young women themselves, through the impulse of their own desires. The movement was yielded to with apparent reluctance and by piecemeal, first to pursue the arts course with young men, but not to present their productions on the same day at commencement; then to appear on the same day and platform with young men to take their degrees, but not to present their own productions; then the last,

in 1859, to appear without limitation or restriction of any kind, but on full equality with men. Let no one say that young women who will thus press their claims, persevering through a period of more than a quarter of a century, in spite of all obstacles and discouragements, until at last their efforts are crowned with complete success, do not desire equal education with men.

So the movement to abolish the inferior ladies' course came mainly from the women themselves. They were not content simply to win the privilege of pursuing the regular arts course. They saw in the inferior course provided for ladies an implication which they felt to resent, and they did not rest until this course was abolished, as it has been by most reputable coeducational colleges.

As to the claim that young women have not the mental capacity for equal education with men, it scarcely deserves serious reply. When this matter was brought to a fair and practical test, as it was in the coeducational colleges where young men and women appeared in the same classes and measured strength with each other, it has appeared that however great the ability of the young men, the young women would not infrequently, in spite of the utmost efforts of these young men, distance and surpass them, and walk off with the honors of the contest. This has occurred quite too often to allow young men to plume themselves, as a class, upon superior mental capacity. The uniform testimony from coeducational colleges is that where women are given equal opportunities with men, they will as a class keep well abreast of them in mental

History of Otterbein University

achievement. The faculties of such colleges as unhesitatingly and confidently admit women as men to the regular arts course.

Admitting, however, the capacity of young women to master the same courses of study with young men, it may still be asked whether it is best for them to pursue such a course. It may be asked whether woman's mind is not so different from man's that she cannot pursue the same course of study as man without losing something of that refinement of thought and charm of manners so desirable in woman. The practice of coeducation affords no doubtful answer to these inquiries. It has shown that the grace, delicacy, and refinement of woman's mind, instead of being marred or destroyed by pursuing the same course of study with young men, are improved and intensified by being joined with somewhat of the vigor and strength of man's mind, just as the vigor and strength of man's mind are improved when joined with the grace and delicacy of woman's. It has shown that the vigor and strength of man's mind and the refinement and delicacy of woman's are not antagonistic, but harmonious characteristics, and that coeducation is the best system because it assures their proper combination.

The apprehensions, which many formerly felt, that young women had not the physical strength to keep pace with young men in their studies, have also proved to be unfounded. As a class they have endured the work as well as young men, and failure through physical weakness has not been exceptionally common among women students. The

fearful consequences which were predicted if there should be an attempt to give woman an equal education with man, have not come to pass. Dr. Clarke, in his little book, "Sex in Education," written about a third of a century ago, inveighs vigorously against coeducation, especially if it be also identical education, mainly on physiological grounds. "Appropriate education," says he, "of the two sexes, carried as far as possible, is a consummation most devoutly to be desired; identical education of the two sexes is a crime before God and humanity that physiology protests against, and that experience weeps over." These words were written at a time when coeducation in our colleges was in its infancy, and experience was very limited. Experience since Dr. Clarke wrote goes to show that his apprehensions, in the main, are groundless. It is fair to Dr. Clarke to say that his contention against identical education was on the assumption, an assumption which was much nearer the truth than it is now, that identical education meant that young women pursue courses of study devised exclusively for young men. But this is no longer true of our coeducational colleges. Both the courses and methods of instruction in these colleges are adopted with reference to the physical as well as mental and moral wants of both sexes. The calamities to women students and to womankind of which he gave warning have not come to pass. Indeed, experience seems to show that coeducation results not only in a better mental and moral, but also a better physical development. Experience here is more convincing than whole volumes of

History of Otterbein University

theory and speculation by even the most eminent physicians.

The notion that women do not need an education equal to that of men, once well nigh universal, has largely disappeared from the convictions of intelligent persons. Coeducational colleges themselves, by broadening the conception of woman's sphere and work, had very much to do with exposing this fallacy. As soon as woman was given equal education with man, the discovery was made that much work which it had been thought man alone could do, woman could do as well as man, and so she began to share this work with man. In the home coeducation did much to elevate the conception of woman's position from that of a mere doll or drudge to that of a queen, with duties as difficult, delicate, and important, and as much demanding highest education as any duties that ever fall to the lot of man. Coeducational colleges were the pioneers to open the way to woman into the wider sphere she is now occupying and the larger work she is now doing. Woman has demonstrated her need of an education equal to that of man by the equally effective use she has been able to make of it when acquired. In literature, art, teaching, and especially in moral, social, and civil reform work, when given equal education, she has shown herself to be a worthy peer of man. Woman is much inclined to the work which the world most needs, and which has a most vital bearing upon the welfare of mankind, and it is plain that for such work she needs an education in no respect inferior to that of man.

Coeducation in Otterbein University

As yet the proportion of women in our coeducational colleges is not equal to the number of men, but their proportion is increasing, and is doubtless destined to continue increasing. In the secondary schools the young women greatly outnumber the young men—in Ohio in the proportion of more than three to one—a most significant fact, which cannot but have a very important bearing upon the position of woman in relation to the world's work in the future. As the number of coeducational colleges increases, as it is morally certain to do, and as the number of women who have an equal education with men swells, and they combine their cultured skill and power with man to solve the grave problems which have for ages baffled the skill of man alone to solve, we may confidently expect that these problems will find solution and the race advance to a higher plane of civilization and welfare. It must ever be a fact of great historic interest that Otterbein University stands second among colleges in the world—Oberlin holds first place—to throw open its doors to both men and women, and offer them equal education.

CHAPTER VII.

Early Financial Methods and Struggles—The Work of the Agents—A Dark Crisis Passed.

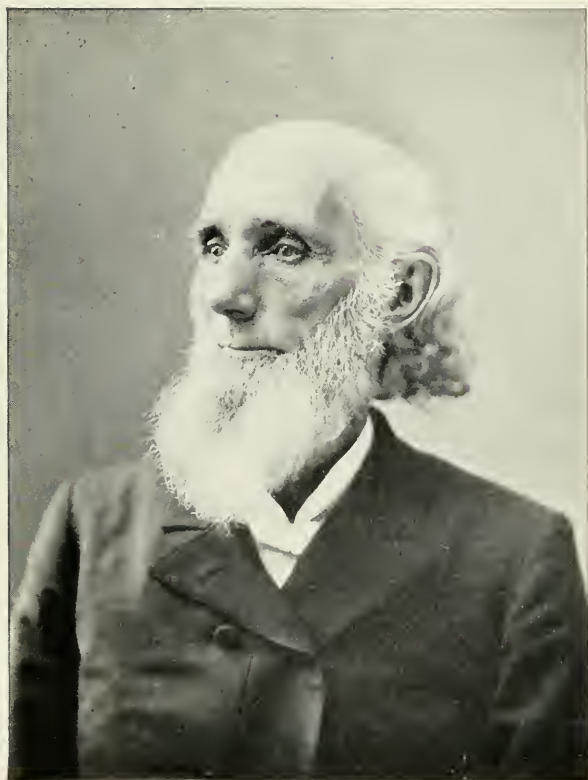
Altogether the most serious and difficult part of the educational problem in founding and maintaining Otterbein University, and, indeed, in the development of the entire educational work of the Church, has been the financial part, and it has been in this part of the work that results have been least satisfactory, though marked by some grand achievements. In the work of instruction it has always been possible to meet the needs of the Church fairly well as they arose. In the earlier history of the work it was done by drawing, to a limited extent, upon the cultured talent of other churches, but in later years there has been almost no draft upon foreign talent. In the financial management there has been exclusive reliance upon the home talent of the Church. The general agents, managers, and soliciting agents have all been drawn from her own ranks, and, with very rare exceptions, from the ministry. As already explained, the purchase of Blendon Young Men's Seminary was consummated by Scioto Conference without a dollar of money in hand with which to make payment. The purchase price, \$1,300, now seems ridiculously small to occasion any trouble, and had this been all, there certainly would have been no serious trouble to secure the money. The

property purchased, however, had been idle for several years and was much in need of repairs, while the upper story of the brick dormitory was in an unfinished condition. The white frame building, which, at the time, constituted the main college-building, was soon found too small and an addition was planned and built. When the actual work of the college began, it was speedily discovered that the tuition paid by the students was not sufficient to pay the teachers, beggarly as were the salaries. Deficits were also found in the boarding-hall accounts, in the funds from which agents' salaries and expenses were paid, etc., so that by the time the original debt was paid a much larger debt had taken its place; this in spite of the fact that L. Davis, who largely bore the responsibility of the early financial management, was close and prudent almost to a fault in his financial administration. Thus very early in its career the needs of the college grew more rapidly than the funds could be secured to meet them, and, with some splendid reliefs along the way, this has been the case ever since.

To meet the growing indebtedness and provide for the enlargement of the institution, there seemed no practicable way except to appoint soliciting agents and send them out through the conferences coöperating with the college, to visit the members of the Church at their homes and plead the cause of the college, asking them for their financial support. This was a most difficult work, for on the other hand was a Church whose members were unaccustomed to such solicitation, and who

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had little comprehension of the financial needs of a college, and on the other hand were agents entirely inexperienced in college building and with little better comprehension of the needs of the work than the members themselves. It is not strange, therefore, that the sums they asked were quite inadequate to meet the needs of the college, and that even these inadequate sums seemed extravagant to the persons solicited, and were frequently refused or were sharply cut down in amount. The agents, too, seemed able to secure but a very small proportion of their solicitations in cash, in many cases not enough to pay their own salaries and expenses, small as these were. Instead of cash, they found it necessary to take notes in small sums on long time, and usually without interest. Sometimes these notes were made payable in annual installments covering a period of five or more years, thus greatly increasing the expense by the visitations and labor necessary to collect. The soliciting agents, being naturally anxious to make as good a showing as possible by reporting a large aggregate solicited, were under a constant temptation to make it easy for donors by granting long time and liberal terms; but in proportion as terms were made easy to those who gave, their gifts to the college were diminished in value. Upon the whole, the agency system, especially in the early history of the college, proved a very costly one. Despite the meager salaries paid, a heavy per cent. of the money solicited was consumed in paying the salaries and expenses of the agents.



REV JONATHAN WEAVER, D. D.
Former Financial Agent and Solicitor



REV. H. A. THOMPSON, D. D.
President for Fourteen Years and Member of the Faculty
for Twenty Years

Early Financial Struggles

It is easy to criticize these pioneers of the educational work of the Church for employing so costly a method. It is easy to say that it would have been far wiser for the members of the Church to pay the money needed without the solicitation of agents, and so relieve themselves from the burden of this expensive method. It would have been wiser, doubtless, if the members had furnished the money without solicitation, but it is not very wise, when the condition of the Church at that early day is considered, to expect that they would do so. The mass of the members then very much needed information. They needed to have their interest aroused and to have the necessity and duty of giving to this work pressed home closely, and there seemed to be no effective way to do these things except by soliciting agents. The soliciting agent served as the "schoolmaster abroad" to carry on a campaign of education in the Church; and the cost of his service was the tuition which the members paid for their schooling. Even now, with all the progress which has been made, with all the knowledge and experience which has been gained, the support of the university still largely comes from those who would not give if soliciting agents did not visit them and appeal to them face to face. If the alternative still is to resort to the costly method of employing soliciting agents or fail, much more was this true at the beginning of the work.

During the first thirteen years, which may be considered the pioneer period, seventeen persons labored for Otterbein University in the capacity of

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soliciting agents. They were L. Davis, John Lawrence, Wm. Slaughter, Peter Tabler, Solomon Weaver, A. Winter, Wm. Hanby, Henry Kumler, J. B. Resler, Jonathan Weaver, Levi Moore, W. G. Wells, Peter Flack, B. R. Hanby, I. A. Coons, and H. Hain, all ministers except the last two. These all were appointed by the authority of the board of trustees of the college. Besides these, in the beginning of the work, a few agents were appointed by the annual conferences themselves to labor for the interests of the college in the bounds of the conferences appointing them. This plan was designed, in part at least, to relieve the college from the burden of paying the salaries of the agents; but the conferences, having no fund for the payment of agents' salaries, and these agents, like the agents employed by the college, frequently not securing enough cash to pay their own salaries and expenses, found the plan burdensome, and it was used to only a limited extent, and the chief responsibility for the solicitation of funds has always fallen upon the college itself. It is fair to state that the fact that an agent did not solicit enough cash to pay his own salary and expenses did not necessarily prove such agent unsuccessful. There were some such agents who rendered very valuable service to the college in the large pledges they secured in the form of notes. The persons among whom these agents labored, as a class, did not have large possessions and did not have much cash in hand, and the alternative often was either to secure little or nothing for the college, or consent to take notes payable at a future date. Per-

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sons who could not or would not give more than five or ten dollars in cash, could often be induced to give fifty, a hundred, five hundred, or more in the form of notes. This, however, involved the necessity for the college to borrow the money to pay these salaries and expenses until the notes could be collected. Thus, early in the history of the college, by force of necessity, began the policy of carrying forward the work of the college in part upon borrowed money, a policy which has proved a great burden and has cost the managers of the college many a sore struggle to command the money needed and meet the interest claims.

Of the seventeen agents employed during the first thirteen years, only seven served for more than one year. In faithfulness and devotion to the work there was probably no material difference between them, but in skill and success there was. The college in its early history was obliged to employ men inexperienced and untried, and learn who could serve it to the greatest advantage in the relation of agent. While freely admitting the important service rendered by some who continued in the service for but a short time, yet it may be said that, in general, those who continued for a series of years constitute the more successful class. To this latter class belong seven who began their service during the first thirteen years. They are Revs. L. Davis, Wm. Slaughter, Peter Tabler, Peter Flack, Jonathan Weaver, J. B. Resler, and B. R. Hanby. These all were successful agents, though several of them rendered their chief service later than the first thirteen years. Among these seven,

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Revs. L. Davis, Wm. Slaughter, Jonathan Weaver, and J. B. Resler stand preëminent, both as to the number of years they served and the amount of money they secured for the college. These four could succeed where others would fail, and where these could not succeed, few, if any, could. The money brought to the college by no one of these four agents could have been withheld without seriously crippling and perhaps ruining the college.

Of Rev. L. Davis, who easily outranks all, because he was the first in this field of work, because he served the college the longest, and because he probably brought to the college the largest aggregate of money, some account has already been given.

Rev. Wm. Slaughter began his service for the college as an agent in 1851, and immediately gave evidence of superior qualifications for this work. Mr. Slaughter was born in Pike County, Ohio, in 1816. He was a member of the Scioto Annual Conference, in which he rose rapidly to a position of commanding influence. Without the advantages of anything more than a common school education, he was a man of good native gifts, a fluent speaker, and a good preacher. He was a man of good presence, suave manner, and pleasant address. His graces of manner gave him wide popularity, and, being a tireless worker, he attained a position of wide influence and extensive usefulness. His gifts and graces were a good equipment for the agency work, in which he served Otterbein University for eight years and wrought the chief

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work of his life. In this service, by hard work and willing sacrifice, he linked his name with Otterbein University as one of its pioneer workers. Such was his recognized skill as an agent that even after he had drifted out of harmony with the Church in some matters of polity, on account of which he was constrained to resign his agency, he was yet appealed to by the executive committee of the college to come to their aid in carrying the college through some threatening financial straits. He responded by reëntering the agency temporarily, and so inspired the confidence and enlisted the interest of men of means as to secure, in the form of loans and gifts, the money needed, and, probably, was instrumental, at the time, in saving the college from financial ruin. Mr. Slaughter was a large factor in the early history of Otterbein University. He died in 1875, in Philadelphia, Pa., and sleeps in the Otterbein Cemetery, Westerville, Ohio, near the university he served so efficiently.

Rev. Jonathan Weaver was elected an agent of Otterbein University in 1856, but did not enter into the service of the college until 1857, when he was again elected. Mr. Weaver was born in Carroll County, Ohio, in 1824. His early educational advantages were limited and poor, consisting of the country public schools of the time, supplemented by five months in a Presbyterian academy at Hagerstown, Ohio. He entered the ministry and became a member of the Muskingum Conference in 1847, the same session, as recited in a previous chapter, at which the invitation presented

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to the conference through Rev. L. Davis to coöperate with Otterbein University was rejected, which action, however, was reversed at the following session in 1848, when the conference voted to cooperate. He applied himself closely to study and rose rapidly to a position of prominence and influence in his conference. At the time when he became an agent of Otterbein University, in 1857, he was in his early prime. His qualifications for this work, which he always regarded as the most difficult of his life, were a genial disposition, hard, practical common sense, and a thorough acquaintance with the class of persons in the Church from whom the means for the support of the college were to be secured. He had the skill, patience, and persistency to press his case to success with the membership of the Church without giving offense to any. He had a peculiar power of retaining the good will of those he pressed hard to give aid to the college. He could always return with cordial welcome to the fields he had canvassed for the college. This was not true of all agents. Some, even when successful, pursued a course which irritated the people to such an extent that they did not wish to see them again. This was never true of Mr. Weaver. After having served in the agency for eight years, traveling east and west in the territory of the college, he was more thoroughly entrenched in the confidence and affections of the Church than ever before. The period during which Mr. Weaver served as an agent was a peculiarly trying one, as will be explained, in part, in the next chapter, and the college was very fortunate in having in its

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service at this trying time a man of such skill, patience, and perseverance, and one who was so successful in securing the money which the college so sorely needed. Jonathan Weaver is eminently worthy to go on record as one of the successful pioneers of the educational work of the Church. He died at Dayton, Ohio, February 6, 1901, after a long and distinguished career as a bishop of the Church.

Rev. J. B. Resler, who began his service for Otterbein University as an agent in the same year as Rev. J. Weaver, was born in Fayette County, Pa., in 1821, and became a member of Allegheny Conference, of that State, in 1842. When he came to Otterbein University as an agent he had already a number of years' experience in the agency work, having served as agent for Mt. Pleasant College, Pennsylvania, which in 1857, as already stated, was transferred to Otterbein University. Mr. Resler rendered his first service for Otterbein University in the bounds of his own conference, the Allegheny, in soliciting the money to pay the burdensome debt with which Mt. Pleasant College was encumbered when it was transferred to Otterbein University, and in negotiating the sale of Mt. Pleasant College, in both of which he was successful. Mr. Resler, while not himself an educated man, was one of the earlier champions of higher education in the Church, both for the ministry and for the laity. He was a man of powerful frame, great zeal, good ability, and unflagging perseverance, and while his chief service for Otterbein University in the agency work was at a period

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subsequent to the first thirteen years of its history, which we have designated as the pioneer period, yet his work during this early period was sufficiently extensive and successful to entitle him to a high place among the pioneers of the educational work of the Church. He died in 1891, at Westerville, where he is buried.

In spite, however, of the faithful aid, on the part of a number, the successful labors of these agents, the work grew more rapidly than the money could be gathered to sustain it, and the struggle occasioned by financial embarrassment early began. At a called session of the board of trustees, which met in February, 1850, the following resolution adopted by the board, reflects the troubled situation as well as the courage and determination of the trustees:

“Resolved, That it is our judgment that the Otterbein University be sustained now and forever, and that we will use every honorable means in connection with the general agent to relieve the present embarrassment, lift the institution out of debt, and then fit up and improve the buildings, so that it may become in time a respectable college.”

But six of the nine trustees of the college were present at this session, and after the adoption of the above resolution a proposition, such as was destined to be repeated frequently at subsequent meetings of the board, was presented. It was to make an effort in open board to raise contributions at once to relieve the embarrassment of the college. On this occasion it resulted in pledges amounting

to two hundred dollars, of which sum sixty dollars were in cash.

Despite all efforts, the debt continued to increase from year to year. At the same time the need of a better and larger main college-building was keenly felt. As early as the session of the board in 1853, the executive committee was authorized to go forward with the new building just as fast as the funds could be raised for its erection. Nothing, however, was done during the year, and the board which met in 1854 was still discussing the location and size of the contemplated building. Meanwhile, the need of an additional dormitory seemed urgent, the original three-story brick dormitory not being sufficient for both sexes. For a time the young ladies were provided for in a building rented for the purpose, while the young men occupied the brick dormitory. Later the young men occupied the third story of the brick dormitory, while the young women occupied the second story of the same building. This was not a satisfactory arrangement, and was never designed to be permanent. In January, 1854, Mr. Jacob Saum, a gentleman in the bounds of the Miami Conference, gave \$1,600 to be applied in erecting a dormitory, and by the opening of the college year, 1855, Saum Hall (now Science Hall), so named in honor of the chief contributor, was in readiness and was assigned to the young men, while the original dormitory was henceforth, until torn down in 1871, exclusively occupied by the young women. The cost of Saum Hall, including the lot, was \$6,000.

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At the meeting of the board in June, 1854, the agents reported \$10,500 in cash and subscriptions secured, and the erection of the new main building was definitely determined upon. The debt at this time was reported as \$2,513. In order to provide the money needed to erect the new building, pay the debt, and meet deficits incurred in carrying forward the work of the college, it was resolved that \$40,000 be secured for Otterbein University, pledges to be taken on the condition that \$40,000, inclusive of the \$10,500 pledges now on hand, be secured before the pledges become due. At the meeting of the board in June, 1855, the agents reported the sum of \$19,148.60 secured during the year on the \$40,000 plan. This was no great sum, surely, but it was altogether the largest sum, up to that time, that had ever been secured for any enterprise of the Church in a single year. Meanwhile the new college-building was begun, and proved a very tedious and costly undertaking, and, in fact, never was completed, being still in an unfinished condition when it was destroyed by fire in January, 1870. At the meeting of the board in 1856, the agents announced that the sum of \$40,500 was secured on the \$40,000 plan, and the first considerable financial undertaking for the college was proclaimed a success, and naturally was hailed with no little satisfaction by the Church, especially in the bounds of the eight conferences at the time coöperating with the college. The announcement, however, while true in form, was very misleading in fact. As the \$40,000 was not due until the full sum was pledged, no part of it was avail-

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able to pay the expense of agencies while securing the pledges. This expense, together with deficits in carrying forward the regular work of the college, caused the debt to increase rapidly during the very period in which this \$40,000 plan was carried through to success.

As already stated, the debt in 1854, when the \$40,000 plan was adopted, was \$2,513. In 1855 it had grown to \$3,714, and in June, 1856, when the success of the \$40,000 plan was announced, it had grown to \$9,416, and it became very plain to the members of the board that the plan which, in their inexperience, they had fondly hoped would pay all the debt, as well as pay for the new college-building, which was now in process of erection, would fail to do so, and so the board set about devising a new plan of relief. An endowment plan, as it was called, by the sale of scholarships, was submitted to the board by the executive committee, which, after consideration and amendment, was approved in its general features and referred back to the executive committee to perfect and publish it in the *Religious Telescope*. Two traveling agents were elected by the board, and the executive committee was authorized to employ other agents, if thought necessary, in the work of selling scholarships. As this so-called endowment plan connects with one of the severest financial crises through which the institution has been called to pass in the past sixty years, a brief account of it is here given. The plan, as it appeared in the catalogues from 1857 to 1860, provided for four classes of scholarships, of which the first was per-

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petual and the remaining three classes covered periods of eighteen, eight, and four years respectively. The perpetual scholarships were sold at one hundred dollars and the other three classes at fifty, thirty, and twenty dollars respectively. These scholarships admitted one student at a time for the period named, free of tuition. They were called endowment scholarships because only the interest on the money realized from their sale was to be used in carrying forward the work of the university. The plan provided for the sale of \$75,000 worth. They were sold upon notes not payable until the sales reached \$75,000, when, upon payment of the notes, the scholarships became available for use.

It is not important to criticise the plan further than perhaps to say that they were sold at a ruinously low price. The theory was that a large number of the scholarships would not be used during any given year, while the university would have the revenue from the full \$75,000 every year; but as the scholarships were negotiable, it is plain that the plan would open the doors of the university to practically all students free of tuition, while the university would have only the income from the \$75,000 to reimburse it for the loss of tuition, probably between four and five thousand dollars per year, a sum entirely inadequate. So it was doubtless well for the university, though it was thought a great calamity at the time, that the plan was wrecked after all the scholarships had been sold, and that, except in a small way, the college was never called upon to meet the burden of re-

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sponsibility the plan imposed, as will appear in the succeeding chapter. The university found quite burden enough in the labor required and the expense incurred in the sale of the scholarships. It required three years to reach the \$75,000 stipulated in the plan, and for a portion of the time as many as four agents were employed in making the sales and managing the other finances of the college, the whole expense of which had to be met from other sources than the endowment plan. Thus it happened that the debt, which in 1856 was reported at \$9,416, in 1857 had risen to \$12,280.97, and the financial situation seemed, at least to some of the trustees, to assume an alarming aspect. It had become plain that neither the success of the \$40,000 plan nor the scholarship plan would afford adequate relief. So far as the sale of scholarships was concerned, the results of the first year's effort were thought quite satisfactory. The agents in the field made sales as follows: Rev. Peter Tabler, \$8,370 worth; Rev. Wm. Hanby, \$8,740 worth; Rev. L. Davis, \$15,580 worth, and Rev. A. Winter, employed for only part of the year, \$4,570 worth, making an aggregate of \$37,160 worth, or very nearly one-half of the entire \$75,000 worth. But already nearly one-half of the \$40,000 had been collected and used, and but little more than the foundation of the new college-building had been put in, and yet the debt had increased to \$12,280.97. Something more must be done to provide money for the college or failure was inevitable. So the board decided to ask the Church in the coöperating con-

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ferences for \$60,000 in donation. Revs. Wm. Slaughter and J. B. Resler were appointed agents to prosecute this \$60,000 plan. So, with the sale of scholarships not yet half completed, the agents of the college found themselves burdened with the additional labor of securing \$60,000 in donations. But for the fact that at this same session of the board in 1857 action was taken which resulted in the transfer of Mt. Pleasant College, Pennsylvania, which brought to the college the coöperation and support of five new conferences in the East, some of them among the strongest and wealthiest in the Church, the effort would indeed have seemed hopeless. That the board did not feel hopeless is indicated by the following resolution, adopted before adjournment:

“Resolved, That it is the earnest purpose of this board to make Otterbein University equal in all respects, and, if possible, superior to any other similar institution in the West, and that we assure the faculty that at the earliest day possible they shall occupy a position equal to those of other institutions.”

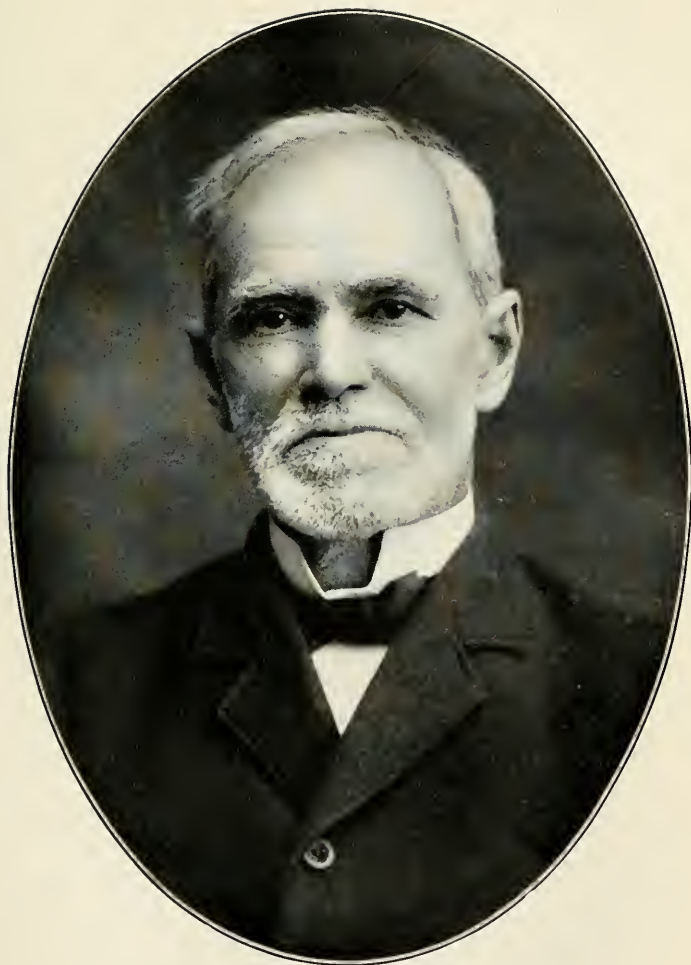
The fact, however, that the agents had given assurance in their efforts to secure the \$40,000, which was carried to success in 1856, that this sum would be sufficient to pay the debt of the college and erect the new building, when so soon an additional sum of \$60,000 was asked, excited earnest inquiry as to what had become of the \$40,000. Indeed, the agents, who, in their inexperience, had no doubt innocently given this assurance, found it difficult to convince even some of the

trustees that there had not been incompetence or crookedness, or both. To the hardships of the position of the agents, thankless and slavish at best, was added the cruel suggestion that they had been unfaithful in the appropriation of funds. In a very few instances agents had kept their accounts in so careless and bungling a manner that they could not vindicate their integrity in as clear a manner as was desirable, but, with the rarest exceptions, the agents, when questioned, could account satisfactorily for every dollar, and in a way that put their integrity, if not always their business judgment and skill, beyond question.

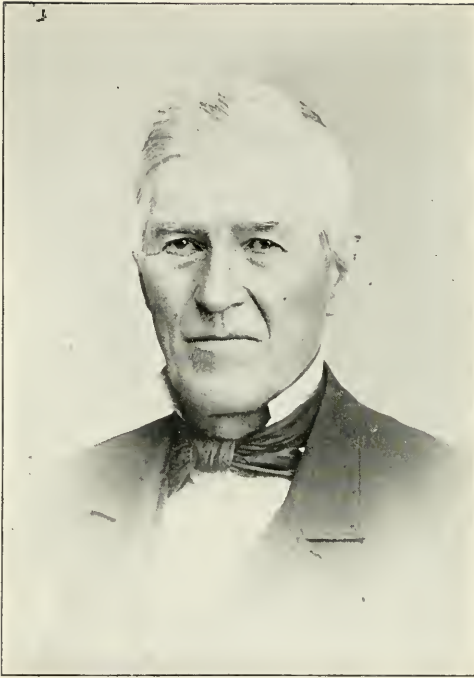
The board at its session in 1857, in deciding to appeal to the Church for \$60,000 more, deemed it important, in order to prevent misapprehensions and answer inquiries, that there be given the clearest possible statement of the financial condition of the college. Accordingly, Rev. Wm. Hanby was appointed to prepare such statement for publication. This statement appears in the catalogue for 1857, giving an extended report of all moneys received and expended. The statement answered clearly the question as to what had become of the \$40,000 announced secured at the board meeting in 1856. It disclosed the fact that nearly \$18,000, or nearly one-half of the entire amount, was still uncollected, and that a heavy per cent. of it probably never could be collected. The statement also clearly set forth what had been done with the \$22,000 collected. The statement seemed to satisfy the Church generally, and while it did not make the task of the agents easy, it opened the way

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for them and enabled them to go forward in their work with some prospect of success. The attempt, however, to carry forward the scholarship and donation plans at the same time, proved very burdensome. It was a dark time and a hard struggle, during which sometimes the hopes of the stoutest hearted grew faint. The very desperation of the situation, however, seemed to inspire courage and nerve to determination. At times the pressure for money was so urgent that it was proposed to suspend the sale of scholarships and direct all efforts to the solicitation of donations. At other times it was ordered that the work on the new college-building be carried forward no faster than money could be collected for this purpose. At still other times agents were dispatched to the East, if possible to borrow the money needed to meet the more pressing obligations of the college. Suffice it to say that by the favor of a kind providence the agents were enabled to avert the threatened bankruptcy and carry the college safely through perhaps the darkest crisis in its history.



REV. HENRY GARST, D. D.
Connected with the Faculty of Otterbein University since 1869



SOLOMON KEISTER

A Stanch Friend of the College from its Beginning

CHAPTER VIII.

Failure of the Manual-Labor Experiment—Wreck of the Scholarship Endowment Plan.

No history of Otterbein University would be complete without some account of the effort to connect with it a system of manual labor. The idea of such a system with institutions of higher education was not original with the founder of Otterbein University. In the State of New York, the Onieda Institute, and in the State of Ohio, Western Reserve College, Marietta College, Lane Theological Seminary, and Oberlin College, all had made attempts of this kind before the founding of Otterbein University. Perhaps the most determined effort, and in circumstances the most favorable to success, had been made at Oberlin College, but here, as elsewhere, the attempt had already substantially failed at the time the United Brethren fathers entered upon the educational work. It may be a matter of wonder to some that an attempt which had so generally failed elsewhere should be made in Otterbein University. The explanation is not far to seek. As already stated, the members of the United Brethren Church, at the time, were largely rural and engaged in agricultural pursuits. They knew far more about manual labor than higher education. Manual labor seemed to them just about the most practicable thing in the world, and in their very limited knowledge of the condi-

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tions of carrying forward the educational work successfully, it is not strange that they failed to appreciate the difficulties of carrying forward the two together. The failures which had occurred along this line were not denied, but they were attributed to the disinclination of professors and students to work, and not to any inherent difficulties in the problem itself. They seemed to believe that this disinclination to labor either did not exist among a people trained to toil as were the United Brethren, or, if it did exist, the right thing to do was to antagonize it sharply and eradicate it if possible, and what better place could there be for such reformatory work, they seemed to reason, than in a college? From the very beginning, therefore, there was a pretty earnest demand for a system of manual labor in connection with Otterbein University. The demand was urged mainly on two grounds, the health of all students, and as a source of revenue to poor students. On the first ground much was made of the deleterious effects of too intense and too continuous a devotion to study, and under the second it was contended that, since the majority of the youth of the Church were poor, there was no possibility for them to obtain a collegiate education except by offering them the opportunity of earning by manual labor a part or all the money needed.

It will be observed that these grounds for manual labor might be very plausibly urged without touching the question of practicability in connection with a college, and this was largely done. If any one had the temerity to sug-

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gest some of the difficulties to be encountered in maintaining a system of manual labor in a college, he was promptly accused of being hostile to manual labor as such, an accusation which was apt to find rather ready acceptance in the Church, and had a tendency to hush up objections, and so the advocates of a manual-labor system, so far as the argument was concerned, had things very much their own way. When the charter was procured in 1849, a matter which had been delayed for two years, because colleges were required to be worth at least ten thousand dollars in order to procure a charter, a clause was inserted authorizing the trustees to purchase lands, mechanical implements, etc., wherewith to connect the manual-labor system with the college. Could the strife, alienation, division, and loss to which this popular and apparently harmless clause would afterwards lead have been foreseen, we may be sure that it would never have been inserted; but there it was put, doubtless with the sincerest purposes and best motives.

From time to time references were made, in the *Religious Telescope* and in the sessions of the board, to the authorized manual-labor system, but aside from assurances from the agents and occasional resolutions by the board of trustees, little was done for a number of years. In time the earnest champions of a system of manual labor in the college grew impatient, and some of them became suspicious that there was no sincere purpose to connect such a system with the college, and began to press their claims with great determination. At the session of the board in June, 1854, the subject

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received large attention, and as a result the following action was taken:

“1. That, in view of all the circumstances, we think it best to adopt immediately an effective system of manual labor that shall require the performance of labor daily by all in attendance in this institution; this regulation to take effect as soon as an executive committee, hereafter to be appointed, shall be able to furnish employment; provided, however, that nothing in this act shall be so construed as to prevent the executive committee excusing persons of feeble health, and also those whose stay may be very temporary, and who may therefore desire to study all the time; also, other cases not now foreseen.

“2. That of the funds received into the treasury such an amount as may be thought necessary be appropriated by the executive committee for the perfecting of the system.

“3. That the executive committee be authorized to purchase a sufficient amount of real estate and to make such other arrangements as shall be necessary to perfect the plans as soon as the finances will permit.

“4. That the resident agent shall take charge of the labor department, subject to the direction of the executive committee.”

In accordance with this somewhat carefully-guarded action of the board, the executive committee purchased eighteen acres of land just north of Home Street and west of Grove Street, which came to be known as the college garden.

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On this plat of ground the students, for a number of years, performed considerable labor, raising Indian corn, broom-corn, garden vegetables, and later maintaining a nursery upon part of the ground. For several years this labor was performed under the direction of a manual-labor agent. Rev. Abram Winter and C. A. Redding, Esq., served as such agents for a time. The results of the effort carried forward in this small way were not satisfactory. The reports of the agents constantly indicated financial loss, which, in the straitened condition of the college, was a serious matter. The champions of manual labor, however, were very determined, and under the leadership of Rev. John Lawrence, editor of the *Religious Telescope*, Rev. Henry Kumler, Jr., of the Miami Conference, and, later, of Dr. I. A. Coons, Esq., of Dayton, Ohio, the continuance of the manual-labor experiment was insisted upon. At the session of the board in 1855 it was ordered that one-third of the money realized from the forty-thousand-dollar plan, of which some account was given in a previous chapter, should be devoted to the support of the manual-labor department. In 1856 a small farm of fifty-two acres, adjoining Westerville on the east, was purchased by the executive committee, an act which greatly pleased the advocates of manual labor. At the session of the board in 1856 the scholarship-endowment plan, previously mentioned, was adopted, and agents were elected and sent into the field to sell scholarships. Up to this time every official action relating to manual labor was in favor of connecting such a

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system with the college. It is not strange, therefore, that the agents in the field selling scholarships gave assurances that the institution was to be a manual-labor college, and as this idea was very popular in the Church, it serves, in part at least, to explain the rather rapid sale of scholarships. In contrast, however, with this favorable action of the board of trustees and these confident assurances by the agents, stood the fact that very little was done in a practical way to establish a system of manual labor in Otterbein University. No students were required to labor. To a limited extent students who wished could, during a portion of the year, obtain work in the college garden. The catalogue of 1857, representing a period when manual labor was in the best condition it ever attained in the college, has only this to say on the subject: "The college premises which contain the buildings consist of nine acres. A little north of this is the college garden, containing eighteen acres in good cultivation, the work being almost all done by students. East of the town, and easy of access, is the college farm, containing fifty-two acres, which is being brought under cultivation as rapidly as possible.

"It is the purpose of the managers of the university to give the poor but industrious students an opportunity of acquiring a thorough education, with the least draft possible upon the health and purse."

On a subsequent page appear these words: "Arrangements are such that young men who wish can, without difficulty, procure work, so that by

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their labor they can pay a considerable part of their expenses. The recitations will be so arranged that the greater part of the afternoon may be devoted to manual labor."

It is not strange that this was not satisfactory to the advocates of a manual-labor system. What they demanded was an institution in which manual labor should form an essential and required part; in which professors and students should be required to perform labor with the same regularity with which they studied and attended recitations. The editor of the *Religious Telescope*, John Lawrence, would occasionally voice the dissatisfaction felt by the friends of a manual-labor college, by a serio-comic criticism of what was done in this line. Soon after the adjournment of the board of trustees in 1856, a lengthy article, signed "Miami," appeared in the *Telescope*, in which the managers of the college were sharply attacked and severely criticised for what was characterized as their bad faith in regard to manual labor. When the managers of the college complained to the editor for publishing such an article, he replied in the following characteristic editorial:

"We have been slightly censured for the admission of an article on Otterbein University into the *Telescope* from the pen of an anonymous correspondent, who styles himself 'Miami.' By way of explanation and defense, we would beg leave to say that we entirely agree with 'Miami' in the conviction that no determined purpose has yet manifested itself on the part of the executive com-

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mittee at Westerville to make that school a manual-labor school. It may be that such a determination exists, but to our mind it is as clear as a sunbeam that a settled purpose exists to discard it, and finally ignore the whole idea of manual labor. In this we may be entirely mistaken.

“Now, understand we are heartily in favor of making Otterbein University a first-class college without the manual-labor system attached, if it must be so. Our heart is in that school. We were its ardent friend when it was a pitiful and almost contemptible starveling, and now that it has attained a vigorous youth and is looking forward with high hopes to a noble manhood, we have no thought of giving it the cold shoulder, (which to the school would be a small matter,) even though our favorite idea of manual labor should be wholly discarded. Having said this much, we invite attention to Rev. W. Slaughter’s reply to ‘Miami’ on our fourth page.”

The public controversy thus begun on the subject of manual labor in Otterbein University was continued in the *Religious Telescope*, and at the sessions of the conferences coöperating, with varying intensity for several years, greatly to the injury of the college. The writer signing himself “Miami,” after several articles, discarded his pseudonym and thereafter signed his own proper name, I. A. Coons, a physician of Dayton, Ohio. The doctor was supported in his arraignment of the managers of the college mainly by J. Lawrence and Henry Kumler, Jr. The defense was conducted chiefly by W. Slaughter, Wm. Hanby, and

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Jonathan Weaver, all of whom announced themselves as in favor of a manual-labor system in connection with the college. In January, 1857, when the effort to secure the \$75,000 scholarship endowment was at its height, Editor Lawrence demanded in the *Telescope* a guarantee that there should be at least one professor of manual labor supported by this endowment fund. The executive committee promptly responded by announcing itself in favor of such guarantee, and the board, which met in June following, pledged that there should be a professor of manual labor, and the agents used this pledge as an inducement to sell scholarships. Such demands for guarantees and pledges reflected the distrust felt by those who made them, and division of opinion and controversy continued. It reached its culmination at the meeting of the board in 1858. A strong committee, consisting of one from each of the eleven conferences represented, was appointed. The members of the committee were I. A. Coons, E. Stutts, H. B. Winton, Abram Miller, Alex. Biddle, W. S. Titus, J. B. Resler, J. Phillip Bishop, J. W. Perry, A. Sherk, and Jonathan Weaver. This committee failed to agree, some insisting that manual labor should be made compulsory, and others contending that it should be voluntary. As a result, both a majority and a minority report were submitted to the board. The majority report is brief, and is as follows:

“We, the majority of your committee on manual labor, beg leave to submit the following report: That the farm lying to the east of Westerville and the lot containing eighteen acres, be sold and the

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proceeds be appropriated to the paying of the indebtedness of the college.

“Respectfully submitted,

“ALEX. BIDDLE.

“H. B. WINTON.

“J. B. RESLER.

“J. WEAVER.

“J. W. PERRY.

“J. P. BISHOP.

“A. MILLER.”

The minority report is a curiosity in its way, but is too long to be presented here. The reader must be content with the argument of the report, with a few of the fourteen items of which it is composed, enough to enable him to judge whether its opponents were justified in pronouncing it visionary and impracticable:

“The minority of your committee on manual labor, report the following: We believe that education is a unit, but for illustration may be divided into three parts, and they are important in the order named—first, physical; second, moral; and, third, intellectual. The schools and colleges of today seem to be almost entirely engrossed in the mental interests and training of the youth, while they pay but little attention to the physical development. In looking over the past history of this school, we find that in morals it has met the warmest anticipations of its friends, and in intellectual culture it bears a favorable comparison with other institutions; and while it is true that there has

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been something done here in reference to corporal labor and health, yet we believe that the friends of labor have been greatly disappointed, there seeming to be much theory, but a lack of practice. There is upon the institution's record a by-law requiring all the students to labor, but it is not enforced. It is said there is a healthy sentiment here in favor of labor. There is also a healthy sentiment in favor of moral and mental training, but these are not left alone to the caprice of sentiment, certain rules having been adopted for their regulation which *must be carried out*. Now, as we most sincerely believe that physical education, or the preservation of the health, is the most important business of life, and as it is the *only foundation* upon which we can rear permanently any great and good mental structure, we most earnestly ask that it may be equally and cordially supported in this school *with moral and mental teaching*, both by sentiment and law.

“Muscular idleness is not only mental debility, but sin, and as no man, woman, or child can be long a *successful scholar*, much less a *Christian*, and habitually refuse to labor with his hands, we recommend the adoption of the following resolutions:

“*Resolved*, 1. That every student, male and female, attending this institution be required to perform daily, five days in the week, two hours of such labor as may be directed by the proper officer of this school, unless prevented by sickness.

“2. That the college farm, containing fifty-two acres, be sold, and the proceeds invested in land of

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a better quality, containing less moisture, and nearer the college, and that thirty-two acres of said ground to be divided into one hundred and twenty-eight lots, containing one-fourth of an acre each; also, that the college garden, containing eighteen acres, be divided into seventy-two lots containing one-fourth of an acre each, and that the above lots be sub-soiled twenty inches deep by the male students, this work to be commenced on the first Wednesday of October, 1858.

“3. That one lot, after sub-soiling, be assigned to each student, the females to have theirs assigned them in the college garden, and as many lots as there are students be planted either in gooseberries, raspberries, red and white currants, strawberries, osier willows, and dwarf pears; the number of lots to be planted with each of the above-named fruits to be determined by the executive committee. Parts of as many lots as there are students are to be planted in the spring of 1859, and continued yearly as directed by the board. Each lot may contain a few flowers and ornamental shrubs.

“4. That the professors and teachers of the school labor two hours each day, five days in the week, putting in their time in the college grounds so long as needed, under the direction of the agricultural professor.

* * * * *

“14. That any student or teacher refusing to comply with the above rules shall be dealt with the

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same as if violating other rules of the institution. All of which is respectfully submitted.

“I. A. COONS, Chairman.”

It was agreed to consider the minority report first, and the battle was fought on the first resolution, which made performance of labor compulsory for students, as the fourth made it for professors and teachers. The friends of the minority report contended that no system of labor could be maintained unless all were required to labor. The opposition contended that this would be to introduce a species of slavery into the college, and that it could not be enforced. After heated debate, lasting an entire day and until late at night in an evening session, the first resolution was defeated by a yea and nay vote of nine to ten. The supporters of the minority report then lost interest in the remainder of the report, and a motion to indefinitely postpone was promptly made and carried, and the board then adjourned for the day. Before final adjournment the board voted to establish a chair of natural science and scientific agriculture and horticulture, and elected Thomas McFadden, M. D., to this chair. The board also instructed the executive committee to sell the college farm and devote the proceeds to the support of the manual-labor department. This course did not conciliate the advocates of a compulsory system, as was hoped. Editor Lawrence, in an editorial in the *Telescope*, proclaimed the abandonment of the manual-labor system, and Henry Kumler, Jr., in a communication, sharply criticised the board for its course.

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This provoked replies, and the battle was fought over again in the *Telescope*, and at the sessions of the annual conferences, alienating and dividing the friends of the university.

At the session of the board in 1859, the advocates of a compulsory system made their last determined effort by submitting to the board an alternative proposition either to adopt a thorough-going system of compulsory labor, or, in view of the financial embarrassments of the school and the difficulties attending any system of labor, to disconnect it entirely from the institution. The board refused to do either, but left matters as it had fixed them at the previous session of the board, and after perhaps the stormiest session in the past sixty years, finally adjourned at twenty minutes before two o'clock in the morning, June 24, 1859. The course of the board was again made the subject of attack and sharp criticism, and the managers were accused of swindling in securing \$40,000 of donations and in selling \$75,000 worth of scholarship endowment upon the assurance that there should be a manual-labor system connected with the institution.

It so happened that the board of 1859, whose attitude on the manual-labor system was thus assailed, was the board at whose sessions the success of the scholarship endowment was announced, over \$76,000 worth of scholarships having been sold after three years of labor and an outlay of probably \$8,000. The scholarships were sold upon the condition that they were not to be paid for until the amount sold should reach \$75,000. The

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immediate task before the agents of the college, therefore, was to deliver to purchasers scholarship certificates and secure payment, either in cash or well-secured notes. It was in connection with this task that the dissatisfaction and distrust excited by the controversy about the manual-labor system was brought to bear against the college. Many who had purchased scholarships refused to accept certificates or make payment for them, claiming that the condition upon which they purchased them, that the institution should be a manual-labor college, was not met. In some places the purchasers held meetings and resolved to stand together in resisting payment. So, after a year's costly effort to conciliate purchasers and secure payment for scholarships, so many refused that it seriously impaired the \$75,000 basis, which was the least that was thought to be safe and practicable for the college; and at the session of the board in 1860 the entire abandonment of the scholarship endowment was seriously discussed, and the agents were directed to propose to all refusing to pay for scholarships to settle by accepting, instead, a donation of the whole or the half of the price of the scholarships. In this way enough money was realized to indemnify the college, at least in part, for its heavy outlay in selling scholarships, but the college was left without endowment, and it is a marvel it was not financially ruined. Before these scholarships were adjusted, the college was glad to surrender the notes taken without consideration, and even, in some cases, purchased back scholarships which had been paid for, to pro-

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tect itself against their use. A few are still in existence and the college has never refused to honor them, though to do so has always been a hardship, relieved somewhat by raising the incidental portion of the fees of the college to a disproportionate figure. The manual-labor system, which may be credited with having dragged this scholarship endowment to ruin, itself failed and with the board which met in 1861 ceased to be a source of irritation and controversy or to receive further consideration.

It will be a pleasant relief to the reader, after this account of a very troubled period of strife, struggle, and storm in the financial management and fortune of Otterbein University, to be informed that in its internal condition and educational work proper the institution, during this same period was really prospering and growing rapidly. In attendance the university advanced from 124 in 1855 to 250 in 1858, or nearly doubled in three years, accounted for in part but not wholly by the accession of students from Mt. Pleasant College, Pennsylvania, and the increase of coöperating territory in 1857, noted in a previous chapter.



JOHN E. GUITNER

Professor of Greek for Thirty-one Years and Member of the
Faculty for Thirty-eight Years



MRS. CAROLINE MERCHANT
Of the Merchant Chair of Physics and Chemistry

CHAPTER IX.

Otterbein University—Slavery—The War of the Rebellion.

In 1847, when Otterbein University was founded, slavery in all its strength still existed in the Southern States of the Union. Among the early organizations to array themselves against this so-called domestic institution, was the Church of the United Brethren in Christ. The General Conference of 1821, more than forty years before the abolition of slavery, and twenty-six years before the founding of Otterbein University, took very emphatic action against slavery. A somewhat literal translation of the German, in which the action of this early conference is recorded, is as follows:

Resolved, That all slavery, in every sense of the word, be totally prohibited and in no way tolerated in our Church. Should some be found therein, or others apply to be admitted as members, who hold slaves, they can neither remain members nor be received as such, unless they set free such slaves, where the laws of the State allow it, or leave it to the quarterly conference to decide how long such slaves shall serve their master or another until the master may realize the cost of purchase or of rearing. But in no case is it allowed a member of our Church to sell a slave.

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“Resolved, That if any member of the Church shall openly transgress, he shall be publicly reprimanded, and if he does not humble himself, he shall be publicly expelled from the Church.”

When it is remembered that a large proportion of the members of the Church at this early date were citizens of the slave States of Maryland and Virginia, this radical action is a little remarkable, but accounts for the fact that when the Church founded its first college it became at once a center of anti-slavery sentiment and agitation. At the time the college was founded the great Methodist Episcopal Church had already been rent asunder by division of opinion upon the question of slavery, and other churches were much distracted by differences of opinion and angry controversies upon this burning question; but the United Brethren Church has always been so overwhelmingly anti-slavery in sentiment and practice that she has had little trouble and no division on account of slavery. That such a Church when it came to found Otterbein University should throw open its doors to black and white alike is just what we should expect and just what was done.

Oberlin is the only college which preceded Otterbein University in receiving persons of color as students, and it is interesting to note the struggle which such admission cost at Oberlin and the matter-of-course way in which it was done at Otterbein University. The question was thrust upon the attention of the managers of Oberlin College by the revolt of the students of Lane Seminary, an institution located at Walnut Hills near Cincin-

nati, Ohio. This revolt was produced by the trustees of Lane Seminary during the vacation in 1834, forbidding the students to discuss the subject of slavery. There had been a very earnest discussion of the question during the year preceding; at one time there was a continuous discussion during eighteen successive evenings in the chapel of the seminary, which resulted in the students taking a firm stand quite unanimously against slavery. Since Lane Seminary was situated on the border of the slave State of Kentucky, the debate of its students upon this question produced great excitement, which alarmed the trustees, and a meeting of the board was called, which took action to prohibit all discussion of the question. The board also notified Professor John Morgan, who was spending his vacation in the East and who had manifested his sympathy with the students in their discussions and conclusions upon the question, that his services were no longer required. Instead of allaying excitement, this action tended to intensify it. When the students returned and learned of the action of the trustees, fully three-fourths of them asked for letters of honorable dismissal and severed their connection with the institution. For a time they occupied a building tendered them by Mr. James Ludlow, near Cincinnati, and prosecuted their studies as best they could for about six months. Meanwhile Doctor Baily, who afterwards had his press thrown into the Ohio River by a pro-slavery mob, and subsequently published in Washington City the *National Era*, an able and influential anti-slavery

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paper, in the columns of which Harriet Beecher Stowe's wonderful story, "Uncle Tom's Cabin," first appeared as a serial, delivered to them a course of lectures on physiology. Arthur Tappan, a wealthy merchant of New York City and a parishioner of Rev. Charles G. Finney, learning of the action of these students, sent them an offer of five thousand dollars and promised to endow a professorship if they would establish an institution under anti-slavery auspices. It was at this juncture in the month of December, 1834, that Rev. J. J. Shipherd, who shares with Rev. Philo P. Stewart the honor of founding Oberlin College, found his way to Cincinnati, working in the interest of Oberlin College, established a few years before, and learned for the first time of the revolt of the Lane Seminary students. He also here became acquainted with Rev. Asa Mahan, a trustee of Lane Seminary, who had opposed the action of the board which led to the revolt of the students. Rev. Mr. Shipherd regarded his visit to Cincinnati providential and speedily conceived the idea of securing the revolting students as an accession to Oberlin College. Further, he resolved, if possible, to secure Rev. Asa Mahan, Prof. John Morgan, and Rev. Charles G. Finney as members of the Oberlin College faculty, all of which was subsequently accomplished. Mr. Shipherd wrote to the board of trustees of Oberlin, informing them of the condition of affairs at Cincinnati and urging them to take action to receive students without respect to color. When the proposed action became known it produced great excitement in Ober-

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lin. Some young ladies declared that if colored students were admitted they would leave the college and return to their homes even if they had to "wade Lake Erie" to accomplish it. So great was the excitement that the board of trustees deemed it best to hold the meeting for the consideration of the question in the neighboring town of Elyria, where they met on the first day of January, 1835. After an earnest and protracted discussion the following cautious and non-committal action was taken:

"WHEREAS, Information has been received from Rev. J. J. Shipherd expressing a wish that students may be received into this institution irrespective of color, therefore,

"Resolved, That this board do not feel prepared, till they have more definite information on the subject, to give a pledge of the course they will pursue in regard to the education of the people of color, wishing that the institution should be on the same ground, in respect to the admission of students, with other similar institutions of our land."

It will be seen, therefore, that the board did not take the action asked by Rev. J. J. Shipherd in regard to admitting persons of color. It did, however, comply with his wishes in electing Rev. Asa Mahan president and Rev. John Morgan a professor of the college.

Meanwhile, Rev. J. J. Shipherd had gone to New York City to prosecute his labors in behalf of Oberlin College and there he first learned that the board had failed to open the doors of the college

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to students irrespective of color. It greatly grieved and disappointed him, and he wrote a long and earnest letter to the board, in which he urged by twenty different arguments that the board should reconvene and take the action asked. The board met again on the ninth of February, 1835, this time in Oberlin, at the home of Rev. John Keep, the president of the board. At this session the question was again earnestly discussed and a pronounced difference of opinion manifested itself. Mrs. Keep was engaged in her domestic duties in an adjoining room with a door ajar between, and became very much interested in the animated discussion she heard going on. Mr. Keep at length became fearful that the proposition would be defeated and, stepping to the door, quietly informed his wife of his apprehensions. She immediately left her domestic duties and hastily summoned a number of the women of the neighborhood to a prayer-meeting in which they earnestly besought God to guide the board to a righteous decision. At last the debate ceased and the question was put to a vote, when the board was found a tie. This threw the responsibility of the decision of the momentous question upon the chairman. Mr. Keep proved equal to the occasion and promptly gave his vote in the affirmative, and thus Oberlin College by a very narrow margin was thrown open for the reception of students irrespective of color, and the institution was put in position to lead and aid in the great struggle against slavery then rapidly coming on, and which later resulted in the War of the Rebellion and in the utter overthrow of the

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institution of slavery in the United States. The action was not in the simple, direct, and courageous form proposed by Mr. Shipherd, but as follows:

“WHEREAS, There does exist in our country an excitement in respect to our colored population, and fears are entertained that on the one hand they will be left unprovided for as to the means of a proper education, and on the other that they will, in unsuitable numbers, be introduced into our schools, and thus in effect forced into the society of the whites, and the state of public sentiment is such as to require from the board some definite expression on the subject, therefore,

“*Resolved*, That the education of the people of color is a matter of great interest and should be encouraged and sustained in this institution.”

This somewhat ambiguous action could hardly be regarded as a hearty invitation to persons of color to enter Oberlin College as students, and yet it contrasted sharply with the spirit of exclusion which prevailed in institutions of learning everywhere else. The rapid progress of events, however, speedily relieved the action of the board of all ambiguity and brightened it into a distinct and positive policy of admission irrespective of color. This was in 1835, twelve years before Otterbein University was founded.

During these twelve intervening years anti-slavery sentiment made very substantial progress in the North and the Church of the United Brethren in Christ held a place in the front ranks of this advancing reform. When Otterbein Univer-

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sity was founded in 1847, the doors of almost every college in the land were still firmly barred against students of color, but in Otterbein University the question was not even so much as raised, but it was taken for granted that the institution would be open impartially to whites and blacks. There was no such dread lest the college should be thronged unduly with colored students, as at first prevailed at Oberlin. At the latter institution this dread was voiced by a little boy, a son of a trustee, who, when at last a solitary colored youth was seen entering the town, ran into the house and called out, "They're coming, father, they're coming!" Instead, in Otterbein University, there was anxiety because colored students were so slow in coming. The board of trustees at its session in 1854, actually passed a resolution instructing the agents and trustees to "secure some colored students to be educated in this college." When colored youth came they were hailed with gladness and cordially welcomed by the authorities of the college. A little temporary flurry of opposition on the part of a few white students and a letter to the board by a prominent and liberal friend of the college, criticising the authorities for receiving colored students was the sum total of the opposition which manifested itself.

The attendance of colored students has always been very small, and much of the time there has been none in attendance. A few from resident families and a few from Africa, brought to this country by missionaries, have constituted the colored contingent of students. The

founding of Wilberforce University at Yellow Springs, in Green County of this State, an institution designed expressly for the education of colored youth, seemed to provide adequate facilities for those who aspired to obtain an education, and to this most preferred to go. Such as came to Otterbein, however, have always been received upon their merits and courteously treated and admitted upon terms of equality in the class-room, in the literary societies, and in the Church. The advanced position of the college in throwing open its doors to students of color for a time led to opposition and some persecution abroad. A student of the college who had gone out to teach in the winter of 1853-54, on stating, in answer to an inquiry, that he came from Otterbein University, elicited the exclamation, "Oh, that is the college where every student is obliged to sign a paper agreeing to accept a colored student as a roommate and sleeping companion!" When informed that there was no truth in this statement, the author of the exclamation seemed to hesitate to accept the correction.

The position of the college with its doors always open to students irrespective of color, rendered the institution a strong anti-slavery center, and the place was visited during the days of slavery, before and during the war, by many of the leading anti-slavery champions of the country who were here sure of an appreciative and sympathetic audience while they depicted the evils of slavery. Among the champions whose voices were heard in Westerville in ante-bellum days may be named Salmon P. Chase, Benjamin Wade, Frederick

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Douglas, Wendell Phillips, Samuel Galloway, and many others. When John C. Frémont was nominated for the Presidency in 1856, as the representative of the rapidly-growing host of those who were determined to resist the aggressions of the slave power, he found here many ardent supporters. On one occasion during the campaign, a prayer-meeting was proposed to ask God for guidance and help. A question was raised as to whether the prayers should be impersonal, or whether it would be proper to pray for the election of John C. Frémont by name. On this question Rev. John C. Bright, an intense anti-slavery man and one of the pioneer workers for Otterbein University, declared that he wanted John C. Frémont elected and he proposed to tell the Lord so plainly by praying for the election of Frémont by name, and thus he did pray.

Westerville also became known as a station on what was called the "Underground Railroad." By this was meant a place where fugitive slaves who had escaped from their masters in the South could depend upon succor and help in their attempt to reach Canada, so as to be beyond the jurisdiction of the Fugitive Slave Law, which provided the means for their capture and return to their masters. The home of Rev. L. Davis, the president of the college, was the one usually sought out by these flying fugitives, and they never failed of a kindly welcome and aid in their flight for freedom. The author, having been an inmate of the Davis home during the four years immediately preceding the War of the Rebellion, had a good opportunity

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to observe the business transacted in the Underground Railroad. Of the passengers who passed this station he distinctly remembers a bright mulatto, who stated that he was a house-servant and had escaped from his master in Kentucky. He was in a state of great alarm, declaring that he had seen a handbill posted near Westerville giving a description of him and offering a reward of five hundred dollars for his capture and return to his master. He was quite above the average in intelligence and could read well, as was not uncommon in the case of house-servants. He was weary and hungry and yet it was not thought prudent for him to tarry long on account of the danger of capture. He tarried until dinner was prepared and then he sat down to eat, trembling from head to foot. The tremulous clatter of his knife and fork upon the plate before him, occasioned by his fright, can never be forgotten. After partaking of his hasty meal and receiving other aid, he was directed to a "station" beyond Westerville in the country, thought to be a safer place to tarry and rest, and he hastened on his way. Whether he succeeded in eluding his pursuers and reached Canada and freedom is not known.

When Abraham Lincoln was nominated for the Presidency in 1860, he had many sincere and earnest supporters in Westerville and in Otterbein University. When the War of the Rebellion broke out in 1861, the martial spirit manifested itself in a very emphatic way in town and college. But three small classes had at that time graduated from the college—in only two of which were there gen-

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tlemen. It was not possible, therefore, for the college to have much representation in the Union armies from the ranks of her graduates. From the the ranks, however, of the undergraduate students so many went forth as greatly to deplete the classes and seriously cut down the aggregate attendance of students. The smallest classes, with the single exception of the first, went out during and immediately after the war. It was during this period, also, that the only class, besides the first, that had no gentlemen in it went forth.

Commissioner of Soldiers' Claims W. L. Curry, of Columbus, Ohio, who himself was a student in the university, has gathered the names of one hundred and twenty-five students of the university who served in the Union army. Of these there were more than a score of graduates, though a number of these graduates completed their courses after the war. These students were all quite youthful, which will account for the fact that none of them reached high rank in the army. There were a number of lieutenants and captains, but the large majority of them were simply privates in the armies East and West, who bore an honorable part in many of the great battles of the war. Among these soldier-graduates and students who since have become widely known in the Church, may be named Prof. George A. Funkhouser and Professor J. P. Landis of the Union Biblical Seminary, S. M. Hippard, Rev. D. Eberly, Rev. I. L. Kephart, George H. Bonebrake, A. B. Kohr, Jacob Burgner, S. E. Kumler, and others. Among those who lost their lives in the conflict

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may be named A. W. Stonestreet, H. C. Pohlman, J. M. Kumler, Jas. M. Clements, and George W. Schrock.

So far as the conflict of arms is concerned, while Otterbein University did not bear so conspicuous a part as some older and larger colleges, yet, when the newness of the university and the number of students are considered, it had a surprisingly large number in the army who bore an honorable part in the great conflict, and the institution will not suffer by comparison with the oldest and strongest colleges in the land. So far as the conflict of ideas which led up to the war, and which during its progress led to the abolition of slavery, followed by the reconstruction of the Union upon the basis of impartial and universal freedom, is concerned, Otterbein University is one of the very few institutions which may justly be classed among the leaders in the conflict. In 1856, there was a song written by a student in Otterbein University, which well expresses the sentiment against slavery and in favor of freedom and human rights, which held sway in the university in the years before the war. The song was "Darling Nelly Gray," and the student who wrote it was Benjamin R. Hanby, a member of the sophomore class. The song struck a popular cord and quickly gained very wide popularity, even being sung in lands beyond the sea. It was dedicated to Miss Cornelia Walker, at the time the teacher of music in the university, a daughter of Professor Ralph M. Walker, of whose service in the university an account is given in a previous chap-

ter. Mr. Charles B. Galbreath, in the *Ohio Magazine* for August, 1906, gives the following estimate of the song:

“What is said of Foster’s songs is true of Hanby’s first successful composition, ‘There is meaning in the words and beauty in the air.’ Indeed, we may go further and aver that the author of ‘Old Folks at Home,’ first though he be among the writers of Southern melodies, never wrote verses more sweetly simple, more beautifully and touchingly suggestive, more sadly pathetic than ‘Darling Nelly Gray.’ Perfect in rhyme and almost faultless in rhythm, the words flow on, bearing their message directly to the heart. The tragic climax is delicately veiled behind the picture of the bondman pouring forth his sorrow for his lost lady love. Her vain appeal to the slave-driver; the insult of the heartless, new master; the burdens of the cotton and the cane fields; her comfortless grief, wild despair, and pitiful decline to the merciful release of death—these were too awful to find expression in song. We are spared the heartrending reality; even the pain from what we see is relieved by the vision of a happy reunion. Darling Nelly Gray goes to her cruel fate—meets her lover in heaven.”

Here is the song as it is given in the same magazine:

Darling Nelly Gray.

There 's a low green valley on the old Kentucky shore,
Where I 've whiled many happy hours away,
A-sitting and a-singing by the little cottage door,
Where lived my darling Nelly Gray.

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Chorus.

Oh! my poor Nelly Gray, they have taken you away,
And I 'll never see my darling any more;
I am sitting by the river and I 'm weeping all the day,
For you 've gone from the old Kentucky shore.

When the moon had climbed the mountain and the
stars were shining, too,
Then I 'd take my darling Nelly Gray,
And we 'd float down the river in my little red canoe,
While my banjo sweetly I would play.

One night I went to see her, but "She 's gone!" the
neighbors say,
The white man bound her with his chain;
They have taken her to Georgia for to wear her life
away,
As she toils in the cotton and the cane.

My canoe is under water and my banjo is unstrung;
I 'm tired of living any more;
My eyes shall look downward and my song shall be
unsung
While I stay on the old Kentucky shore.

My eyes are getting blinded, and I cannot see my way.
Hark! there 's somebody knocking at the door—
Oh! I hear the angels calling, and I see my Nelly Gray,
Farewell to the old Kentucky shore.

Chorus.

Oh, my darling Nelly Gray, up in heaven there they
say
That they 'll never take you from me any more.
I 'm a-coming, coming, coming, as the angels clear the
way,
Farewell to the old Kentucky shore!

It is not known just what prompted the writing
of the song. Perhaps the fact that the atmosphere
of Otterbein University, at the time it was written,

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was heavily charged with the sentiment it contains and that a sensitive soul and gifted genius like Benjamin R. Hanby breathed this atmosphere sufficiently accounts for the song. It is certain that the song was of great service in promoting the cause of human freedom and deserves to be classed with Mrs. Stowe's "Uncle Tom's Cabin" and Helper's "Impending Crisis," in the influence it exerted. It is well that among the interesting events of the sixtieth anniversary is to be the placing of a bronze tablet in appreciative commemoration of the genius of this gifted son.

Otterbein University is one of the institutions that did not need to shift position to adjust itself to the progress of events which culminated in the issue of the emancipation proclamation, and the overthrow of slavery. From the very first, and throughout the great conflict, it maintained the position which at last triumphed. This honorable record of the university, in one of the most notable conflicts that ever occurred in our country, and indeed in the world, cannot but be a matter of great satisfaction and just pride to its friends through all time.

CHAPTER X.

Otterbein University and the Temperance Reform—"The Westerville Whisky War."

As upon the question of slavery so upon the question of temperance, the attitude of the United Brethren Church determined the attitude of Otterbein University. While not one of the earliest Protestant churches organized in this country, it was one of the very earliest to assert itself in an official way upon the subject of temperance and abstinence from intoxicating drinks. As early as 1814, the year preceding the first General Conference, the following action was taken by what was known as the Eastern Conference, and inserted in the Book of Discipline as the law of the Church:

"Article II. Every member shall abstain from intoxicating drink and use it only on necessity as a medicine."

Now when it is remembered how common and well nigh universal was the use of intoxicating liquor at this early date, it is not a little remarkable that such radical and emphatic action should be taken by any church, but that it should be taken by a body of German ministers representing a church composed, at the time, almost wholly of Germans, so proverbially slow to take hold of the temperance reform, is quite unexampled. With a single exception, so far as known, it is the earli-

est ecclesiastical action on record prohibiting the use of intoxicating liquor as a beverage. The General Association of Massachusetts Proper took action at its session in 1811 by appointing a committee of which Rev. Dr. Worcester was chairman, to draft the constitution of a society whose object should be to check the progress of intemperance. The society, however, was not organized until 1813, so that it began its work just the year before the adoption by the United Brethren Church of the action above recited.

This action of the United Brethren Church was followed by that of the General Conference of 1821, which was evidently aimed at the somewhat common practice of farmers in Virginia, Maryland, Pennsylvania, and Ohio, to erect distilleries on their farms and, in addition to their agricultural pursuits, engage in the manufacture of whisky. The action taken was as follows:

“Resolved, That neither preacher nor lay member shall be allowed to carry on a distillery; and that distillers be requested to willingly cease the business; that the members of the General Conference be requested to lay this resolution before the several annual conferences; that it shall then be the duty of the preachers to labor against the evils of intemperance during the interval between this and the next General Conference, when the subject shall again be taken up for further consideration.”

Subsequent events make it evident that the request to willingly cease the business of distilling liquor was not complied with by all the members

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of the Church thus engaged, and that among those who failed to comply were some ministers and exhorters. Accordingly the General Conference of 1833 took action especially to prohibit the manufacture and sale of liquors by this class of members. The action is in the words following:

“Should any exhorter, preacher, or elder, from and after the next annual conferences in 1834, be engaged in the distilling or vending of ardent spirits, he shall, for the first and second offense, be accountable to the quarterly or yearly conference of which he is a member; said conference will in meekness admonish the offending brother to desist from the distillation and vending of ardent spirits as the case may be; should these friendly admonitions fail, and the party continue, and it be proven to the satisfaction of the yearly conference, if a preacher or elder, or before the quarterly conference, if an exhorter, such preacher, elder, or exhorter will for the time not be considered a member of the Church.”

That the advance position which the Church took and maintained upon the temperance question should meet with opposition among the members of the Church, and even among the ministers, will not appear strange to those who know how lax were the notions which generally prevailed upon this question at the time, especially among the Germans. Many interesting instances might be given to show how men engaged in distilling and selling liquor were led by the bold and radical position of the Church to abandon the business. Ex-Bishop Hanby, in Spayth's "History of

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the Church," relates that in Lancaster County, Pennsylvania, about the year 1835, a man named Abraham Hess was converted during a revival in the neighborhood. He was a man of wealth, owning several farms and a large distillery. Becoming awakened to the sin and evil of the manufacture and sale of intoxicating liquors, he at once dismantled the distillery and converted it into a house of worship. On the very spot where the kettles stood he erected a pulpit, so that thenceforth instead of the fiery liquors for the destruction of men's bodies and souls there issued forth the streams of life.*

An aged layman of the Church in Butler County, Ohio, who, in the sixties, was a parishioner of the author, gave him in substance, this account of himself: "In my younger days, in connection with my farm, I conducted a distillery, as many farmers did in those days. I was a member of the United Brethren Church and faithful in attendance upon its services; but the preachers would frequently render me uncomfortable by their radical utterances upon the subject of temperance; yet I bore it all. At last they visited me and urged and demanded that I cease the business of distilling and selling liquor. I considered this an unwarrantable interference with my business and refused to comply. Then they assured me that unless I ceased the business they would be obliged to expel me from the Church. I was stubborn and told them they could proceed, as I intended to continue the business. True to their warning, they expelled me. This brought me to

*Berger's History of the United Brethren Church. Pages 250, 251.

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my senses. I had not before realized the strength of my attachment to the Church. I was perfectly miserable out of the communion of the Church. I hastened to confess my wrong in clinging to my distillery instead of the Church and told them that the old distillery might go if they would reinstate me in the Church. This they joyfully did," said the old man, as the tears streamed down his face, "and in this Church I expect to spend all the rest of my days." And in it he did spend all his days, having long since gone to his reward.

The General Conference of 1841 again took up the subject of temperance and the distilling, vending, and using of ardent spirits was forbidden to all the members of the Church, a position which the Church has ever since maintained. This, therefore, was the position held by the United Brethren Church in 1847 when Otterbein University was founded, and to this position the institution has always been true. While there have always been differences of opinion among the members of the faculty and the managers of the college as to the most effective way to deal with the subject of temperance so as to check and prevent the ravages of intemperance, faculty and managers have always stood together in firm opposition to the manufacture, sale, and use of intoxicating liquors as a beverage. Perhaps at no time has a majority of the faculty believed that to organize a party expressly to deal with this question was practically the best plan, yet there have been prominent members of the faculty who have held this view. Rev. H. A. Thompson, for four-

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teen years president of the college, was a strict party Prohibitionist. He was very prominent in the State and national councils of the party and was called upon to preside over its conventions at times, and in 1880, when Neil Dew was nominated for President on the Prohibition ticket, President Thompson was nominated for Vice-President. The prominence of Westerville and Otterbein University as a temperance center has attracted to it many of the most prominent temperance champions of the country, nearly all of whom have spoken from Westerville platforms. Among those who have thus appeared are John P. St. John, Gideon P. Stewart, George W. Bain, Frances E. Willard, J. Ellen Foster, Clara B. Hoffman, G. P. Macklin, Mrs. Annie Wittenmeyer, Anna Shaw, Belva A. Lockwood, Mary A. Livermore, Susan B. Anthony, Elizabeth Cady Stanton, and many others.

The position of Otterbein University upon the temperance question is well exemplified in the way the question has been managed in Westerville during the sixty years that the institution has existed in the place. Of course it is not intended to claim for the university all the credit for the maintenance of temperance principles in its home town, any more than it is intended to admit that the institution should bear all the blame for any failures to maintain these principles at all times; but it is fair to claim that the university has borne a leading part in securing and maintaining the best that has been attained upon the subject of temperance in the government of the place. The

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sentiment has always, since the establishment of Otterbein University here, been overwhelmingly in favor of prohibiting the traffic in intoxicating liquors, whatever the character of the laws might be. When prohibitory laws were available they have been used; when no such laws were available the effort has been to maintain prohibition by the force of public sentiment. This public sentiment has been so pronounced as to render the attempt to conduct a saloon in the place difficult, hazardous, and unprofitable.

The first determined effort to establish a saloon in Westerville was made during the summer of 1875. Mr. Henry H. Corbin and his wife, Phylomena, were the bold pair who thus undertook to defy and outrage the public sentiment of the place. The wife is mentioned in connection with her husband because she was not only in fullest accord with him in the effort, but was, if possible, the more determined and violent of the two. After getting the brick cottage on the southeast corner of Main and Knox streets in readiness by putting in a bar and hanging up a sign, a stock of liquors was procured and put into the building at about midnight, ready to open up business the next morning; but when Mr. Corbin returned to open his saloon, he discovered that some unknown person or persons had entered the building and emptied the liquor out of the casks and demijohns upon the floor, as a kind of foretaste of what was to follow. Another stock was promptly procured, it was rumored without cost to the saloon-keeper, from the liquor dealers in Columbus who had fur-

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nished the first stock. The law of the State, at the time, permitted the establishment of beer, ale, and porter houses, and it was under the shelter of this law that the attempt to run a saloon in Westerville was made. The law, however, authorized councils to prohibit the sale of liquors to minors, to habitual drunkards, and to anybody after a certain hour of the night, all of which the town council of Westerville made haste to do, fixing the time after which it would be unlawful to sell, at the unusually early hour of eight o'clock. Quite naturally the attempt to establish a saloon in Westerville produced great excitement and quite general indignation among the citizens of the town, who took great pride in its temperance record. It was to them a startling sight to see the sign, "Saloon," for the first time hung up in the town, and there was a deep feeling that something emphatic and effective should be promptly done, but no one seemed clear as to just what it should be. The attempt seemed to them so audacious that many of them would not believe that Mr. Corbin meant to mar the fair record of the place by establishing a saloon in its borders, until they saw the sign up and the liquors actually offered for sale.

Then the saloon became the sole topic of conversation and there was earnest conference as to what it would be best to do to prevent the calamity, as it was well nigh universally regarded. There were those who believed that if Mr. Corbin were visited and reasoned with and entreated to abandon his attempt, he would do so, and the effort was made but signally failed, and the citizens became con-

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vinced that deliverance must come in some other way. By a concerted arrangement, on the morning of the first day of July, 1875, the fire-bell and all the church-bells of the town began to ring violently at nine o'clock. The members of the fire company came rushing forth and took position in front of the saloon, and the citizens, many of whom did not understand the occasion of the alarm, came rushing to the same place. The saloon-keeper, probably expecting an assault, came forth from his saloon flourishing a revolver in each hand and with horrid oaths defied the crowd; but the crowd seemed to have no purpose of violence. The demonstration seemed rather to impress Mr. Corbin with the strength and unanimity of the sentiment against his business, in the hope that he might be induced to abandon it. There were songs and prayers and speeches. The speeches were by the pastors of the churches, professors of the college, and others of the most reputable and influential citizens of the place, both men and women. Some of these addresses were in terms of severe denunciation of the business, while others were conciliatory and persuasive in their tone, but all emphatically against the saloon. At last Mr. Corbin himself asked and was accorded the privilege of addressing the crowd. He plead his rights under the law; said that he proposed to keep an orderly house and sell only pure and wholesome liquors. His brief speech plainly indicated that he had little appreciation of the terrible character of the business in which he was engaged and that he cared little for the overwhelming sentiment of

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the community against it. It revealed the fact, too, that if the citizens of Westerville would preserve the proud record of the place for temperance, morality, and order, they had no holiday task before them. So before this meeting in front of the saloon dispersed, it appointed what was called a Vigilance Committee, composed of the best citizens of the place, to direct the crusade against the saloon. This committee, as soon as appointed, repaired to the Presbyterian Church for consultation and action. Among other things, this committee decided to hold a number of mass meetings of the citizens to intensify and unify the temperance sentiment of the place; it appointed a committee to visit Mr. Corbin and endeavor to persuade him to quit the business; it also appointed a prosecuting committee to take charge of any legal measures that might be deemed necessary, and asked for funds to carry on these prosecutions, which met with a response by the pledge of about five thousand dollars for this purpose. It also circulated what was called a Citizen's Pledge. It was in the following words:

"We, the undersigned citizens of Westerville and vicinity, hereby solemnly pledge ourselves that we will not patronize any dry-goods merchant, groceryman, physician, lawyer, mechanic, or any other business man, or employ for any purpose a laboring man or hire help that will frequent, encourage, sustain, or furnish aid to a liquor saloon in Westerville."

This pledge secured the signatures of six hundred and thirty-seven persons. There were prob-

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ably not a score of voters whose names were not upon the pledge. It was printed and freely distributed so that everybody's position might be known.

The Vigilance Committee also decided to employ only legal and moral means to prevent the establishment of a saloon in Westerville. This last action became important in connection with some prosecutions which followed later.

While the churches and the college and the citizens generally, under the direction of the Vigilance Committee, were holding mass meetings and bringing moral and legal means to bear against the saloon, some unknown persons began to use, under cover of darkness, measures of a violent character. On Saturday night following the mass meeting in front of the saloon, the windows of the building were riddled with stones, and on Monday night following, while a temperance mass meeting was in progress in the M. E. Church, there was a deafening explosion in the saloon building, seriously damaging but not wrecking the building. This explosion was followed at intervals by two others, the last of which so wrecked the building that but a single room was left in a condition to be occupied, and in this the saloonist undertook to continue his unwelcome business.

These acts of lawless violence attracted wide attention. Newspaper reporters of the principal papers of the State, and beyond, visited the scene of conflict and furnished extended and highly-colored accounts to the papers they represented. Many of these accounts betrayed sympathy with

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the saloonist and prejudice against the citizens. They represented the latter as a body of fanatics ready to go to any length of lawlessness and violence to prevent a saloon in Westerville. The truth, however, was that, with rare exceptions, the citizens were as earnestly opposed to lawless violence as to the saloon, but they were not to be turned aside by the misrepresentation and abuse to which they were subjected from bringing all legal and moral means possible to bear against the saloon. They stood firm and went heroically forward in spite of the slanderous attempt to hold them responsible for the lawless efforts of unknown parties.

The committee on prosecutions began its work by the arrest of Mr. Corbin for threatening the lives of citizens. For this he was put under bonds. Upon paying bond he resumed his business and began a counter-prosecution by the arrest of seven of the most prominent and reputable citizens on the charge of inciting a riot. Five of those arrested were ministers of the gospel, as follows: Rev. R. H. Wallace, pastor of the M. E. Church; Rev. H. M. Robertson, pastor of the Presbyterian Church; ex-Bishop Wm. Hanby, Rev. J. M. Spangler, and Rev. W. H. Spencer, the last three all members of the United Brethren Church. These arrests produced great excitement, and when they were taken to Columbus to answer to the charge, a delegation of several hundred citizens, men and women, went along and thronged the court-room to overflowing. The German justice before whom they appeared, so plainly revealed his sympathy

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with the saloonist and his prejudice against the accused that they thought it well to waive examination, and so they were all bound over to court, and the citizens vied with each other in eagerness to sign their bonds. Some of the best citizens of Columbus manifested their interest in the struggle by offering to go on these bonds, but the citizens of Westerville quickly more than met the demand, and all returned to Westerville determined to continue their fight against the saloon. When the time for trial came they were subjected to a very determined prosecution for four days, more than fifty witnesses being examined, but at the end all were acquitted. The arrest of these prominent and worthy citizens intensified the opposition to the saloonist. A close watch was kept upon his place of business and when the law was violated he was promptly subjected to prosecution. Thus he was arrested and fined for selling to minors, to habitual drunkards, and for keeping his saloon open after eight o'clock in the evening. One of the note-worthy trials was on this last charge. On it Mr. Corbin demanded and was accorded a jury trial. Then in the selection of the jury there was an attempt to rule off the jury all who had taken any part in the crusade against the saloon by taking part in temperance mass meetings, by subscribing money for the prosecution, by signing the citizens' pledge recited on a previous page, etc. A series of eleven questions was framed and propounded to each proposed juror. Among these questions these occurred:

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“Do you not regard the business of selling beer, ale, and porter as being about as criminal as horse stealing ?

“If you knew who did the blowing up of Corbin’s saloon would you inform on the guilty person or persons without being compelled to do so by process of law ?

“Have you not furnished means directly or indirectly to carry on the prosecutions against Corbin in the saloon business ?

“Have you not signed a pledge that you will not patronize or employ any one who patronizes or encourages a saloon in Westerville ?”

The bearing of these questions is readily seen and it is plain from the history already given that if allowed to bear in the selection of a jury, the material for a jury would be very limited indeed, and composed wholly of those who were too friendly to the business to take any part in the effort to prevent a saloon in Westerville. But for the fact that the mayor, before whom the trial was held, ruled out some of these questions and overruled objections to persons on account of their answers to questions no jury could have been found in Westerville. As it was, the effort was so difficult and tedious that when the number reached ten it was mutually agreed to proceed with that number, and the result was a verdict of guilty, when the mayor, Mr. J. R. Clark, imposed a fine of \$25, which, with the costs, amounted to over \$83 ; upon the failure of the saloonist to pay which his stock of liquors was promptly seized and the saloon closed. The case was then appealed to the

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county court on a writ of error, and after Mr. Corbin had given security for the costs the liquors seized were restored to him and he resumed business. The intense opposition, however, crippled the business and rendered it unprofitable. At last Mr. Corbin tired of the close surveillance and costly prosecutions to which he was subjected, abandoned his attempt, and the people of Westerville had rest for a period of four years.

In 1879 this same Mr. Corbin, through a real estate deal, came into possession of a large frame hotel-building standing on a now vacant lot on State Street between the Weyant Block and the Westerville Bank building. Soon the rumor became current that Mr. Corbin intended to renew the attempt to establish a saloon, a rumor which proved to be well founded. The citizens met this attempt with the same unflinching opposition with which they had met the first, and Otterbein University became again the rallying center and controlling motive for resistance to the attempt.

For more than thirty years the authorities of the college had announced to its friends and patrons that there were no saloons in Westerville and that parents could send their children to the college without exposing them to the temptations and demoralizing influence of an open saloon. It is strange that any one should so underestimate the undying determination to maintain this record as to make a second attempt to overcome it with any hope of success. Mr. Corbin, however, seems to have concluded that by securing a building located near valuable property right and left he

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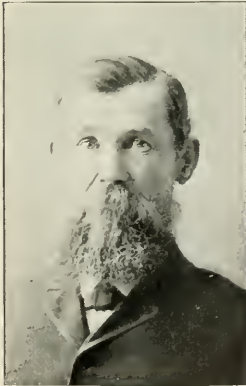
would be secure against violence, and with this fancied security he seemed willing to take his chances in again defying the sentiment of the town and the law of the State. His assumed security against violence, however, speedily proved a sad delusion, for on the night of September 15, 1879, at about two o'clock there was an explosion which shook the town with earthquake violence, and the citizens, on rushing forth to see what had happened, found the Corbin hotel and saloon blown to pieces. The disappearance of two twenty-six-pound cans of powder from an out-house, where, from motives of safety, they were stored, revealed the probable means by which the deed was accomplished. So violent was the concussion that the brick wall of what is now the Westerville Bank building was blown in and the glass in windows to the distance of a square and more was broken to pieces, including a large plate glass. One of the marvels and mysteries of the explosion was that none of the thirteen persons in the building at the time suffered any injury worth mentioning. So incredible did this appear that it early excited the suspicion that the parties were not in the building as they claimed, and reputable citizens still adhere to this theory, although a prosecution of Mr. Corbin, at the instance of a detective, failed to confirm the suspicion. This act of violence by unknown parties, as the violence in the contest of 1875, attracted very wide attention, and the citizens of Westerville were, for a second time, subjected to much unfriendly criticism, especially by the secular press of the State and county.



REV. DANIEL BENDER
A Former Financial Agent



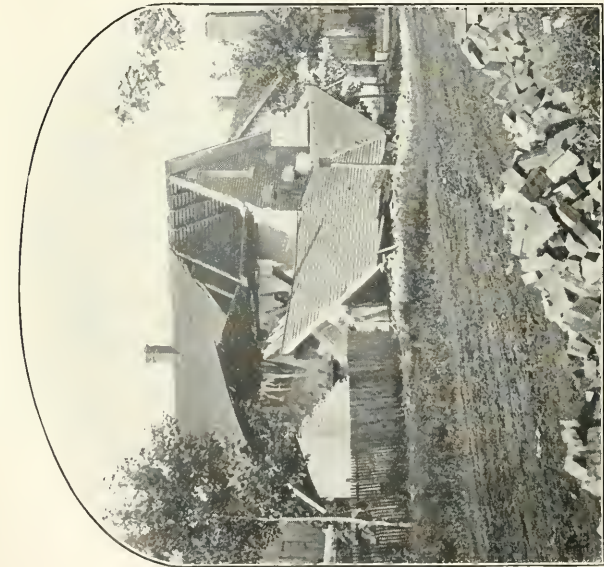
REV. D. R. MILLER, D. D.
Endowment Agent for Seven Years



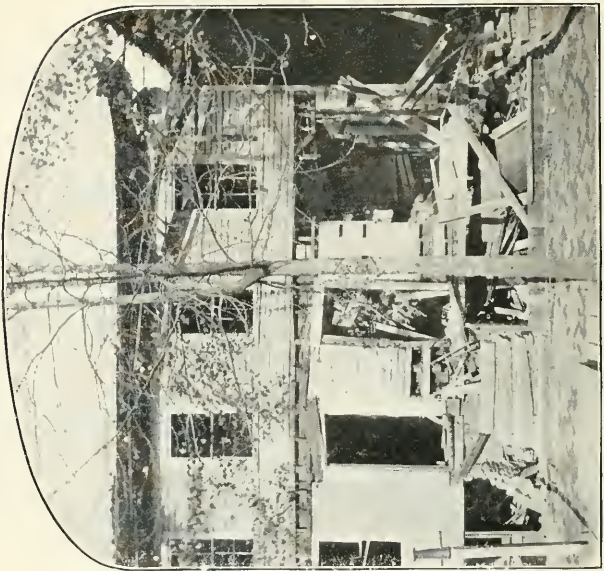
JOHN HULITT
Who Founded the Hulitt Chair
of Philosophy



GEORGE A. LAMBERT
Benefactor for the Lambert Music
and Art Hall



CORBIN'S SALOON, 1875, after Third Blowing Up



CORBIN'S SALOON AND HOTEL BUILDING, 1879

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There seemed no way for the citizens to stop these assaults of the press except by yielding the fight against the saloon, and this they were determined not to do. What in reason could be done to refute these accusations was done. The council met and promptly offered a reward of \$300 for the arrest and conviction of the persons who blew up the saloon building. At a mass meeting, held on Monday evening, September 15, the citizens made an additional offer of \$300 reward, and a mass meeting held on Tuesday evening, the 16th, took the following action:

“Resolved, That, while we deprecate the attempt to establish and maintain a drinking saloon in our community as detrimental to the peace, order, and prosperity of the town, we at the same time earnestly condemn all violent and illegal measures and such as destroy property and imperil life.

“Resolved, That we heartily endorse the action of the town council in offering a reward of \$300 for the arrest and conviction of the party or parties who blew up the Corbin hotel and saloon and damaged the adjacent property, and we will do what we can to ferret out the guilty parties.

“HENRY GARST,

“DR. ABNER ANDRUS,

“A. N. CARSON,

“Committee.”

The prominence and activity of the United Brethren Church and Otterbein University in the contest against the saloon, made them especial objects of criticism and attack, as responsible for

the violence which had taken place. It was even rumored that some saloon sympathizers expressed their malignity by threatening to burn down the college-buildings. These threats coming to the ears of the insurance companies carrying risks on the buildings, it was reported that they seriously canvassed the question of canceling their certificates on account of the extra hazard. The officials saw fit to set themselves right before the public by calling a meeting, at which the following resolution was adopted:

“Resolved, That we are not in sympathy with the wanton destruction of property for any purpose, and that whatever may have been the motive of the party who blew up the Corbin house and saloon, we condemn the act, and hope that every legal effort will be used to bring the guilty parties to justice.

“JOHN HAYWOOD, Chairman.

“HENRY GARST, Secretary.”

Mr. Corbin for a time maintained a defiant attitude and declared his purpose to continue the saloon business; but his building was so wrecked that it would no longer serve the purpose, and as no one was willing to risk the destruction of his property by renting it for saloon purposes, he was constrained, by force of necessity, to quit the business, and Westerville was again free.

Only once since, in the summer of 1889, was there a feeble attempt to conduct a saloon in Westerville. There was a prohibition ordinance in force at the time, which was promptly amended to

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the form which has continued down to the present time. Under this ordinance the authorities took prompt hold of the matter, and the saloonists speedily took their departure.

From this history it is plain that to keep Westerville free from saloons during the sixty years that it has been a college town, has been no easy task. Eternal vigilance and a readiness to meet any attempt to establish a saloon with a united and determined resistance, bringing into service every resource known to the law, have been the price of freedom from these baneful institutions. Although the victory over the liquor forces, when the issue has been squarely joined, has always been signal, yet the reactionary influence of greed and appetite has been constantly active in favor of the traffic in liquor, and it has kept the friends of temperance constantly on the alert to maintain the ordinance and especially to enforce it. Relaxation on their part has always been speedily followed by evasions and violations of the law, and then these evasions and violations were used as arguments for the repeal of the prohibition ordinance. These arguments here, as elsewhere, have run something after this fashion: Prohibition does not prohibit; prohibition ordinances are not and cannot be enforced. In spite of prohibitory ordinances the sale of liquor is constantly going on, and there is as much drinking and drunkenness with prohibition as there would be with open saloons, while all revenue from the business is lost. Therefore, conclude these reasoners, it would be better to repeal pro-

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hibitory ordinances and secure much-needed revenue in the taxes paid by those conducting saloons.

To these contentions the friends of prohibition have replied that prohibition does prohibit, if the officers of the law are watchful to detect the violations of law and prompt to prosecute offenders, and this they hold to be the duty of the officers. They admit that the officers will be greatly aided in enforcing these as well as all other laws, by a strong public sentiment in support of such enforcement, and hence they have held it to be their duty to keep the subject in agitation by public and private effort, stimulating the sentiment against the traffic to such an extent that the negligence of officers will not be tolerated. As to the revenue argument in favor of the traffic, their contention has been that the additional expense to maintain law and order with saloons will far exceed any revenue derived from the business, so that, leaving out of account the dreadful havoc of the business for which no revenue can compensate, the financial argument is clearly in favor of prohibition. Thus far these and other arguments have held this college community true to practical prohibition for the past sixty years by an overwhelming majority, and while the law has not always been as well enforced and obeyed as could be desired, no thoughtful and candid citizen will contend that there has been as much drinking and drunkenness as there would have been with legalized saloons.

The experience of this community teaches convincingly that prohibition, even when imperfectly enforced, is a great gain, and that the true remedy

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for any evils under prohibition is not repeal, but enforcement of the laws. For sixty years Otterbein University has stood as the exponent of sound temperance principles and has maintained its position in the front ranks of the temperance forces of the land, not as a partisan or mere theorist, but in a practical way joining in the conflict to stay the progress and accomplish the overthrow of the giant curse of our land and times.

CHAPTER XI.

Literary Societies of Otterbein University—Absence of Fraternities.

Literary societies early assumed a position of great interest and importance in Otterbein University, a position which they have ever since maintained. The first literary society was organized in 1851, and was called the Otterbein Lyceum. The following account of it appears in the catalogue for 1852:

“This society was established March 28, 1851. It is a permanent society, connected with the institution, and is now in a very prosperous condition. Arrangements were made at its first formation to secure a library as soon as possible, and as a result, between three and four hundred volumes have been collected. The number of books is now rapidly increasing. Since the society has been established, the names of from eighty to one hundred members have been enrolled. On account of its great numbers it is divided into two classes, each conducting its meetings in its own room, under the management of its own officers. Both divisions, however, are governed by the same constitution and by-laws.”

The society did not long continue under this name, but adopted the name, Philomathean Society, and in the catalogue for 1853 appears this account of it:

Literary Societies Formed

“This society has just published its constitution and a catalogue of its members. It is in a flourishing condition, and to the diligent student furnishes important facilities for improvement in exercises in elocution and composition; and, in connection with the library, for storing the mind with general information.”

The library here referred to is the same as that mentioned in connection with the Otterbein Lyceum, and there is this account of it in the catalogue of 1853:

“There is a library of several hundred volumes belonging to the literary society, and vigorous and successful efforts are being made for its enlargement. To this library all the members of the society have free access, and other students can have access also by the payment of a small fee.”

It will thus be seen that the idea that it is the mission of a literary society not simply to drill in literary exercises in the form of orations, compositions, and debates, and furnish and decorate literary halls, but to collect and render accessible to the members literary treasures in the form of books, dates back to the very beginning in the history of literary societies in Otterbein University. This idea has been kept prominent ever since, and among the most up-to-date and choice selections of books accessible to students have been the libraries of the literary societies. Several of these societies have secured small endowments for their libraries, from the proceeds of which additions are each year made to these libraries, and some of the best periodical literature is procured.

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As has been before stated, the college procured a small but not very choice collection of books in the purchase of the Blenden Young Men's Seminary, to which slight additions were made by donations of books from time to time, but no notice is taken in the catalogue of any library except that of the literary society until the catalogue of 1858, when the college library is reported as containing thirteen hundred volumes.

The Philomathean Society, like its predecessor, the Lyceum, on account of the large number of members, was conducted for a time in two divisions, known as No. 1 and No. 2. After a time it was deemed best to organize two distinct literary societies, and a division of the gentlemen students was made, in the main following the line of division of the original Philomathean Society. One of these societies took the name, Philorhetian, later changed to Philophronean, and the other took the former name, Philomathean, and by these names they have ever since been known. In 1852 the first literary society was organized by the lady students, to which they gave the name Philalethean. In 1871 the second literary society was organized by the ladies, with the name Cleiorhetean. Both the division of the members of the original Philomathean Society into two new societies, and the organization of the second society by the ladies, resulted in some friction and antagonism, which tended to fix definite boundaries between them, and doubtless promoted vigor and permanence. For more than a decade the literary societies organized at this early period had no halls of their

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own, but held their sessions in recitation-rooms, the Philophronean and Philomathean societies meeting in the white frame building standing where the Christian Association building now stands, which was then the main college-building, and the Philalethean Society in different recitation-rooms.

In the massive new main building, whose erection was begun in 1855, commodious rooms were provided for the three literary societies which had at that time been organized, the Philophronean, the Philomathean, and the Philalethean, but the erection of this building was so long delayed, because of lack of means, that the societies could not begin to fit and furnish them until 1861. They then addressed themselves to the task with great zeal and liberality, and fitted and furnished them in what was, for the time, a really elegant style. The societies occupied these halls until the building was destroyed by fire in the early morning of January 26, 1870. It was a sad day for the university, and especially sad for the members of the literary societies who, in the smoking ruins, beheld the loss of what had cost them years of toil and sacrifice. It seemed necessary that the laborious road they had come be traveled over again. They, however, heroically faced the difficult situation, and when the present main building was erected, in 1870-71, with its four spacious rooms provided for literary society halls, they promptly addressed themselves to the task, not simply to retrieve the disaster which had befallen them, but to fit up and furnish the new halls in a style far superior to those they had lost. In this work they

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were joined by the new ladies' society, the Cleio-rhetan, which furnished the hall which it now occupies. These halls have all been remodeled and refitted from time to time, until they have been brought into their present fine condition by large and generous outlay, and compare favorably with the best literary halls in the State, the joy and pride not simply of their members, but of the entire university.

While, as to privileges of membership, an impassable gulf has always been maintained between the societies of the gentlemen and the societies of the ladies, they have always been friendly and cordial. The relations of the brother societies and of the sister societies to each other, while perhaps less cordial, have yet quite generally been friendly, with enough of the spirit of rivalry and competition to stimulate each to perform the best literary work of which it was capable. Occasionally, indeed, especially in the somewhat remote past, this rivalry may have become unduly and unpleasantly intense. In such cases the question as to which society could surpass the other in comfortable assurance of its superiority is one with which, happily, the historian need not deal. It will suffice to chronicle the fact that these societies have all been great factors in the work of the university, and have done much to stimulate loyalty and devotion to it. They have established bonds of interest which have become controlling motives to induce graduates and other members of these societies to return to the university, especially on commencement occasions, to find

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in their society anniversaries, around their banquet tables, with their toasts and speeches, and songs, the most delightful experiences of their lives. What is of far more consequence, these societies have, in a practical way, drilled their members to wield skillfully and effectively the powers developed in the class-room, and to marshal quickly the ideas acquired from teacher and textbook, in the great battle of truth against error and of right against wrong.

In the past sixty years there have never been any secret societies or fraternities in Otterbein University, nor have they ever existed in any of the colleges founded by the United Brethren Church. This will not appear strange to those who are aware of the strong opposition to secret societies which prevailed in the Church at the time Otterbein University was founded. While this opposition has been somewhat modified and rendered more discriminating, it is still widely prevalent. Many believe that the absence of fraternities accounts, in part, at least, for the vigorous life, good work, and generally prosperous condition of the literary societies in Otterbein University. Certain it is that the freedom of the university from these orders has kept the university free also from the stupid follies, the well-nigh incredible cruelties, and barbarities, and even fatal tragedies which are sometimes connected with the initiation ceremonies of the fraternities. To state as an historic fact that Otterbein University has never had fraternities, is to state what a large majority of the most distinguished educators, connected in

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many instances with colleges which long have had iraternities would be glad to say of their institutions. This is made evident in a very interesting way by a paper read at the National Educational Association, at St. Paul, Minnesota, in 1890, by Professor J. T. McFarland, of Iowa Wesleyan University. The subject discussed by Professor McFarland was, "College Fraternities, Their Influence and Control." The portion of the paper relating to the character of fraternities and their influence in colleges is here given as follows:

"When at quite a late date I saw from the published program that I had been assigned the task of opening the discussion, it occurred to me that I would like to know more fully what the status of the fraternities is in the colleges of the country; what the judgment of college men is concerning their influence; and what methods are followed in the administrative control of them. To this end I sent out a circular of inquiry to the college presidents of the country, soliciting answers to the following questions:

"1. What, if any, fraternities are organized in your institution?

"2. Are fraternities prohibited in your institution?

"3. If fraternities have been abolished in your school, state by what method, and with what success?

"4. What, in your judgment, is the influence of fraternities on scholarship in your school?

"5. What is your observation of the moral influence of fraternities?

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“6. Have you found the fraternities to be helps or hindrances in matters of discipline?”

“7. Have you adopted any rules for the control of fraternities? If so, state the substance of them.

“8. What suggestions would you make as to principles and methods for the regulation of fraternities if any special control is desirable?”

“9. On the whole, balancing their good and evil effects, do you regard the existence of fraternities in your institution an advantage or disadvantage?”

“I had received replies to these questions before leaving home from one hundred and thirty institutions, which, considering the lateness of the date at which I sent out the circular, the fact that it fell on a time when the colleges generally had closed, and many of the presidents were away from home, together with the almost irresistible gravitation which circulars with long lists of questions have toward the waste-basket, is a very fair return.

“I will not attempt to present any detailed digest of the answers which I have received to these questions. A summary of results on the principal points, together with the quotation of a few individual opinions and suggestions will be sufficient.

“Of the one hundred and thirty colleges replying to my inquiries, thirty-three report that they have no fraternities, but that they are not prohibited, and express no opinion concerning them. Twenty-one have none—do not formally prohibit, but express unfavorable opinions of the fraterni-

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ties; twenty have them, but consider them a disadvantage; twenty-seven have them, and consider them an advantage; one has none, but expresses a desire for their organization. Summarizing simply with reference to the favorable or unfavorable estimate of the fraternities, not taking account of the thirty-three that do not have them, eighty-five report as opposed to them, while twenty-eight regard them with favor. It thus appears that, comparing for and against, the proportion is three to one against.

“The complaints against the fraternities specify that they produce clannishness; that they give rise to unnatural divisions among students; that they interfere with the work of the literary societies; that they add bitterness to college politics; that they are the occasion of burdensome expense to their members; that they encourage extravagance and dissipation; that they are organized upon a social rather than a scholastic basis; that they are frequently places of refuge and rocks of defense for evil-doers; that they absorb time and energy that the student should give to his regular work; that they tend to cause students to regard college as a place of amusement rather than work, and that on account of unnatural factions which they create, and the strife and bitterness which they engender, they seriously interfere with the moral and religious growth of students. A few quotations from the responses which I am permitted to use will show the character of this adverse judgment. The president of Adrian College says: ‘I see no advantage that justifies the expenditure of

time and means. The danger of their being perverted to a bad use is always great.' The president of Lake Forest says: 'They destroy the very valuable literary societies, stratify the social life on artificial lines rather than by natural affinities, provoke unfriendly rivalries, and tend to dissipation.' The president of Trinity College, of Hartford, Connecticut, says: 'The influence of clique overbalances the benefit of association; they substitute the standard of party for moral considerations.' The president of Brown University says: 'If they were not here I should use my influence against their establishment. Several of the fraternities are a positive help, but if you permit these you must the others, and a few are of such a character as to be an evil. The system with us has, perhaps, a slight preponderance of good as compared with no societies at all, but a large preponderance of evil as compared with the old debating societies.'

"Without naming the sources, I add the following expressions: 'Artificial associations become organic on the principle of secrecy, corrupt good morals.' 'They engender strife and immoral intrigues.' 'They engender a spirit of strife, and in cases known, students have degenerated as soon as they have joined them.' 'They are evil, only evil, and that continually.'

"Of the institutions reporting favorably for the fraternities, I do not find many specific points of advantage mentioned, but for the most part a general, and in some cases a reserved favorable expression. Of the advantages suggested, however,

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are the following: The cultivation of college spirit; a stimulus to scholarship as a condition to membership in them; their social pleasures and benefits, and the post-graduate bonds which they establish; a general inspiration to honest work, and manly conduct in the case of societies that take in only the best men; and in some cases a direct and indirect help in matters of discipline.

“With regard to the methods pursued by those institutions that prohibit them, in some cases they are excluded by charter; in some they have been abolished by the trustees or by the faculty; in others they are kept out by the moral influence and advice of the faculty. In a few cases a pledge not to join a secret society is a condition of entrance; and in the case of the University of Illinois, a double pledge is required to be signed by the student—one on his entrance that he will not connect himself with a secret society, and another on his graduation, or dismissal, that during the time that he has been in the institution he has not been connected with such a society. All schools testifying that fraternities had been abolished testify that the abolition had been made effective.”

It will thus be seen from the above consensus of opinion gathered from the presidents of one hundred and thirty different institutions of learning, that the preponderance of judgment is decidedly against fraternities. Otterbein University never having had fraternities, is not qualified, except in a negative way, to judge as to their influence, but it is interesting to note that this institution, for the past sixty years, has been remarkably



JOHN HAYWOOD, LL. D.
Professor of Mathematics, and Connected with the
College for over Half a Century



THOMAS McFADDEN, M. D.
Professor of Natural Science for Twenty-two Years

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free from the evils attributed to fraternities in the concensus, while there has been no lack of the good things attributed to them, which shows that they may be had without them.

CHAPTER XII.

Progress of the Work of the University Since 1860—Some Account of Those Who Shared in It.

This is, in some respects, a difficult chapter to write, not because there is a scarcity of material, but, rather, because there is such an abundance that much must be omitted, and the task of selection is somewhat delicate as well as difficult. It will hardly do to speak only of the labors and achievements of those who have passed away or have finished their work with the university; for some yet living and at work have done so much to make the history of the university, that its omission would greatly impair the value of the narrative. The author, therefore, expects to exercise his judgment as impartially as possible, freely admitting that he will, perhaps, omit much that some readers will regard more important than some of the things given. Some, too, have labored so effectively, both in the properly educational work of the university and also in the promotion of the material interests of the institution, that their services cannot well be separately presented, so there will be no hesitation to present both together, grouping events somewhat around presidential administrations.

In most cases, perhaps, enough has been said in previous chapters concerning the work and workers during what has been described as the pioneer

Review of the Progress Since 1860

period of the university, extending from 1847 to 1860; but the labors of some have been so conspicuous on the hither side of the line that some further account of them should be given.

LATER ADMINISTRATION OF PRESIDENT DAVIS.

In 1860, Rev. L. Davis, who, on his election for a second term as a bishop, had retired from the presidency in 1857, was again elected president, nearly a year before his term as bishop had expired. In this selection the trustees acted more wisely than, at the time, they knew, for while there was great political excitement throughout the country, yet no one could then certainly foresee the great War of the Rebellion, which burst upon the country in 1861. It was indeed most fortunate that a man of such experience, courage, and ability was called to the head of the institution and guided its affairs during the trying period of the war and the troublous years immediately following. While no great progress was made or even attempted during the war, it was no slight task, when so many of the students had gone to the field or were called home to take the places of their fathers and brothers who had gone, simply to maintain the institution and prevent its serious decline and perhaps failure. Promptly after the close of the war in 1865, the board of trustees resolved to ask the Church in the coöperating territory for \$60,000 endowment, not in scholarships, but in cash and pledges of money. The responsibility of soliciting this endowment was placed in chief upon President Davis, and, very largely, through his

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efforts it was carried through to success, though it required until 1870 to accomplish it. The citizens of Westerville led in the effort, contributing in cash and pledges the sum of \$10,000 toward the endowment of what has ever since been known as the Westerville chair. In recognition of the very valuable services of President Davis in securing the \$60,000 endowment, the professorship of mental and moral science, held at the time by President Davis, was designated as the Westerville chair. The Dresbach and Flickinger chairs were also established in this effort. It had been agreed that any individual or family contributing five or more thousand dollars should have the privilege of naming the chair to which it should be applied. Jonathan Dresbach, one of the three original trustees (Rev. L. Davis and Rev. Wm. Hanby being the other two), a warm friend and supporter of the institution, contributed \$5,000, and the professorship of mathematics has since been known as the Dresbach chair. The gift of Mr. Dresbach was, at the time, the largest single gift that had ever come to the university. The Flickinger chair was a family affair. Rev. D. K. Flickinger, with his brothers Jacob and Samuel, each contributed \$1,100, and other members of the family, residing mostly in the bounds of the Miami Conference, brought the aggregate up to \$5,000, and the name Flickinger chair has since been attached to the Latin professorship. To Rev. D. K. Flickinger, before and since so widely known in the Church as missionary to Africa, as General Missionary Secretary, and bishop, the credit for the Flickinger

chair is largely due. Besides his own contribution, he gratuitously gave the time and performed the labor necessary to enlist the members of the family and carry the effort to success. Ex-Bishop Flickinger is still living, at the age of eighty-three years, at Indianapolis, Ind.

President Davis often spoke of the success of the effort to secure this \$60,000 endowment for the university with great satisfaction. He regarded the part he bore in the effort as among the most important services he ever rendered in promoting the material interests of the university.

In 1870, the same year in which the endowment effort was crowned with success, an event occurred which again brought the courage and ability of the president into play. At about 2 A.M., January 26, 1870, the massive main college-building, which stood on the northeast corner of the campus, was discovered to be on fire. In a very short time the entire structure, containing recitation-rooms, three elegantly furnished literary halls, a commodious chapel, the college library, including a copy of the Sinaitic manuscript of priceless value, and laboratory, was entirely destroyed, inflicting a loss of over \$40,000 upon the university, relieved by an insurance of \$20,000. It was a time of great gloom to the friends of the university. President Davis measured up to the demands of the occasion, as he had so often done before. At four o'clock in the morning, while it was yet dark, and while the ruined building was still a glowing and smoking mass, he called the faculty into session in his home, the present conservatory building, and, after

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setting forth the importance of maintaining the work of the university with the least possible interruption, places for recitations were agreed upon—in the white chapel building, in Saum Hall, in the ladies' hall, and, temporarily, in the homes of the professors. In a short time the work was in regular operation again, and was fairly well maintained until the close of the college year.

The board of trustees was called to meet in special session, February 16, 1870. When it met, a motion was made and carried to open the question of location and offer the university to the community in Ohio which should, at the ensuing regular session to convene May 27, offer the best inducements. Before adjourning, the board instructed the general agent to apply the \$20,000 insurance money to the payment of indebtedness.

When the board met in regular annual session in May, a proposition was presented from Dayton, Ohio, offering \$65,000 in money and real estate for the location of the university in or near that city, and a proposition from Westerville, offering \$37,000 in money for its continued location in that town. After an earnest discussion and the defeat of a motion to extend the time for competition, a motion was made to accept the proposition from Westerville, which was carried by a ye and nay vote of seventeen to three. An error by duplication of entry in subscription list was later discovered, which left but \$35,000 with which to replace the destroyed building. As, however, the burned building had very massive walls, it supplied the material for

the interior, and largely for the exterior walls of the new building. This, with the further fact that the erection of the building was let on a competitive bid, which proved more advantageous to the university than to the contractor, explains how a building so much superior to the one destroyed, and which has so well served the purposes of the university for the past thirty-six years, could be erected with the money available for the purpose. Some who were familiar with the building destroyed, with its smoky recitation-rooms, its huge and uncomfortable auditorium, occupying the entire upper story reached by flights of stairs, have been inclined, in spite of the heavy loss, to regard its destruction a blessing in disguise. It could scarcely have been remodeled, certainly not without a very heavy outlay, in a way to render it sightly and adapted to the uses of the university. The partial destruction of Saum Hall, some years later, was the only other fire loss of the university in the past sixty years.

It was in soliciting the \$35,000 used in erecting the present main building that President Davis rendered his last signal service for the university before his call to a professorship in Union Biblical Seminary in 1871. President Davis was the inspiring and guiding spirit of the effort. Next in extent and importance were the efforts of Rev. J. B. Resler, while Rev. Levi Moore and Rev. J. M. Spangler, all agents at the time, gave valuable aid, and a number of volunteer workers, who served without pay, joined in giving success to the effort.

The interest of Doctor Davis in the fortunes of

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Otterbein University, after his departure to Union Biblical Seminary, did not abate. As a trustee, a relation in which he continued to 1889, the year preceding his death, by his wise counsels he was very useful in the deliberations of the board. In 1888 he manifested his continued interest by a gift of \$500, the last he lived to bestow. Among the last acts by which the board of trustees expressed its appreciation of his great services for the university, were his election to the position of professor *emeritus* and the change of the name of the musical conservatory to Davis Conservatory of Music. He died at his home in Dayton, Ohio, March 23, 1890, at the age of seventy-six years. Five years later his widow ("Aunt Beckey") was borne to her burial from the same home.

Thomas McFadden, M.D., began his service as a professor in Otterbein University in 1858, and, therefore, served for several years in what is described in a previous chapter as the pioneer period, extending to 1860. Professor McFadden was educated at Dickinson College, in Pennsylvania, having previously attended an academy at Augusta, Kentucky. When he first came to the university the manual-labor controversy, described in a previous chapter, was at its height, and the style of his professorship was that of the natural sciences and scientific agriculture and horticulture. He labored faithfully, in addition to his duties as professor of the natural sciences, to make the manual-labor department, as it was called, useful to the university and helpful to the students. This was a great task, hindered and embarrassed as he was by lack

of means. In 1862 he resigned and entered the Union Army as surgeon of the Forty-sixth Ohio Regiment, and later served as post surgeon at Camp Chase, Columbus, Ohio. In 1866 he was again chosen, this time simply as professor of the natural sciences, the manual-labor department having disappeared. He served in this position with great efficiency until his death, which occurred November 9, 1883, the entire period of his service covering twenty-two years. Retiring in disposition and modest in his bearing almost to a fault, he never failed to win the admiration and love of young people who were privileged to sit under his instruction. He was intolerant of shams and careless and slovenly work. He was annoyed by the inadequate equipment of his department, and brought such pressure to bear that the board of trustees, at its session in 1875, appropriated three thousand dollars for the purchase of apparatus and appliances for his department. At the same time the board appointed him the agent to make the purchases, either in Europe or America. In order to secure the most and the best that the money would buy, Professor McFadden went to England and largely made the purchases there. Never a man of rugged health, he yet never spared himself, but performed a prodigious amount of work, possibly shortening his life by his close devotion to the labors of his position. Besides the heavy labors of his professorship, he served gratuitously six years as librarian, four years as treasurer, and seven years as member of the executive committee of the university. Abandoning his profession as

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a physician, in which he had great skill and had gained an enviable reputation, he began service in the university at the age of thirty-two, in the full maturity of his powers, and here performed the great work of his life. A few, in the past sixty years, have served the university for longer periods of time, but none with greater faithfulness and ability.

In 1862, upon the retirement of Miss Mary L. Gilbert as principal of the ladies' department, after serving very efficiently for six years, Mrs. Lizzie K. Miller, who had gone forth as a graduate of the university with the second class in 1858, succeeded to the position. She, with Professors Samuel B. Allen and John E. Guitner, who began service at the same time, were the first graduates of the university to become members of its faculty, and from that day to the present there have always been some of its sons and daughters, and usually they have been in the majority, in its faculty. Mrs. Miller served—except two intervals of a year each, during the first of which, 1863-64, Miss Melissa A. Haynie, and during the second of which, 1869-70, Miss Clara Leib, both graduates of the university, served—from 1862 to 1875, a period of eleven years, the longest term of any lady principal in the past sixty years. Her high character, fine culture, and attractive personal graces fitted her admirably for the position. She wrought a good and successful work as a teacher, and especially as a wise counselor and friend of the large number of young lady students who came under her care, who will ever hold her in grateful remem-

brance. She retired in 1875 in order to care for her then aged parents, and in 1887 was chosen president of the Woman's Missionary Association of the United Brethren Church, and at the same time associate editor and later editor-in-chief of the *Woman's Evangel*, organ of the society, in which positions she served for eighteen years, retiring in 1905. She is still living in Dayton, Ohio, esteemed and honored throughout the Church for the great service she has rendered.

Upon the retirement of Mrs. Miller in 1875, Mrs. Melissa H. Fisher, the same as Miss Melissa A. Haynie above mentioned, of the class of 1858, succeeded her. She served with faithfulness, ability, and success, retiring in 1881, after a term of seven years. She entered the faculty the second time with the ripe experience gained by four years' service in the public schools, followed by one year in the university, four years in Franklin College, Indiana, and five years in Westfield College, Illinois. After retiring from the faculty of Otterbein University, she served as acting librarian of the Nevada State Library and as proof-reader in the United Brethren Publishing House, Dayton, Ohio. For a number of years she has been a resident of Westerville, an interested observer of the growth and progress of her *alma mater*, to which she gave seven of the best of her twenty years' service as a teacher.

Miss Josephine Johnson, a graduate of Western (now Leander Clark) College, Iowa, class of 1877, and in whose faculty she had served for two years, was chosen as the successor of Mrs. Fisher in 1881.

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After serving for four years as principal of the ladies' department, she spent a year at study in Germany, and returned in 1886 as professor of modern languages, serving until 1890, when she visited Europe for further study. On her return, after serving two years in Western College, she was elected to the chair of modern languages in Otterbein University, and continued in active service until 1902. Her active service in the faculty of Otterbein University, therefore, extends over a period of sixteen years, which is the record period for a lady teacher in a regular department of the university. To speak of her service would be but to repeat substantially what has been said of her predecessors. She is a resident of Westerville, and deeply interested in everything that pertains to the welfare of the university.

Other ladies who have served as principals of the ladies' department are: Mrs. J. E. Lehman, Mrs. Kate Hanby, of the first class, 1857; Miss Emma M. Linton, Miss Emma F. Burtner, of the class of 1884; and last in the list of lady principals, Miss Tirza L. Barnes, of the class of 1885. These served but one year, except Miss Linton, who served two, and Miss Barnes, who served eight years. They well maintained the high level of efficiency established by the noble corps of teachers who preceded them, Miss Barnes closing the list; and at the expiration of her term of service, in 1898, Saum Ladies' Hall was remodeled into Saum Science Hall, and the position of lady principal was discontinued. Miss Barnes, ever since her retirement from the lady principalship, has

served the university as librarian. Giving her whole time to this position, she has developed it into a measure of useful service quite impossible where only a limited portion of time is given to its duties.

It should be noted that the ladies who served as principals in the faculty of the university, while they carried the full responsibility of teachers in relation to the students generally, and, as a rule, had more gentlemen than ladies in their classes, yet stood in unique relation to the lady students, especially those who were from abroad and occupied the ladies' hall. They were a kind of vice-presidents, and shared in administrative duties, so far as the lady students were concerned, and had much to do with the good order which has so generally characterized the university. They served as the confidants, friends, and advisers of the lady students, and so touched their lives more closely than other teachers. It was theirs not simply to aid in the development of these girl students into accomplished scholars, but it was peculiarly theirs to aid in molding their character, and in cultivating them in the social graces which have so much to do with the comfort and success of life. Otterbein University has been very fortunate in the high character and ability of the ladies who have served as principals of its ladies' department.

Ladies who served in the faculty as instructors and professors, not before mentioned, are: Instructors—Mrs. Miram M. Cole, English Literature, 1873-74; Miss Cora A. McFadden, English,

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1883-84; Miss Lela Guitner, English, 1892-93; Miss Emma Guitner, Greek, 1900-01; Miss Bertha S. Flick, French, 1903-05; with the present incumbent, Miss Alma Guitner, professor of the German language and literature, and Miss Sarah M. Sherrick, professor of English language and literature. These are the ladies who have maintained the ladies' part of coeducation in the faculty of the university for the past sixty years, as it has always been maintained in the student body.

In 1862 John E. Guitner, of the class of 1860, became a member of the faculty, first as instructor, then as adjunct professor of ancient languages, then, in 1865, professor of Latin, and in 1867 again of ancient languages, and finally, in 1869, of the Greek language and literature, which he continued to teach with great ability and success until the time of his death, September 28, 1900, a period of thirty-one years, making the entire term of his service in the faculty over thirty-eight years, which is the record period in the past sixty years.

The death of Professor Guitner was only the second of a professor in active service in a regular college department in the past sixty years, that of Professor Thomas McFadden being the first, which is a little remarkable when the number of long terms of service is considered. The career of Professor Guitner is unique in this, that his entire life work was performed in Otterbein University. He never taught anywhere else. He entered the faculty when he was only twenty-one years old, and continued in service until almost the day of his death. He was a painstaking and thorough-

going student, an accurate, capable, and efficient teacher. In his favorite field, the Greek, he was a master and specialist, not satisfied with mere general knowledge, however great, but eager to know to the least detail all that could be learned. He was a progressive scholar, not satisfied with past attainments, and kept well abreast of the times, pressing on toward the limits of knowledge as far as he could; hence he never became what is styled a back number, but his latest work was his richest and best. No one in the past sixty years has made a more solid and valuable contribution to the work of Otterbein University.

ADMINISTRATION OF PRES. H. A. THOMPSON, D.D.

In 1862, the year in which Professor Guitner began his service, there came to the faculty another teacher destined to perform here the great service of his life. Henry Adams Thompson, a graduate of Jefferson (now Washington and Jefferson) College, Pennsylvania, class of 1858. He had also studied two years in Western Theological Seminary, Allegheny, Pennsylvania. He had served one year as professor of mathematics in Western College, Iowa, when called to Otterbein University, first for four years as professor of natural science and mathematics, followed by one year as professor of mathematics, retiring in 1867. After serving four years as superintendent of schools in Troy, Ohio, and one year as professor of mathematics in Westfield College, Illinois, he was elected president of Otterbein University in 1872,

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in which position he served until 1886, a period of fourteen years, the record period for continuous service as president in the past sixty years, followed by one year as professor of logic and rhetoric, altogether a period of twenty years, in the prime and vigor of his life. When President Davis retired in 1871, the board of trustees elected Rev. Daniel Eberly, of the class of 1858, his successor. Mr. Eberly being principal of Cottage Hill College, a girls' school, at York, Pennsylvania, did not enter upon the duties of president, but maintained a merely nominal relation until commencement, when he delivered the baccalaureate discourse and performed the functions of the president in graduating the class of 1872, and then resigned. So far as active service, therefore, is concerned, President Thompson was really the successor of President Davis. He was a man devoted to books and to study, and spent a larger proportion of his time in the class-room as a teacher than any president before or since, except President Scott. While he frequently went out into the field delivering educational addresses, and calling the attention of the Church and the public generally to the work of the university more extensively than had ever been done before, his conception of the duties of the president of a college seemed to be to give attention chiefly to the promotion of scholarship by his labors in the study and the class-room. It seemed to be his conception that the promotion of the material interests of the university belonged to the financial agents, while

it was the province of the president to advance the intellectual and properly educational work.

It would be difficult to successfully contradict this conception of the work of a college president, but it is well known that a very different conception has gained wide sway, not as a conviction, but as a perhaps unavoidable fact. In the case of our State institutions, it would almost seem that the fame of the president depends not so much upon his broad and generous scholarship, as upon his skill and success as a lobbyist in securing from the State legislature favorable laws and liberal appropriations. In the case of our Church colleges, the demand seems not so much to be for the thorough and accomplished scholar, whose presence at the head of the institution will stimulate and guide students to the utmost intellectual development and achievement, as for a hustling canvasser, who can secure large gifts of money. Most fortunate are those colleges whose material needs are so well supplied that their presidents need not serve tables, as it were, and traverse the country as financial agents, but can devote themselves exclusively to the administrative and properly educational work of the institution over which they preside. Since, however, it is the exception and not the rule, especially for Christian colleges supported by the Church, to be in such a prosperous condition in their material resources, it is very fortunate that there are scholarly men who are willing to make the sacrifice and turn aside from the directly educational work and give themselves to the far less attractive work of pressing the claims of their in-

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stitutions for material support. But for the successful labors of such men, the failure of some of the most useful of the colleges of our State and country would seem to have been inevitable.

When President Thompson began his administration there was an effort in progress to unify and improve the work of Ohio colleges. The occasion for such effort was the fact that among the more than thirty institutions in the State bearing the name of college or university, there were some which were conferring regular college degrees for courses of study which were greatly deficient, thus cheapening these degrees, and bringing great reproach upon the work of higher education. The effort to elevate and render uniform the standard of Ohio colleges was undertaken by the Association of Ohio Colleges, which was organized in 1867, of which Otterbein University early became, and has ever since continued a member. At first there was no standard of membership, but the presidents and professors of any institution in the State calling itself a college were welcomed. This was not satisfactory to the better class of colleges, and early attention was given to fix a minimum standard of requirement for college degrees, the aim being to make these requirements equal in the time and quality of work required. A standard was agreed upon and adopted in 1877, and it was also noted that conformity to this standard should be made a condition of membership in the association. A committee was appointed to make an examination of the colleges and report at the ensuing meeting what colleges fairly conformed to the standard.

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This committee reported the following fifteen colleges, named in the order of their charters, as meeting the condition of membership: Ohio University, 1804; Kenyon College, 1824; Western Reserve College, 1826; Denison University, 1831; Oberlin College, 1834; Marietta College, 1835; Ohio Wesleyan University, 1842; St. Xavier's College, 1842; Otterbein University, 1847; Antioch College, 1852; Baldwin University, 1856; Hiram College, 1867; University of Wooster, 1870; University of Cincinnati, 1870; Ohio State University, 1870.

This report was adopted, and at subsequent meetings three other colleges were received into membership, Wittenberg College, Miami University, and Buchtel College.

Otterbein University cannot claim to have led in this very useful effort to elevate the standard of Ohio colleges, but it joined heartily in it, and kept well abreast of the movement, a matter of no little difficulty because of limited resources.

Nothing brought greater credit to the university while Mr. Thompson was president than the improvement in college work which it helped to promote, and in which it shared. The Association of Ohio Colleges rendered no more notable and important service than in bringing the institutions of which it was composed to the level of the best colleges in the land. Even institutions which did not become members were benefited, and with perhaps a few exceptions, were induced to maintain a higher standard of work. It may be true that some colleges of the association have not fully con-

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formed to the standard adopted. Indeed, it is a question whether some very prominent colleges which were very active in securing the higher standard of courses and work have not themselves, by their semi-professional courses, departed somewhat from the high standard they helped to establish in the late 70's and the early 80's of the last century.

The chief difficulty which Otterbein University experienced in the elevation of the standard of college work was financial, and it was well that it had in its service at this important time a corps of very capable and successful agents. They were: J. B. Resler, D. Bender, C. W. Miller, D. R. Miller, S. M. Hippard, J. A. Crayton, E. Bernard, and J. L. Morrison, all ministers except the last named. J. A. Crayton and E. Barnard served but one year each, and so did not have opportunity for great achievement. Of J. B. Resler, who began service in the pioneer period, and labored successfully for seven years, an account is given in a previous chapter. D. Bender served as a solicitor for two years, and then as general financial agent for six years, closing his work for the university in 1879. He was a very successful agent, whose work was of the utmost importance to the university. It could not have been spared without disaster. He carried the university through the great panic of 1873 and the years immediately following, when so many business enterprises, managed by the foremost business men of the country, went to ruin.

In spite of the success of the agents in soliciting gifts for the college sufficient to keep the contin-

gent assets well up to the amount of the debt, the debt steadily increased, a constant drain upon the resources of the college to meet interest charges. Those who have experience in such matters know that a debt is usually a much more solid matter than the assets gathered by solicitation to pay it. The debt is good for one hundred cents on the dollar, and the interest is a constantly accruing factor, day and night, without a moment's intermission, while the assets are often in the form of notes on long time, sometimes without interest, occasionally the largest of the gifts being on annuity, not therefore an absolute asset until the death of the annuitants. Quite recently there came into the free possession of the university over ten thousand dollars, most of which a devoted and generous friend had given over thirty years before. It was a noble gift, but it had all the weight of debt in the annuity paid for this long period of time. The widening gulf between the amount of debt and the amount of *cash* on hand to pay it made it necessary to borrow large sums of money to pay pressing claims. When borrowed from inside parties who were devoted friends of the institution, it could usually be gotten on the credit of the university, but when borrowed from banks or other outside parties, personal security had to be given. This put loyalty and devotion to the test, and it is pleasant to record that there were those who were willing to serve the college by lending it their credit, and some of them stood for many years so heavily obligated in this respect that disaster to the university would have brought ruin to them. There

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were, indeed, some who found it convenient to make promises to their wives that they would not go security, promises which they seemed to regard as extremely sacred, and which they would not for any consideration disregard! This rendered the burden all the heavier for those who were willing thus to befriend the university. Being, however, persons of moderate means, the extent to which they could honorably endorse reached its limit before the needs of the university were met, and other methods of carrying the burden had to be devised. Mr. Bender was resourceful and recommended to the board of trustees to issue bonds first for \$25,000 and later for \$30,000, secured by mortgage upon the college plant. The board acted favorably upon the recommendation and Mr. Bender succeeded well in selling the bonds, and thus secured the means to pay the more pressing claims. The plan afforded great and probably indispensable relief. The bonds were issued for ten years, and were several times renewed. All except a few have been paid off. Mr. Bender secured the money which gave the basis for the Merchant chair, which he regards as the greatest single service he ever rendered for the university, fortunate alike for the school and the generous lady, Mrs. Caroline Merchant, who gave the money to establish the chair. Mr. Bender has for a number of years resided in Cleveland, Ohio, where he is engaged in business. He probably never performed a more important service than when, in a very trying time, he managed the financial interests of Otterbein University.

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Rev. D. R. Miller is another of the successful agents who served the university preceding and during the early years of President Thompson's administration. He had charge of the endowment, loaned it, collected the interest, and solicited new gifts to increase it. Some very valuable gifts came through his solicitation. The basis for what is now known as the Hively chair, so named in honor of Samuel and Elizabeth Hively, noble friends of the university, was laid by the money solicited by Mr. Miller, to which the daughter, Mrs. Harriet H. Smith, of Columbus, Ohio, has made very generous additions since. Other gifts of very substantial value were secured by Mr. Miller. It would not perhaps be correct to say that Mr. Miller performed here the great service of his life, for after leaving the university he served for nearly twice as long a period as manager of Union Biblical Seminary; but it is correct to say that he wrought into the university seven years of service from the prime and vigor of his life, the fruits of which abide, especially in the endowment fund which he helped to augment. Mr. Miller also has the distinction of having served as trustee for thirty-four years, which is surpassed by but one trustee in the past sixty years. The father of the present board is Rev. I. Bennehoff, of the Erie Conference, who has been a member for thirty-five years, and continuously since 1873. Mr. Miller also served a number of years on the executive committee and as president of the board of trustees. No trustee, it may be safely affirmed, has attended more sessions of the board and has taken a more intelligent

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part in its deliberations. He now resides at Dayton, Ohio.

Rev. C. W. Miller, a brother of the last-mentioned agent, spent altogether nine years in the agency work, two of them later than President Thompson's administration. The length of his service testifies to his efficiency, but to give it in detail would largely be to repeat what has been said of other successful agents. It is enough to say that Mr. Miller measured up to the standard of efficiency of the class of agents who contributed substantially to the material resources of the university. He is now a pastor at Sunbury, Pa.

This is likewise true of J. L. Morrison, one of the few laymen who served the university. He spent four years in the work in a very capable and efficient way. He is now conducting a book-store in Westerville, Ohio.

Rev. S. M. Hippard began his service as general financial agent and treasurer in 1879, succeeding Rev. D. Bender, and continued until 1892, a period of thirteen years, which is the record for length of service as agent in the past sixty years. Mr. Hippard had just completed a five years' term of service as financial manager of Union Biblical Seminary at Dayton, Ohio, closing his service there with the erection of the Seminary building, which for nearly thirty years has served the purposes of this school of the prophets. It was his successful work for the Seminary which attracted attention to him as the man to undertake the serious task of managing the financial interests of the university. How serious this task was is ap-

parent from the fact that a debt of over \$75,000 had accumulated, which was causing alarm to some of the devoted friends of the institution. The apparently substantial relief to this serious condition of things was over \$66,000 of contingent assets, leaving the net debt only a little over \$9,000. Now, had this \$66,000 assets been in cash, or in paper readily convertible into cash, it would have been a very simple transaction to pay off nearly seven-eighths of the debt and so reduce the exhaustive drain of over \$5,000 per year for interest payments to less than \$700; but the actual problem was far more difficult. Attention has before been called to the armor-plate solidity of such a debt and the spongy and feathery character of such assets. The credit of the university required that the debt be paid, principal and interest, promptly when due; but more than one-half the \$66,000 assets bore no interest at all, and a large part of it was in bequest notes, not payable until after the death of those giving them, while a considerable portion was in old notes long past due, and so of very doubtful value, leaving only a small part practically as good as cash.

Such was the unequal contest between debt and assets which confronted Mr. Hippard when he entered upon his duties in 1879. It is plain that success in reducing and paying off the debt required that there be large reinforcements of new assets, for at the outset, in order to pay accruing interest and annuity obligations, agents' salaries, and deficits in current expenses, fully \$10,000 per year must be secured in cash before the least

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reduction in debt could be accomplished. At this time the outlay for interest and annuities alone exceeded the entire outlay for the work of instruction, and to carry the debt of the university had become a greater burden than to carry the properly educational work. It is not, therefore, a matter of much surprise, however much it may be a matter of regret, that in spite of all the earnest labors of the agents, the debt continued to increase until in 1892, the date at which Mr. Hippard retired, it had reached the rather startling aggregate of over \$114,000. Meanwhile the contingent assets were increased from \$66,000 in 1879 to over \$75,000 in 1892. To pay all interest and annuity claims, agents' salaries, and deficits in the current expenses during the thirteen years of Mr. Hippard's administration required over \$175,000, while the solicitations and collections during this period were only about \$145,000, which explains why the net debt in 1892 was, in round numbers, \$30,000 greater than in 1879, and the actual debt nearly \$40,000 greater, which latter sum had therefore to be borrowed in addition to the \$75,000 of borrowed money in 1879. These words are quickly written and more quickly read, but they represent many years of struggle, anxiety, perplexity, heart-ache, wakeful nights, wearing toil, and sacrifice which only he who bore the responsibility of the growing load could appreciate, and only one who was on the inside, as the author happened to be, and knew what was going on, could comprehend. At the same time these figures attract attention to a little band of loyal and devoted friends of the

university, in which band D. L. Rike, of Dayton, Ohio, stands as prince, who stood unflinchingly and courageously by the perplexed and hard-pressed management, through all the storm and stress of the great and prolonged effort, and gave indispensable aid in averting the threatened financial disaster.

In the strenuous struggle of the financial management to maintain the credit and preserve and perpetuate the life of the university, there was resort to one expedient, begun during the previous management and continued in that of Mr. Hip-
pard's the seeming necessity for which none regretted more sincerely than the managers themselves. It was the temporary loan of part of the endowment fund to the contingent fund, in order to pay pressing claims. The situation was about this: In carrying the burdensome debt, the time came, as before stated, when borrowing money upon the simple credit of the university had reached its limit. Then came the appeal to devoted friends to pledge, if not their lives, yet their fortunes and their sacred honor in support of the university by endorsing its paper. As the number of friends willing thus to befriend the institution was quite limited, the increasing debt soon outgrew this means of relief. Then came the expedient of issuing the bonds of the university secured by a mortgage on the college plant. This afforded great relief, as the bonds had ten years to run and there could be no pressure for the payment of the principal for that length of time. Although the agents were able to solicit and collect

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money enough to pay all the cost of carrying forward the educational work, yet because of heavy interest payments, fully double this amount was required, and the debt continued to swell in amount, making it necessary to borrow more money. In this extremity the managers, seeing no other way of relief, very reluctantly resorted to the endowment. This was a permanent fund of which the interest only was to be used to support instruction, and was not legitimately available for the payment of debt. It was, however, necessary to loan the fund in order to secure interest for the support of instruction, and it was contended that if part of the endowment should be loaned to the contingent or debt-paying fund at the same rate of interest required from outside parties, with prompt payment of interest, with the repayment of principal in due time, the endowment would not be diverted from its purpose. The hazard, of course, was that there would be default in the payment of interest and that the principal would never be repaid, as had actually been the case in some similar transactions in some other institutions. There was no attempt to justify the transaction except as a last resort to save the life of the university, to accomplish which at the time, there seemed to be no other way. It is easy for those who did not have the responsibility to face to criticise and condemn the transaction, but to those who were obliged to deal with the problem, it seemed wiser to make the loan and save the life of the institution, than to regard the endowment, a fund distinctly intended to perpetuate the life and

work of the university, too sacred for such use, and allow the institution to perish, which would carry the endowment to destruction with it. However this may be, it is a very great pleasure to record the fact that there never was a default in the payment of interest, and that the loan, which, at its utmost, exceeded \$30,000, was repaid to the last dollar under later financial managements.

Mr. Hippard is now living in Westerville, broken in health and incapable of further service. Although he served his country as a soldier in the War of the Rebellion, he probably never performed a more strenuous and heroic service than during his thirteen years' financial management of Otterbein University.

Mr. Hippard was the last of the eight agents whose service was partly or wholly performed during the administration of President Thompson, and the reader will begin to understand that the financial agents had the hard part of the proposition in the past work of the university, and so will understand why the work of the agents is set forth at the same time with that of the presidents and professors.

In the later years of President Thompson's administration, E. L. Shuey, of the class of 1877, served four years as principal of the preparatory department and J. E. Lehman for one year, both with great efficiency.

L. H. McFadden, son of Professor Thos. McFadden, of the class of 1874, after serving for six years as professor of natural science in Lebanon Valley College, was elected a professor in Otter-

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bein University in 1882, and served as adjunct professor of natural science for two years, then as professor of natural science for fourteen years, and then as professor of physics and chemistry for nine years to date, a continuous period of twenty-five years of very faithful and efficient service. He has also been a member and secretary of the executive committee, librarian, and vice-president. He has been a judicious counselor in the work of the university, and his service has counted for very much in the past quarter of a century.

Rev. W. J. Zuck, of the class of 1878, after serving as principal of Roanoke Classical Academy in Indiana, Shenandoah Seminary in Virginia, and professor in Lebanon Valley College in Pennsylvania, was elected a professor in Otterbein University in 1884. He served first as professor of history and English for one year, and then of English language and literature until 1903, when he resigned, a period of eighteen years. He served also as librarian for four years, as member of the executive committee for five years, as treasurer for six years, as general financial secretary for eight years, and as secretary of the prudential committee for eleven years. Besides his capable work in the department of instruction he carried, for which he gathered a valuable department library, his record shows that he was useful in many ways during his long connection with the faculty of the university. Since severing his connection with the university, he has served as the pastor of the United Brethren Church of Annville, Pa., the seat of Lebanon Valley College.

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President Thompson retired from the presidency in 1886, and from the faculty in 1887, with a record of twenty years of laborious and effective service for the university. It was a period of substantial growth and progress, and the work of the university was maintained at such a level that graduates who entered other institutions for professional and post-graduate study had no difficulty in maintaining themselves in competition with the graduates of the foremost colleges of the country. President Thompson also had much to do with the organization of the General Board of Education of the United Brethren Church, of which he served as secretary for a number of years, submitting carefully-prepared reports, which gave direction to the work of the board, unifying the educational work of the Church, and restraining the disposition unduly to multiply institutions. Since leaving the university, Mr. Thompson has been abundant in labors of various kinds. For several years he served as State Chairman of the Prohibition Party of Ohio, and for several years as Corresponding Secretary of the Ohio Sabbath Association. At the Columbian Exposition at Chicago, he helped to prepare the exhibit of the Ohio Archæological and Historical Society, and during the Ohio Centennial he was Commissioner of the Department of Science and Education, and prepared the exhibit in that department. At the General Conference in 1893, he was elected assistant, and in 1897 editor-in-chief of Sabbath-school literature. In 1901 he was again elected assistant, and also as editor of the *United Brethren Review*. In

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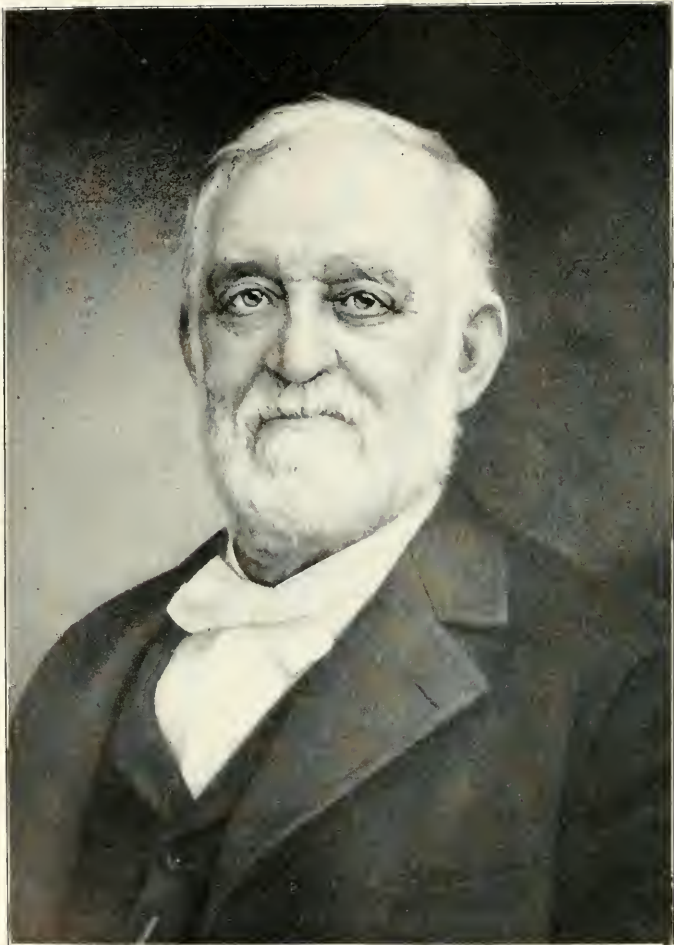
1905 he was elected again as editor of the *Review*, which position he now holds.

Upon the retirement of President Thompson in 1886, the board elected as his successor Rev. Henry Garst, of the class of 1861, who had been elected professor of Latin in 1869, and had served in that position continuously since. Upon his retirement in 1889, and his election as professor of mental and moral science, the board elected Hon. C. A. Bowersox, of the class of 1874, an attorney of Bryan, Ohio, president. The service of President Bowersox was largely nominal, the duties of his profession engrossing most of his time. In 1891 he resigned, and the board elected T. J. Sanders, of the class of 1878, at the time superintendent of schools in Warsaw, Ind., as his successor.

President Sanders entered upon the duties of his position with great earnestness and enthusiasm and quickly inspired widespread hope and confidence. For the first five of his ten years' service he gave himself almost wholly to field work, traveling to every part of the coöperating territory, delivering educational addresses before high schools, conferences, and churches, and visiting the people in their homes to interest them in the work of the university. Among the first fruits of this stirring campaign work was the organization of the Woman's Coöperative Circle, which did much to arouse and enlist the women of the Church; the erection of the Christian Association and gymnasium building, which quickened as well as expressed the loyalty and devotion of the student body, and the



REV. T. J. SANDERS, PH. D.
A Former President, and Now Professor of Philosophy



DAVID L. RIKE
One of the University's Best Friends and Member of the
Board of Trustees

execution of the so-called Knox plan, which arrested the swelling tide of debt and reduced it to manageable proportions.

The chief service of the Woman's Coöperative Circle, while it was very useful in other ways, was its aid in carrying to success the Knox plan, and its work may be considered in connection with that plan. The erection of the Christian Association and gymnasium building, while in the author's view it had a very important bearing upon the success of the Knox plan, since it was a distinctively student enterprise, especially of the students who were members of the Christian associations of the university, can appropriately be presented in connection with the work of the associations, and we come at once to the consideration of the Knox plan.

What was the Knox plan? In brief, it was a plan to relieve the well-nigh hopeless financial embarrassment of the university. As before stated, the debt in 1892 was reported at over \$114,000, which was actually a slight decrease from the previous year, instead of an increase of from three to seven thousand dollars, as had been the case for a number of years before. When, however, the board met in 1893, the report of the general agent and treasurer, C. W. Miller, who had succeeded Mr. Hippard, revealed the startling fact that the debt had increased over \$8,000 during the year, swelling the amount to over \$122,000. President Sanders very earnestly yet hopefully discussed the gravity of the situation in his report to the board, and recommended that there be an effort to secure

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\$100,000 in sums of \$500 and upward, to mature at one time, suggesting two years as the time to fix for the accomplishment of the purpose. After appointing the committees and referring the president's recommendations to the appropriate committees, the board adjourned to give the committees time to prepare their reports. When the board convened in the afternoon, Mr. John Knox, a layman, a resident of Westerville and staunch friend of the university, not a trustee, arose and asked permission to present to the board a plan to secure the money in one year to pay the debt of the university. Permission was granted and he briefly outlined a plan to secure \$80,000 for the university between the adjournment of the board in 1893 and the adjournment of the board in 1894, in sums of \$1,000 and upwards, all pledges to be conditioned upon the full sum of \$80,000 being secured within the time named, with the proviso that all persons contributing one or more thousand dollars should be elected members of a special finance committee to take control of the financial interests of the university and see that the money secured was applied to the payment of the debt. The plan of Mr. Knox, who was a successful business man, impressed the board very favorably, and it was promptly referred to the committee on finance, with instructions to consider it and report. In due time the committee reported the plan, with some minor modifications, and the board adopted it and appointed a committee of ten persons to direct in the execution of the plan. This committee met immediately after the final adjournment

of the board, and started the effort by pledging \$11,000, which was thought a very auspicious beginning. This was on the 15th of June, 1893. The country, at the time, was fairly prosperous and there were high hopes for the success of the Knox plan and the relief of the university from its embarrassed condition; but before the month was out the great financial panic of that year burst upon the country with the violence of a tornado, and for a time entirely paralyzed the effort. There were failures on every hand, and it was utterly impossible to make any headway in the effort to execute the Knox plan. All public effort ceased for months and there was anxious waiting for the financial storm to abate so that the effort might be resumed. Meanwhile a list of persons who, it was thought, were able, and who, it was hoped, would be willing to help, was made and amounts set opposite their names for which they should be asked. In this way the entire \$80,000 was apportioned, and it is a somewhat remarkable fact that when the effort was crowned with success it was found that over two-thirds of the entire sum was gotten from persons whose names were in this list. President Sanders was tireless in his efforts to collect and marshal the forces to be ready at the earliest opportune moment to move forward to the execution of the Knox plan. He traveled extensively in the coöperating territory, held numerous conferences with influential friends, making known to them the amounts which it was hoped they might contribute, and asking their earnest and prayerful consideration of the matter. The General Confer-

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ence of 1893 had decided that the ensuing quadrennium should be devoted especially to the educational interests of the Church, and that there should be earnest efforts to free all her colleges from debt and improve and increase their equipment. The General Conference, however, devised no plans by which this work should be accomplished. President Sanders suggested a bishops' council, to which should be invited the general officers of the Church, presidents, and financial managers of the colleges, and other interested persons, to consider the condition of the educational work and give impulse and direction to the effort for relief. The bishops responded by calling a council to meet in Johnstown, Pa., on the 28th of November, 1893. The council met and was presided over by Bishop J. Weaver, D.D. There was a very earnest discussion of the whole educational work of the Church, in which its vital and fundamental relation to the activities of the Church was emphasized. One of the recommendations of the council was that the authorities of the different colleges call councils and invite to them the trustees, presiding elders, preachers, and laymen of the co-operating territory to agree upon some method of relief for the college of the territory. In compliance with this recommendation a council was called by the authorities of Otterbein University to meet on January 16, 1894, in Westerville, Ohio. The attendance was not large, but of quite a representative character, coming from nine conferences and three States. From St. Joseph Conference came Bishop N. Castle, who presided over the

council; from Allegheny, Rev. H. A. Thompson, Prof. Geo. A. Funkhouser, and C. E. Mullin, Esq.; from East Ohio, Rev. W. O. Siffert and Rev. W. H. Shepherd; from Central Ohio, Rev. W. G. Mauk and Rev. J. L. Mauger; from Miami, Rev. G. M. Mathews, Rev. W. J. Shuey, Rev. S. W. Keister, Rev. L. Bookwalter, and S. E. Kuml-ler, Judge J. A. Shauck, F. H. Rike, E. L. Shuey, and George Hartzell, Esq.; from North Ohio, Rev. D. B. Keller; from Auglaize, Rev. J. W. Lower; from Sandusky, Rev. D. R. Miller, Rev. I. P. Lea, Rev. J. W. Hicks, and Rev. G. L. Bender; from Scioto, Rev. G. W. Deaver. These, with a number of local representatives, constituted the council. It was a most important body, facing very grave responsibility. The endeavor was first to learn as accurately as possible the real condition of the university. It was found that internally the institution was really prosperous, with a growing number of most excellent and thoroughly loyal students. It was found that from 1880 to 1894 the institution, exclusive of agents' salaries and interest on debt, had been conducted for an average of \$10,028 per annum, a surprisingly low sum, when the extent and standard character of the work done are considered, proving beyond question that there had been very careful and economical management. In fact, it would seem that about everything the council saw or after careful investigation discovered, except the enormous debt, was satisfactory and very gratifying, and so courage and determination seemed to grow as the council proceeded in its deliberations, and it was

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resolved to make a most determined effort to carry the Knox plan to success in spite of the financial crisis, from which there was as yet little or no abatement, and so the council adopted a number of inspiring resolutions, of which this is the last:

“8. Finally, we, as members of this council, individually and collectively, appreciating the fundamental importance of Otterbein University to the work and success of the Church, pledge ourselves to stand by and aid the effort to relieve the university. Taking this interest upon our own hearts to do our utmost, with earnest prayer to God for his help and blessing, we would lay it upon the hearts of all our people in the coöperating conferences, and bespeak the liberal aid of all whom the Lord has blessed with means, to the end that the needs of the university may be relieved and its wants supplied.”

Before adjourning, the members of the council started up the Knox plan again, which had halted until now at the \$11,000 pledged before the financial panic began, by adding \$7,000 in pledges, bringing the aggregate pledged to \$18,000, but seven months of the year were gone, and only five months were left in which to secure the remaining \$62,000. It is plain that the problem could not be solved by the rule of three, for \$62,000 in five months is out of all proportion to \$18,000 in seven months. To some the attempt to carry through the Knox plan in the distracted financial condition of the country seemed foolhardy and hopeless, but not so to the little band composing the council. Immediately after the adjournment

a canvass began of an intensity such as the Church had never known before. President Sanders was the leader and inspiring spirit of the campaign. Rev. C. W. Miller, of whose labors an account has already been given, was the general financial secretary and treasurer, and gave the last of his nine years' service for the university in the effort to execute the Knox plan. Rev. C. Whitney, the present home missionary secretary, gave the last of his five very successful years' of service as a soliciting agent in this strenuous Knox-plan campaign. The campaign grew more intense as it advanced, and a number of volunteer workers became enlisted, of whom Mr. S. E. Kumler, of Dayton, was easily chief. He not only contributed very liberally himself, but he turned aside from his own business and traveled throughout the territory of the university, laboring with great zeal and success in the canvass, not only without charge for his service, but even paying his own expenses. In the progress of the canvass he opened an Otterbein University column in the *Religious Telescope*, in which the pledges taken from week to week were reported, so that the friends of the university could see the progress of the contest toward victory. While the contest was yet on in all its intensity commencement came on, and the board assembled whose final adjournment would decide the success or failure of the plan, and so probably determine the fate of the university. When a committee had carefully examined the pledges to learn whether they conformed to the requirements of the plan in character and amount, it was found

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that about \$6,000 was still required to complete the effort. A meeting was appointed in the college chapel at 4 P.M. Wednesday to attempt to complete the effort, and a large and intensely earnest congregation filled the chapel at that hour. Mr. S. E. Kumler took the platform as chairman, and the final effort of the campaign began. D. L. Rike, the chairman of the board, then the greatest benefactor of the college, put the effort in motion by adding \$500 to his already very liberal pledge. A number of others made additions to their pledges, while others made original pledges, F. H. Rike, the present president of the board, noting the pledges until the goal was reached, which, when announced, produced such an outburst of joy on the part of friends of the university as had never been witnessed before, nor has been since. It was at this juncture that Mrs. T. J. Sanders, president of the Woman's Coöperative Circle, was helped to the platform, and as soon as there was sufficient quiet to be heard, on behalf of the Circle pledged \$5,000, carrying the aggregate beyond \$85,000, which was followed by another outburst of tumultuous rejoicing. And well there might be rejoicing, as failure might well have been followed by the tolling of the bells of all the churches of the denomination, for the university could hardly have survived defeat, and to carry the effort to success in the midst of one of the most widespread and disastrous financial storms that ever swept the country was not only one of the grandest achievements in the history of the university, but in the history of the church. It was a memorable occa-

sion, and no one who was permitted to be present will ever forget it. It would be impossible properly to distribute credit for the success of an effort in which so many shared by gifts and labors, and it is therefore deemed best to publish, in Appendix B of this volume, a list of the names of the contributors, with the amounts given, as it appeared at the time in the Otterbein University column of the *Religious Telescope*. It is a most worthy list, and those whose names appear in it stand in as honorable relation to the university as the signers of the Declaration of Independence stand to our country.

Before final adjournment the board of trustees, in accordance with the terms of the Knox plan, elected all who had given \$1,000 or more, members of a General Finance Committee, to take general charge of the finances of the university. This general committee chose a sub-committee of five members, composed of business men, who were to take actual charge of the business, collect pledges, and apply the proceeds to the payment of debts, etc. The members of the sub-committee were D. L. Rike, S. E. Kumler, Rev. W. J. Shuey, Geo. W. Hartzell, and F. H. Rike. This committee organized by electing S. E. Kumler chairman, and F. H. Rike secretary. The sub-committee established its headquarters at Dayton, Ohio, where the members, with one exception, resided, and for the four years from 1894 to 1898 the contingent assets of the university were very successfully managed by the committee. The committee suc-

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ceeded in collecting over \$61,000 of the Knox-plan pledges during the first year after the success of the plan. These large and prompt collections enabled the committee to make heavy payments on the debt, and greatly relieve the university. At the session of the board in 1898 the members of the sub-committee, partly on account of interference with their private business, desired to be relieved from further service. It was found, too, that the members of the General Finance Committee constituted by the Knox plan, and who elected the sub-committee, could not, with a few exceptions, attend its meetings, and wished to be relieved from the responsibilities of the committee. So it was proposed by the General Knox-plan Committee to return the management of the finances to the board, and with the consent of the board this was formally done, and the entire management has since been from the business office of the university, in Westerville. It is due to the memory of Mr. John Knox to say that when he saw the difficulties in maintaining the General Finance Committee, required by his plan, he cheerfully acquiesced in its abandonment. While the Knox plan did not accomplish all that its author and others fondly hoped, nevertheless its success marked a very important era in the history of the university, and the institution has moved forward and upward ever since.

There were a few soliciting agents, not before mentioned, who served the university just before, and during the administration of President Sanders. They were: Rev. S. H. Raudebaugh, Rev.

Columbus Hall, Rev. W. B. Leggett, Rev. S. B. Ervin, and Rev. F. P. Sanders. None of these served more than one year, and some of them served for but part of a year. Rev. C. W. Miller and Rev. C. Whitney, who, as before stated, closed their service after the consummation of the Knox plan, were the last financial agents who served for a term of years. When the Dayton committee took charge soliciting agents were discontinued. President Sanders, who, during the earlier years of his administration, spent most of his time in the field soliciting students and money, during the later years gave most of his time to teaching and local administrative duties. For the six years from 1894 to 1900, there was almost no field work to promote the material interests of the university. This condition of things put to the test the theory of those friends of the university who contended that if the financial management were placed in the hands of experienced and successful business laymen of the Church, the money needed would be supplied without the costly intervention of soliciting agents. It is certain that the theory did not work in the case of the university, for while there were no soliciting agents in the field there was almost no addition of new funds to the resources of the university, although for four years of this period the financial management was in the hands of a committee of the most experienced and successful business men in the Church. So in 1900, when the author resigned his professorship and was elected general financial secretary and treasurer, it had become very plain that in

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order to pay the portion of the debt not reached by the success of the Knox plan, and provide for other needs of the university, the canvass for money in the field must in some form be resumed, and there was earnest inquiry for some suitable person to engage in this work. The result was the employment of Rev. Lawrence Keister, of the Allegheny Conference, a graduate of the university, as field secretary. He entered upon his duties with great earnestness, and although greatly hindered in his work by the illness of his father, which later proved to be fatal, he secured for the university in the five and one-half months he was able to give to the work, between three and four thousand dollars, mostly in cash, and a conditional pledge of \$25,000 from Mrs. Sarah B. Cochran, of Dawson, Pennsylvania, for a ladies' dormitory.

On a certain day in March, 1901, President Sanders entered the business office of the university and said that an inspiration had come to him that an effort should be made to secure pledges, by the time of the approaching commencement, in June, sufficient to pay the indebtedness not met by the success of the Knox plan, amounting, in round numbers, to \$63,000. He drew from his pocket a memorandum book, in which he had noted down the names of friends of the university supposed to be able to give generous sums, with the amounts they should be asked to give. He spoke with such earnestness and confidence, and expressed such willingness to give all the aid in his power in making the canvass, that it was agreed to make the effort as soon as the form and terms of pledges

could be determined. It was agreed not to take any account of the old contingent assets, amounting to over \$23,000, but take pledges for the full \$63,000, conditioned on the entire sum being pledged by the time of the adjournment of the board. It was deemed best to proceed with the canvass without much publicity. When the field secretary, Mr. Keister, was advised of the effort he warmly approved, and promised to do all in his power to help the effort to success. When the proposition from Mrs. Cochran for a ladies' dormitory was received by him, the conditions were shaped with reference to this debt-paying effort. The canvass started with considerable intensity and the responses were very encouraging, a number of large and very liberal pledges being taken at the very outset, and the indications for the success of the effort were quite cheering.

Because of its bearing upon this canvass, it seems necessary to refer here to a relocation contest mentioned in a previous chapter. At the session of the board of trustees in 1900, with a view to improving the condition of the university financially and otherwise, it was decided to open the question of location, and invite propositions for the removal of the university, should sufficient inducements be offered. The information in the business office, from sources which were supposed to be reliable, was that there would not likely be any propositions for removal presented at the ensuing session of the board. This information proved to be a mistake, for after the canvass had gotten under good headway, at very near the date on which

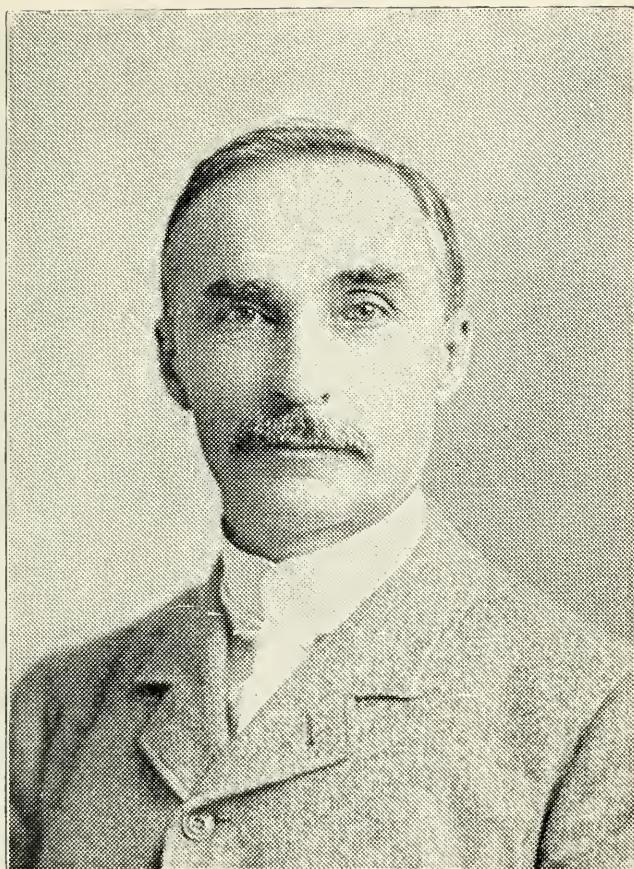
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the proposition for Cochran Hall was received, a circular appeared outlining a proposition which was taking shape, asking for the removal of the university to grounds adjoining the city of Dayton, Ohio. While the proposition for removal was defeated, the contest waged over it delayed the canvass, and it was not until January, 1902, that conditions seemed favorable to resume it. Meanwhile President Sanders, after ten years of very laborious and efficient service, had retired in June, 1901, and the board had elected Professor George Scott, who since 1887 had held the Latin professorship, as his successor. Professor Scott accepted the presidency with the understanding that he continue to occupy the Latin chair, and that he be not expected to do field work. Professor Sanders, who on his retirement was elected professor of philosophy, and who before his retirement from the presidency had borne so large and important a part in the canvass, the completion of which had been interrupted and delayed by the relocation contest, stood ready to give all possible aid when the canvass should be resumed. This was of supreme importance, as Professor Sanders had gained such a knowledge of the field, and such a grasp upon the situation as to render his services indispensable. There was no agent in the field, Rev. Lawrence Keister having ceased to serve after the adjourned session of the board in 1901, and the whole financial responsibility devolved upon the secretary and treasurer who, on account of office duties, could give but part of his time to field work. So, with the assurance of the

help and coöperation of Professor Sanders, whose inspiration had first prompted the canvass, the plan was hastily recast early in January, 1902, fixing the amount to be sought at \$60,000, which, with over \$23,000 of mostly old contingent assets, was regarded ample to provide for the complete payment of the debt, which had been held down to a little less than \$63,000. Of the \$60,000, the sum of \$40,000 was conditioned on that sum being pledged on or before the 31st of May, 1902, and the remaining \$20,000 on that sum being pledged on or before January 1, 1903. The problem, therefore, was to secure the full \$60,000 in one year, from January to January, and a laborious campaign, in some respects more strenuous than the Knox-plan campaign, was again on. Much important work had been done in the effort in 1901, but it all had to be done over again. While several large pledges were lost by the delay, yet, generally, all who had given pledges in 1901 promptly and cheerfully renewed them in 1902. While the help from agents and volunteer canvassers was not as great as in the Knox-plan canvass of 1893-94, yet there was important and valuable help. Rev. W. W. Rymer became an agent during the progress of the canvass, and gave good help. Professor Gustav Meyer, the director of the Davis Conservatory of Music, gave splendid volunteer help in canvassing Westerville, and a number of Columbus friends gave assistance which could not have been spared without defeating the effort. Besides liberal pledges to the \$60,000, they spent over \$1,000 in frescoing the chapel and painting the buildings.

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President Scott also lent a helping hand, especially in the home field. By May 31, over \$40,000 had been pledged, and so became valid, and began to pour into the treasury of the university at a most encouraging rate. The canvass for the remaining \$20,000 was taken up without delay, and proved a far harder task than it had been to secure the \$40,000, and when New Year's Day, 1903, arrived, there was still an uncomfortable number of thousands of dollars short of the \$60,000. One good but far-away friend telegraphed a pledge of \$1,000, closing his telegram with the words, "letter follows with note." A final hurry canvass of Westerville was made, and pledges secured which, with those taken in the evening at a meeting held in the college chapel, added about \$1,500, and then Professor T. J. Sanders, than whom no one had done more to achieve the success of the effort, ascended the same platform from which S. E. Kumler, of Dayton, Ohio, on the 13th day of June, 1894, had announced the success of the Knox-plan effort, and stated that two noble friends of the university, John Hulitt, of Hillsboro, Ohio, and George A. Lambert, of Anderson, Indiana, would, in addition to their large pledge, pay the \$2,300 yet needed to complete the \$60,000, and proclaimed the success of the effort. The announcement was greeted with applause and rejoicing, though far less tumultuous than when the success of the Knox plan was announced. The success of this \$60,000 effort completed the work so well begun by the Knox-plan effort in providing the means for the complete payment of the debt of



GEORGE SCOTT
President for Three Years and Professor of Latin
for Twenty Years



CHRISTIAN ASSOCIATION AND GYMNASIUM BUILDING

the university. The author takes higher satisfaction in no act of his over five years' financial management, than in the complete payment to the endowment fund of the loan made from it to the contingent fund many years before, as he had always insisted that it must be, and in the payment of the last note bearing personal security. The university, while always poor, and often in sore straits, has always preserved a clear record for integrity and honesty in its business, and has never failed to pay one hundred cents on the dollar on its obligations. No creditor or employee has ever lost a dollar by the university.

President Scott, after three years of service, retired, continuing in his relation as professor of Latin. He needs no higher praise than to say that he proved himself as capable and faithful in the discharge of his administrative duties while president as he has always been in the discharge of his duties as professor of Latin in his twenty years' career as a member of the faculty.

On the retirement of President Scott the board elected as his successor Rev. L. Bookwalter, a man who had behind him a long and successful career as an educator, and who had just completed a term of ten years as president of Western (now Leander Clark) College, Toledo, Iowa. President Bookwalter, since coming to the university, has given himself almost wholly to field work, and the board has continued to avail itself of the administrative ability of Professor Scott by electing him vice-president. President Bookwalter has well maintained the forward movement of the university,

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and his administration has been signalized by keeping the current expenses within the income, not by scaling down the salaries of professors and other employees, and so crippling the work and the workers, but by soliciting the money necessary to prevent deficits; by the renewing of the proposition for a ladies' dormitory increased to \$30,000, and the solicitation of the money required to provide an unincumbered site, resulting in the erection of the splendid Philip G. Cochran Memorial Hall, now occupied by young lady students; by the proposition of \$20,000 for a library building by Andrew Carnegie, and the securing of the new endowment to meet the condition, for which large credit is due Dr. W. R. Funk, through whom liberal gifts came from the Keister brothers, B. F. and A. L., and from Mrs. Sarah B. Cochran; by the erection of a heating-plant, for which fine gifts came through Dr. Funk, from J. W. Ruth, the Thomas brothers, W. R. and J. P., W. W. Dempsey, and E. M. Gross; by the proposition of \$25,000 for a conservatory and art building, also through Dr. Funk, from George A. Lambert and family. All these things, with the steady increase in attendance, and strengthening of the work in recent years, constitute a fine array of substantial facts over which to rejoice while celebrating the sixtieth anniversary of the university.

The professors not before mentioned who have shared in the work in the past years are Rev. W. J. Johnson, who served as principal of the preparatory department for two years, from 1888

Review of the Progress Since 1860

to 1890, and gave special attention to normal work, in which he was an expert.

F. E. Miller, of the class of 1887, who began his service as principal of the preparatory department and adjunct professor of mathematics, in 1890. Since 1893 he has been professor of mathematics, a continuous service of seventeen years. He succeeded Professor John Haywood, and has well maintained his department at the level to which his able predecessor had brought it when at his best.

Rudolph H. Wagoner, of the class of 1892, came into the faculty as instructor in Latin and mathematics, and principal of the preparatory department, in 1893. He is a faithful, hard-working, and popular teacher, who has successfully handled many large classes in his fourteen years of service.

T. G. McFadden, of the class of 1894, served as professor of natural science from 1898 to 1900 in a very satisfactory manner.

W. C. Whitney, of the class of 1895, a capable and versatile teacher, occupied the chair of biology and geology from 1900 to 1904. He was succeeded by E. P. Durrant, of the class of 1904, the present capable incumbent.

Charles Snavely, of the class of 1894, has served as professor of history and economics since 1900 with growing favor and appreciation of his work.

N. E. Cornetet, of the class of 1896, came into the faculty as professor of Greek. He occupies the chair made vacant by the death of Professor

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Guitner, and it is sufficient to say that he is filling it.

And now the difficult chapter is written, with what success the reader must judge. The author realizes that there is not a favorable word about any worker that is not deserved. Rather, he realizes that there is scarcely one of whom more that is favorable and that would be pleasant to read might not have been justly said.

In order that there may be no omissions and that the reader may see at a glance who have been officially connected with the work and who have borne a part in the past sixty years, a complete list with dates of service is given in appendix A.

CHAPTER XIII.

The United Brethren Church in Westerville—Christian Organizations in Otterbein University.

When Otterbein University was founded in 1847, there was no United Brethren church in Westerville. There was one about five miles east, near New Albany, then, as now, an appointment on what is called Albany Circuit. In Westerville the Methodist Episcopal, from which the Blendon Young Men's Seminary was purchased, was the only church. The United Brethren church in Westerville was organized in 1851, four years after the university began its work. President L. Davis, Rebecca Davis, his wife, D. Bonebrake, Prof. John Haywood, and Mrs. Mary Jane Price were charter-members. The last named is still living and is a resident of Westerville. The fact that there was no United Brethren church in Westerville for the first four years does not mean that the university was conducted during that period without religious services. In the first catalogue, a 4 x 6½-inch pamphlet of twelve pages, appear these paragraphs:

“There is a regular Sabbath preaching at the Methodist church, alternately Methodist and United Brethren. Lectures on moral and religious subjects are also delivered every other Sabbath

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afternoon. Prayer-meetings are also held in the institution every Thursday evening.

“Students who are religious are assisted and encouraged, and those who are not religious, surrounded by religious influence, we trust, will take knowledge of the way of piety.”

The preaching, during these early years, was largely done by Rev. L. Davis and the agents of the school, assisted by ministers who visited the school from time to time. At the session of the Scioto Conference in 1851, the Westerville church appears for the first time with the name of Otterbein Station, and Rev. L. Davis, who had been elected president in 1850, was appointed as the first pastor. So we find that Mr. Davis, who has appeared at the front in so many relations in the university, at the front also in the work of the Church as the first regular pastor. And so the local church in Westerville began its career with a college president as its pastor, a minister of such prominence and distinction that the General Conference two years later elected him to the office of a bishop. Of course, with his many duties in the university, he could not give full service as a pastor, but he was in charge, and he was expected to provide for the pulpit when he could not himself occupy it. The agents, who at this early period were, without exception, ministers, were expected to respond when called upon and preach without compensation, the services being regarded as largely part of the college work. In this way the wants of the charge were very well met. As this local church has been one of the most prominent and important

The Church in Westerville

in the denomination, so it has been served by some of the ablest and the most distinguished ministers of the Church as its pastors. The services were held in the chapel of the white frame building which had been enlarged by building on an extension, and in the catalogue for 1852 there appear these paragraphs relating to the religious services in connection with the work of the university:

“Preaching in the college chapel every Sabbath morning at half past ten o’clock, at which every student is required to be present, unless parents or guardians have requested that they should attend some other church.

“Morning worship each day of the week at half past eight o’clock in the college chapel. All the pupils are required to attend.

“Prayer-meetings every Wednesday evening; class-meetings every Sabbath in the afternoon; Bible classes and Sabbath-school classes every Sabbath at nine o’clock, at which all have the privilege of attending.

“During the college year now closing, the institution has been visited by a gracious revival of religion. Many of the students became the subjects of this work of grace.”

The college chapel in the white frame building was used for the religious services of the Church and university for many years until the new main college-building was erected, the chapel of which, however, was not in readiness for services until in the '60's. Many memorable services were held in this old chapel which those who took part in them will never forget. The revival of religion men-

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tioned in the last paragraph quoted above was an early manifestation of the spirit of evangelism which has appeared again and again all along the line of the history of the university in deep and widespread spiritual awakenings, especially among the students. Indeed, it has not been an uncommon thing for revivals to occur so sweeping that scarcely a student would be left in the ranks of the impenitent. On one occasion a Presbyterian minister by the name of Boggs, in the far-away State of New Jersey, reading an account of one of these revivals, was so impressed that he sent two of his sons to the university in the hope that they would be won to Christ. He was not disappointed, for, soon after entering, both of them professed faith in Christ and one of them graduated and became a Presbyterian minister. In another of these revivals the interest was so general that the chapel of the old white building was thronged night after night with eager worshipers, and in the altar services as many as seventy inquirers at one time presented themselves, filling the front seats for four or five tiers back. In one of these altar services ex-Bishop Hanby observed a student counting out money to his companion by his side. Suspecting a case of sham penitence and brazen mockery, he knelt beside the student and demanded an explanation of his strange conduct. He promptly and frankly proceeded to explain that he had defrauded his companion in a business transaction and that he was engaged making it right by restitution in order that he might obtain peace with God. Where penitence took such a radical and

practical form, the reader will not be surprised to learn that lives of earnest piety and active service followed. The author came to the university from the First Church of Dayton, Ohio, of which Rev. Wm. R. Rhinehart, the first editor of the *Religious Telescope*, a preacher of no mean ability, at the time was pastor, and he remembers with grateful appreciation how some doubts and difficulties which had perplexed and worried him were cleared by the simple and luminous presentation of the terms and way of salvation by some of the able preachers who from time to time occupied the pulpit of the university church.

Rev. W. W. Davis, the father of Rev. W. J. Davis of the Southeast Ohio, and Rev. A. E. Davis of the Sandusky Conference, who had the distinction of receiving Rev. L. Davis into the United Brethren Church, was sent to Otterbein Station in 1852, as the successor of President Davis in the pastorate. He was an able sermonizer and had a very successful year as pastor. At a later date he served a longer term as pastor. In 1853, the conference attached to Otterbein Station what was called Blendon Mission and sent Rev. Israel Sloane and Rev. A. Shisler, both of whom had been students in the university, to serve the charge. In 1854, the conference sent Rev. J. S. Davis as the pastor, who also served the charge in later years. Rather frequently in the early history of the Church in Westerville, after the name "Otterbein Station," the words "to be supplied," were found in the stationing committee's report, which, in those early days, usually meant that the

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president and agents of the university, with other resident ministers, would supply the pulpit. In 1856, President Davis again appears as the pastor appointed by the conference. This appointment added to the responsibility of president of the university and bishop of the Church that of pastor, and it is plain that the relation must have been largely nominal, while the preaching and other work of a pastor must have been chiefly done by others. In 1857, Rev. J. H. Brundage was sent as pastor and gave his whole time to the work of the charge. In 1859, Rev. Alexander Owen, who in 1858 was elected president of the university, was appointed pastor by the presiding elder, and his was the last of the pastorates in what, in previous chapters, has been called the pioneer period of the university, extending to 1860.

It is thus plain that religious interests were carefully looked after from the very beginning. The apprehensions, described in a previous chapter, which some felt lest the work of higher education should prove injurious to spirituality and vital godliness in the Church, doubtless prompted to greater care and effort to guard against harm.

The fathers who founded Otterbein University were men of faith and prayer and entered upon the work with the high purpose of making it tell in the upbuilding of a live, spiritual Church which should be an efficient instrument in extending the kingdom of Christ. It is not strange, therefore, that the missionary spirit early manifested itself. The board of trustees, at its session in 1852, adopted the following resolution:

“*Resolved*, That the board approve of a missionary society at Otterbein University to be auxiliary to the Foreign Missionary Society of the United Brethren in Christ.”

This action was remarkable in that it anticipated the action of the General Conference of 1853, which organized the Home, Frontier, and Foreign Missionary Society of the Church. The missionary spirit was astir in the Church at the time, especially in the Sandusky Conference, which came into coöperation with the university during its first year in 1847. Rev. John C. Bright, who may with propriety be called the father of the organized missionary work of the Church, was elected a trustee of the university by the Sandusky Conference in 1850, and attended the board session in 1852. It is probable that he inspired, if he did not write the resolution above quoted. His zeal as a friend and advocate of Otterbein University was only second to his zeal as a champion of missions. He early became a resident of Westerville, and his influence did much to kindle and maintain the missionary spirit in the schools, as his labors as General Missionary Secretary, to which position the General Conference of 1853 elected him, did much to stir the whole Church on the subject of missions as it never had been stirred before, and seldom has been since. So the first Christian organization in the university aside from the Church, of which students became members, was a missionary society. A report of this society published in the *Religious Telescope* in 1855, states that it had at that

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time five life members and sixty annual members, with \$109.21 cash in the treasury, and \$42.25 dues subscribed, or a total of \$151.46. The report is signed by B. R. Hanby as secretary. The society held stated meetings at which papers were read on missionary topics and appropriate addresses were delivered by representative men of the Church. At the meeting reported, ex-Bishop Wm. Hanby delivered an address, and General Missionary Secretary John C. Bright was announced for an address at the next meeting. In this way the students, during this pioneer period, while prosecuting their studies had their attention directed to the great field of service for which a Christian college especially is presumed to be training workers. Doubtless the interest thus awakened and the training thus imparted go far to explain the vigorous organization and the extensive operations of the Church in missionary work since. True, the society was not permanent and long since has ceased to exist, but it prepared the way for other and better organizations through which missionary activity has since been promoted.

Another society which dates back to this pioneer period was a so-called theological society, composed of those students who were preparing for the ministry. This was of especial importance at that early day because the Church then had no theological seminary, and those who felt called to the ministry were obliged to secure preparation as they could through such a society or go to the seminary of some other church. The drill and

discipline thus imparted was far inferior to a course in a theological seminary, yet it was far better than to go forth without any special preparation at all. This theological society was useful also in moderating and correcting the absurd notion that the university must do or permit nothing which aims to qualify students for the work of preaching the gospel, a notion which was widely prevalent in the early years of the university as was shown in previous chapters; as if it were right for a Christian college to qualify students for secular callings such as law, medicine, or business, but by no means for a sacred calling such as the ministry. It was sufficient for these prejudiced people to come in contact with some of the zealous young students who, not content to make the utmost of the regular studies of the university to equip themselves as heralds of the gospel, were seeking special preparation by devoting themselves to the labors and studies of this theological society to forever deliver them from their irrational fears and prejudices. In this respect the members of this theological society offered a very wholesome object-lesson.

Since 1860 some sixteen or seventeen different pastors have served the college congregation, beginning with Rev. Solomon W. Zeller of the class of 1859, the oldest living graduate of the university, not as a graduate, but as a man, he being at this writing nearly eighty-two years old, who served during the year 1861-62. For the year 1862-63, the phrase "to be supplied," hides the real pastor of Otterbein Station, but in 1864 that prince of

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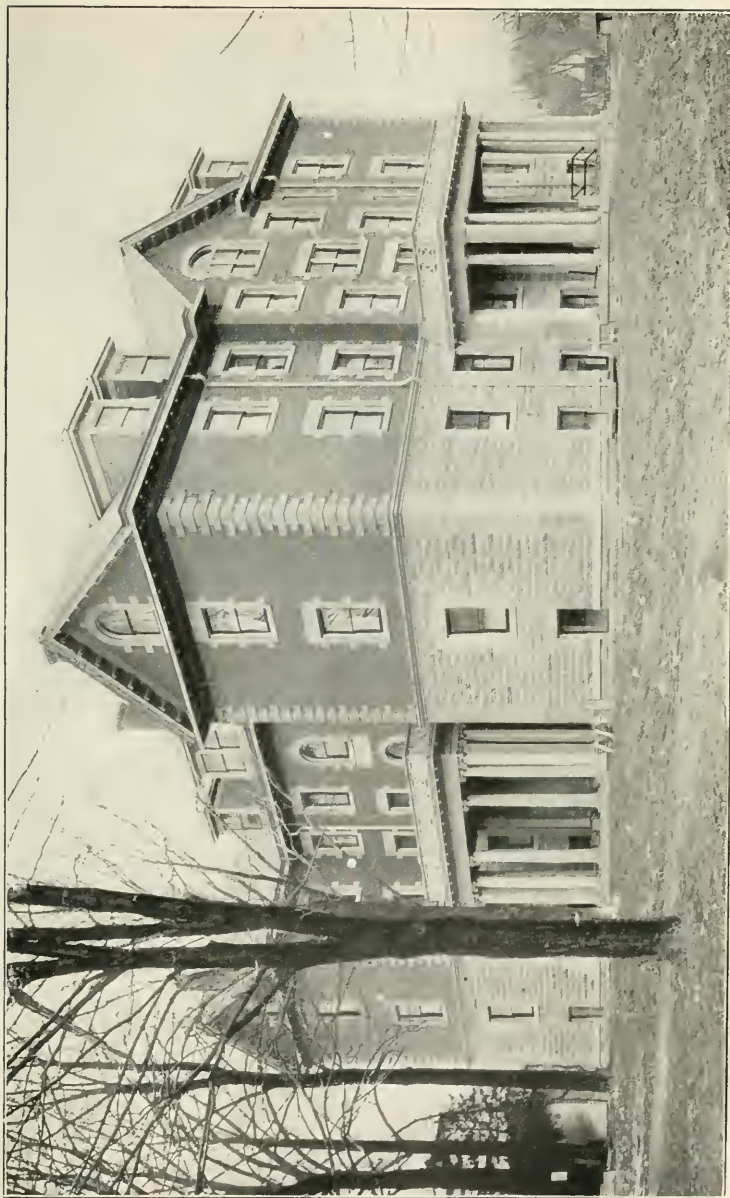
preachers, Rev. Jonathan Weaver, was appointed pastor by the presiding elder. As he was at the same time general financial agent of the university it is plain that others must have done most of the preaching and other work of the charge. In 1865, the General Conference which met that year lifted him out of both the college agency and the pastorate by electing him a bishop of the Church.

To give the history of the labors of the different pastors down to date would involve much repetition and sameness, and it is deemed best to record the names of the pastors, noting points of especial interest and importance, especially in the longer pastorates. Rev. Wm. Fisher, a faithful minister of the Scioto Conference was appointed as the successor of Rev. J. Weaver in 1865. He was followed by Rev. J. B. Resler during whose pastorate there occurred a revival which swept the college and largely the community, resulting in a large ingathering of members. He was followed by Rev. Wm. Millar in 1867. The pastorate of Rev. J. G. Bowersox, a preacher of striking originality and power, followed in 1869. He was an advanced student of the university who never failed to attract and interest, and his pastorate was signalized by a powerful revival. A typical case in connection with this revival is well worth recording. There came to the university in the fall of 1869 a quartet of young men to pursue a course of studies with a view to graduation. They came in late, and it fell to the lot of the author, who had just begun his work as professor of Latin, to coach them up so that they could join the regular class

in Latin for that year, and he had the satisfaction later of seeing three of the four, W. M. Beardshear, H. L. Frank, and A. B. Hahn, graduate. The typical case was W. M. Beardshear, from near Dayton, Ohio. He had enlisted in the army of the Cumberland when a lad of but fourteen years, and before coming to the university, though belonging to one of the best families of the Church, through evil associations had become somewhat wayward, and he was sent to the university, as has not been uncommon, quite as much with the hope that he would become a Christian as that he would become a scholar. His fine mental endowment quickly became apparent. He applied himself closely to his studies and made rapid progress with only one or two outbreaks of waywardness to give the faculty anxiety, before this revival meeting. The meetings began in the winter vacation, and to the great joy of his friends, W. M. Beardshear was one of the first trophies. He immediately became one of the most zealous and effectual workers of the meeting, and indeed throughout his course in the university. After graduating with high honor with the class of 1876, he immediately entered upon the work of the ministry in the Miami Conference of the United Brethren Church. After two years he entered Yale College to pursue theological and other post-graduate studies. After two years' study in Yale, he became pastor of Summit Street United Brethren Church in Dayton, Ohio. Before a year of service was completed, in 1881, he was elected president of Western College, Iowa, in which position he served with growing distinction

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for eight years. He then served as superintendent of the schools of Des Moines, Iowa, for two years, when he was elected president of Iowa State Agricultural College at Ames, which grew and prospered greatly under his brilliant administration of eleven years, which was terminated by his death. While he held his position, honors and responsibilities were crowded thick upon him. He was a member of the United States Indian Commission for five years; juror on educational rewards at the Pan-American Exposition, Buffalo, New York; Director of the National Educational Association from Iowa for a number of years; president of the Department of Manual Industry and Training for one year, and, finally, president of the National Educational Association, his annual address before which was the last achievement of his perhaps over-strained, certainly breaking powers, as he died soon after on the fifth of August, 1902. How great a distinction this last position was is indicated by the fact that the association elected as his successor Charles Eliot, then, as now, the distinguished president of Harvard University. Though he lived to be only fifty-one years old, he left behind him a record of a quarter of a century of such distinguished service as it falls to the lot of few men to render. In gifts and service, Doctor Beardshear far outshone most of the sons and daughters of Otterbein University, but in his intense loyalty to his *alma mater*, in his high purpose to serve to the utmost of his ability his God, his Church, and his fellowmen generally, he but exhibited the common characteristics of the stu-



COCHRAN LADIES' HALL



MRS. SARAH COCHRAN

A Liberal Donor to the University, and the Founder of the
Cochran Hall for Young Ladies

dents and graduates of the university through all the past sixty years of its history.

When the revival meeting under the labors of Pastor Bowersox was at the height of its interest, after the congregation had dispersed at a late hour on the evening of January 25, 1870, at a very early hour on January 26, the fire occurred as stated in a previous chapter, which entirely destroyed the new main building with nearly all its contents. The meetings were continued for a time in the Presbyterian church, kindly tendered for the purpose, and then the old white chapel was again used until the present main building was erected, the chapel of which has been used ever since for church services. The United Brethren Church of Westerville never has had a church-building but has always held its services in the university chapel, first in the white frame building down to about 1860, then in the chapel of the main building destroyed until 1870, and since 1871 in the present main building. The members of the Church in Westerville have contributed money enough to erect four or five church-buildings as good as the best now in Westerville, but they contributed it to the university with the understanding in the case of the building destroyed and the present main building, that they should have the use of the chapel for religious services without cost except a fair share of the expense of fuel, light and janitor service, and that the university as such should have the benefit of these church services without cost. It has been contended that this arrangement strengthens the bond between

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the Church and the university, and enables the Church to exert a greater influence over the youth who attend the institution to win them to Christ, as is fit in a Christian college supported by the Church. Others have contended that it would be better to have a building devoted exclusively to the services of the Church and there has been considerable agitation from time to time for the erection of a church-building.

At the end of one year of service Mr. Bowersox, desiring to complete his course of studies in the university, retired from the pastorate and graduated with the class of 1871. He was succeeded by Rev. E. S. Chapman from the bounds of the North Ohio Conference. The church at Westerville was his first pastorate, which he served with great ability and success from 1870 to 1874. He was a young man of fine intellectual gifts and exceptional oratorical power. He had gained a large knowledge of public affairs by living a number of years in Washington City where he served as private secretary to Congressman James Ashley, and as a Washington newspaper correspondent. After closing his service with the church at Westerville, he served a number of years as pastor of the First United Brethren Church of Dayton, Ohio. He has gained a national reputation as a temperance orator, being at this time one of the superintendents of the Anti-Saloon League for the State of California. His interest in the church at Westerville and in the university continues unabated. As a recent expression of his interest in the university, he has established a li-

brary of Lincoln literature in connection with the library of the university.

Mr. Chapman was followed by another young man destined to great usefulness and high distinction in the United Brethren Church. It was J. S. Mills, who was pastor first for six years, from 1874 to 1880, and then after an interval of five years, during which Rev. J. A. Weller of the class of 1876, served one year when he was elected to a professorship in Western College, Iowa, and Rev. Frank A. Ramsey, of the class of 1873, served four years, he returned as pastor for two years. Mr. Mills, therefore, served for eight years, which is the record period in the past sixty years. It was during the pastorate of Mr. Mills that both the attempts to establish a saloon in Westerville, described in a previous chapter, were made, and Mr. Mills bore a full and honorable part in defeating the attempts, though he did not share with his co-pastors of the Methodist and Presbyterian churches the distinction of being arrested and prosecuted by the saloon-keeper. His pastorate, which was one of the most successful, as well as the longest in the history of the church and college, closed in 1887, when Mr. Mills was elected to a professorship in Western College, Iowa, and three years later to the presidency of the same college, and three years later, in 1893, to the office of a bishop of the Church, in which position he now holds the rank of senior bishop.

Rev. W. J. Davis, son of one of the early pastors of the church at Westerville, succeeded Mr. Mills, serving for one year, when Rev. R. L. Swain, a

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graduate of Western College, Iowa, and of Union Biblical Seminary, came from Yale College, where he had spent a year in post-graduate study, as his successor. Mr. Swain had attracted attention as an able preacher and stirring evangelist while pursuing his studies in the Seminary at Dayton, Ohio. On taking charge of the church at Westerville, he quickly won great popularity. His sermons, always able, were at times masterpieces. Under his ministry large numbers, especially among the young, were won to Christ and received into the church. Probably no pastor before or since had a more devoted personal following than he. During the closing years of his pastorate some of his sermons disturbed the conservative members of the church. They seemed to feel that he outgrew himself so quickly, and, in the language of the courts, reversed himself sometimes so suddenly that they could not follow him. This produced more or less friction, and, probably, explains why, on retiring from the pastorate of the Westerville United Brethren Church, he joined the Congregationalists, for whom he has ever since preached.

Upon the retirement of Mr. Swain in 1893, he was succeeded by Rev. W. O. Fries, a graduate of Lebanon Valley College and member of the Sandusky Conference. He served faithfully for four years, the last year, during which there was a very gracious revival of religion, proving the most successful and best.

On the retirement of Mr. Fries in 1897, Rev. L. F. John, of the class of 1883, a graduate of Yale Theological Seminary, followed by a year of other

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post-graduate study in Yale, came from a seven-years' pastorate at Johnstown, Pa., and served the church at Westerville very faithfully and ably for four years, when he was elected to a professorship in Lebanon Valley College. Rev. W. G. Stiverson, of the class of 1897, and a graduate of Union Biblical Seminary, succeeded to the charge and served for four years, well maintaining the standard of fidelity and efficiency established by his predecessors. In 1905, Rev. Henry Garst, of the class of 1861, after thirty-six years of continuous service for the university as professor, as president, and as financial manager, served one year as pastor, when he was succeeded by the present pastor, Rev. S. F. Daugherty, a graduate of Lebanon Valley College and Union Biblical Seminary, whose pastorate has had a very auspicious beginning.

It has seemed well to give this brief, but comprehensive account of the men who for the past sixty years have occupied a pulpit second to none in the denomination in importance; who have represented the Church in giving to the university a Christian, but not sectarian character; who have preached the gospel not simply to the resident members of the church, but to generation after generation of students upon whom they have so successfully enforced the obligations of a life of service to God and their fellow-men, that when they have gone forth into the world they have quite generally taken their places somewhere in the ranks of the champions of truth and right.

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While the interests of religion have always had a large place in the attention of the students of Otterbein University, yet, aside from the missionary society and theological society, before mentioned, their religious activities during the early history of the university found expression only in the regular church services, in the Sabbath school, in the class-meetings, and in the mid-week prayer-meetings. Later, both the gentleman and lady students organized prayer-meetings of their own, which met weekly in some of the recitation-rooms, which were attended with fair but varying faithfulness; but in 1877, when the national convention of Young Men's Christian Associations met in Louisville, Ky., an invitation was extended to the colleges of the country to send representatives with a view to organizing a college department of Young Men's Christian Associations. E. A. Starkey, then a student in the university, attended the convention, and was the only college representative from Ohio, so that Otterbein University was the only Ohio college represented. It was the privilege of Mr. Starkey to assist in organizing the college department of the Young Men's Christian Association, and, on his return from the convention, to join with his fellow-Christian students in organizing the first College Young Men's Christian Association in Ohio. Five years later, in 1882, largely through the influence and counsel of Secretary L. D. Wishard, of the Young Men's Christian Associations, and Professor E. L. Shuey, at the time principal of the preparatory department of the university, the young lady stu-

dents of the university organized the first College Young Women's Christian Association in Ohio, and the third in the United States.

In 1883, the State convention of the Young Men's Christian Association met in Mt. Vernon, not far from Westerville. National Secretary L. D. Wishard urged the Young Women's Christian Association in the university to send delegates to advocate the organization of similar associations in the other colleges of the State. Six girls were sent and were given a cordial hearing. The six girls, with their present names in parenthesis, were Emma Bender (Kumler), Jessie Thompson (Bogle), Justina Lorenz (Stevens), Jessie Ozias (Smith), Ida Gilbert (Fall), and Fanny Beal (Bonebrake).^{*} It is reported that Miss Fanny Beal, in her earnest address to the convention, supported her contention with the argument that "no one can reach a girl's heart like a girl." Notwithstanding the seriousness of the occasion, it is said that the young men could not resist the temptation to question the soundness of the argument! and the parenthetic names which all these girl delegates acquired not many years after, would seem to vindicate the young men's skepticism.

Otterbein University also has the distinction of furnishing the first State secretary of the College Young Women's Associations, in the person of Miss Nellie S. Knox (now Mrs. Professor F. E. Miller). She served in this position for two years, from 1887 to 1889, giving, however, only a portion

^{*}The author is indebted to Mrs. Professor F. E. Miller for these names.

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of her time to the work. It is certainly gratifying to the friends of Otterbein University that the institution has had such an honorable position of leadership in the College Christian Association work of the State; but the fine record is not yet complete. The first presidents' conference of the College Young Men's Christian Associations of Ohio was held at Otterbein University in April, 1892. These conferences were intended as training-schools in methods of work, especially for the presidents and secretaries of these associations. At the conference in Westerville, presided over by Professor E. L. Shuey, chairman of the college committee of the State, Secretaries L. E. Doggett and S. D. Gordon and International Secretary John R. Mott were present as teachers, and the Association officers were carefully instructed and drilled for the performance of their duties. It was an extremely interesting conference, composed of thirty-six representatives from twenty-six colleges, and doubtless accomplished much good. At the time of the presidents' conference in 1892, the Young Men's Christian Association of the university was already fifteen, and the Young Women's ten years' old. For a number of years they held their meetings in different recitation-rooms. This was not satisfactory and they appealed to the faculty to assign them a room for their exclusive use, that they might suitably fit and furnish it. The northeast room, second floor, of the main building was assigned them, and they proceeded promptly to paper, carpet, and otherwise furnish it. Here, on different evenings, the associations held their

meetings until the association building was erected. The assignment of a room seemed to quicken the interest of the associations, the attendance increased so that the room was at times uncomfortably crowded, and the meetings were characterized by great spiritual interest and power. From time to time the question of a building for the associations was agitated. Increased interest in athletics also caused the need of a gymnasium building to be keenly felt. During the presidents' conference, International Secretary John R. Mott delivered an address on the importance of Christian Association buildings, in which he contended that they would give to Christian work in the college greater prominence, permanence, popularity, dignity, unity, and breadth, and that they would afford a home for the students in which they would form some of the strongest and most wholesome social ties of their college career. The address greatly stimulated interest in the building project. The one great obstacle in the way, so far as the university was concerned, was the burdensome and embarrassing debt, which, as before stated, had, in 1892, the time of the conference, reached the startling aggregate of over \$114,000. It was agreed, on all hands, that nothing dare be done that would increase that burden. As chairman of the executive committee of the university, the author, when consulted by a prominent student, Mr. L. B. Mumma, who had the enterprise much at heart, felt that it was far too important and good a thing to be antagonized, and he simply insisted that if the work should be

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undertaken, the students and their friends must bear the entire financial responsibility. It is conclusive evidence of the intense loyalty and self-sacrificing spirit of the student body that in such hard conditions they soberly and heroically resolved to undertake the work. In conference with Secretaries John R. Mott and S. D. Gordon, it was concluded that a Christian Association and gymnasium building could well be combined in one, and thus broaden the basis of the appeal for help, as well as meet two urgent needs with one effort. The movement was one for which the students distinctly assumed the responsibility, and it was intensely religious. When the meeting on Sabbath afternoon, at which it was decided to provide a building, adjourned, another meeting was appointed for prayer and consultation; about forty students attended. At this meeting it was decided to fix the amount to be sought in student pledges at \$4,000, giving three years' time for payment.

Just before the adjournment of this meeting, Secretary S. D. Gordon requested that those who had considered the question sufficiently to make pledges, should announce them, and with little delay fourteen persons pledged eight hundred dollars. After the chapel exercises on Monday morning the students were requested to tarry, when State Secretary Gordon reported the action of the day before, and after a calm but very earnest address, asked for its ratification or rejection. The ratification was nearly unanimous, and then additional pledges were sought, and at the end of one hour they aggregated \$4,075, already surpassing

the limit fixed the day before, and the limit was advanced to \$5,000, which, by the middle of the week, was again passed, the aggregate having been carried by private solicitation to \$5,600. These student pledges involved much of self-denial and sacrifice. Some who had been promised bicycles and other coveted gifts by their parents, resolved to forego them, and, instead, put the value of them into this building project. Indeed, when it is considered that the attendance at the time was less than three hundred students, all of them of moderate and a large majority of them of quite narrow means, this building enterprise is one of the grandest achievements not only in the sixty years' history of the university, but in the entire history of the United Brethren Church. Some weeks later than the canvass above noted, Secretary Gordon returned, and by his help the student pledges were carried to \$7,000, while the faculty and other friends increased the total sum pledged to a little over \$11,000.

It is deemed proper to record here a little inner history, known to very few, in connection with this building enterprise. The reader has observed that the pledges taken were made payable in three years, but the students were eager for the prompt erection of the building. As the labor and material for the building would require cash payment, it is plain that prompt erection would make it necessary to borrow the money until the pledges should become due and collectible. This would probably require personal security; but those able and willing thus to help the university were already heav-

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ily burdened in connection with the large debt of the university and could not prudently and honorably go much farther. To avoid trouble and disappointment later on, the author, as chairman of the executive committee of the university, after he had heard his classes for the day, hurried away to Dayton, Ohio, telling no one but his own family where he was going or what his mission, to consult that never-failing friend of the university in times of emergency, D. L. Rike, the non-resident member of the executive committee. On meeting Mr. Rike, he was found to be already deeply interested in the building project by what he had seen in the papers and had learned from letters written by students from Dayton attending the university. On laying the case before him, and also before Mr. S. E. Kumler and F. H. Rike, they all said, in substance, "Go ahead with the building, and we will join you in guaranteeing the money it will be necessary to borrow." His purpose having been accomplished, he hastened to the train and reached Westerville after midnight, appearing before his classes as usual, none of them being aware that he had been in Dayton the night preceding, or how seriously his mission was related to the building enterprise which filled their minds and hearts.

The building committee, with Professor Scott as chairman, promptly secured plans for the building, and the foundations were put in during the fall of 1892, and by the commencement in 1893 the walls were up, ready for the roof. Some of the money was advanced by inside friends without security, but the larger part, notably one block of

\$5,000 and another of \$2,000, was gotten in the old monotonous way on personal security, and the Dayton friends, to whom the night visit was made, nobly redeemed their pledges by joining in the guarantee.

The point has now been reached where, in the judgment of the author, the vital relation between this grand student movement, which secured to the university its excellent Christian Association and gymnasium building, and the inception and execution of the Knox plan, described in the previous chapter, and the vital relation of a kind and overruling providence to both, clearly appear. The student movement was in 1892; the Knox plan closely followed in 1893. The Knox plan, it is contended, stood not simply in *post hoc*, but in *propter hoc* relation to the student movement. When John Knox arose, in the memorable board session of 1893, to present his plan, he began by referring to this students' building, then rapidly nearing completion, only a few hundred feet from where the board was in session. He said he had talked with these students until the spirit of loyalty, self-sacrifice, and liberality they manifested had stirred his soul and had made him feel that the board must not adjourn until it had adopted some effective plan to deliver the university from the burden of its embarrassing debt, if it would show itself worthy of the care of as noble a band of young people as these students had shown themselves to be. He declared his belief that if the members of the Church could be led to emulate the spirit of these students, deliverance could be

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achieved in a single year, and then submitted the plan by which he believed it could be done, with the result as already given.

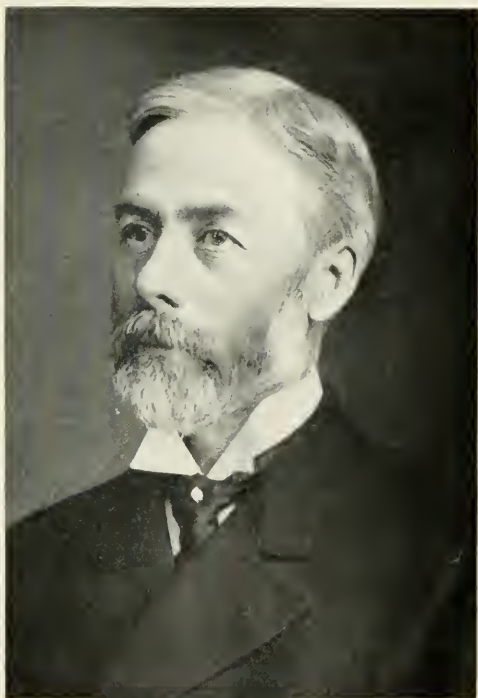
If the author's judgment, therefore, is correct, and he was near enough to all the leading movements involved to have pretty close knowledge of them, these students builded wiser than they knew when they erected this Christian Association and gymnasium building. They intended to provide a home for the Christian organizations of the university and a place for physical training, a most laudable purpose, surely, and worthy of all honor; but in the orderings of providence they were given the greater honor of being the advance guard to lead the university out of the wilderness of debt in which it had wandered for more than forty years. At the commencement of 1894, at which the Knox plan was carried to a triumphant success, the debt, including that of the association building, aggregated over \$130,000. While the success of the Knox plan, bringing to the university over \$85,000, could not extinguish so large a debt, it did wipe out more than half of it and put it in process of extinction; and what may very properly be called the Sanders plan of 1901, carried to success between January 1, 1902, and January 1, 1903, completed the work by wiping out most of the remainder and providing for its complete payment, and at the front of this triumphing column was this student movement, which prepared the way for all that followed. But the material good in deliverance from debt was not the only or, indeed, the chief good for which this student-build-

ing enterprise prepared the way. It helped to keep the university at the front in the Christian activities of its students, as shown in the high percentage of those who profess faith in Christ, who are members of the Christian associations, who are enrolled in Bible and mission-study classes, who belong to the Student Volunteer Band, and who have gone forth as Christian workers in our own land and as missionaries to heathen lands. From eighty to as high as ninety-five per cent. have at times been professed disciples of Christ, and from sixty to seventy-five per cent. enrolled in Bible and mission-study classes.

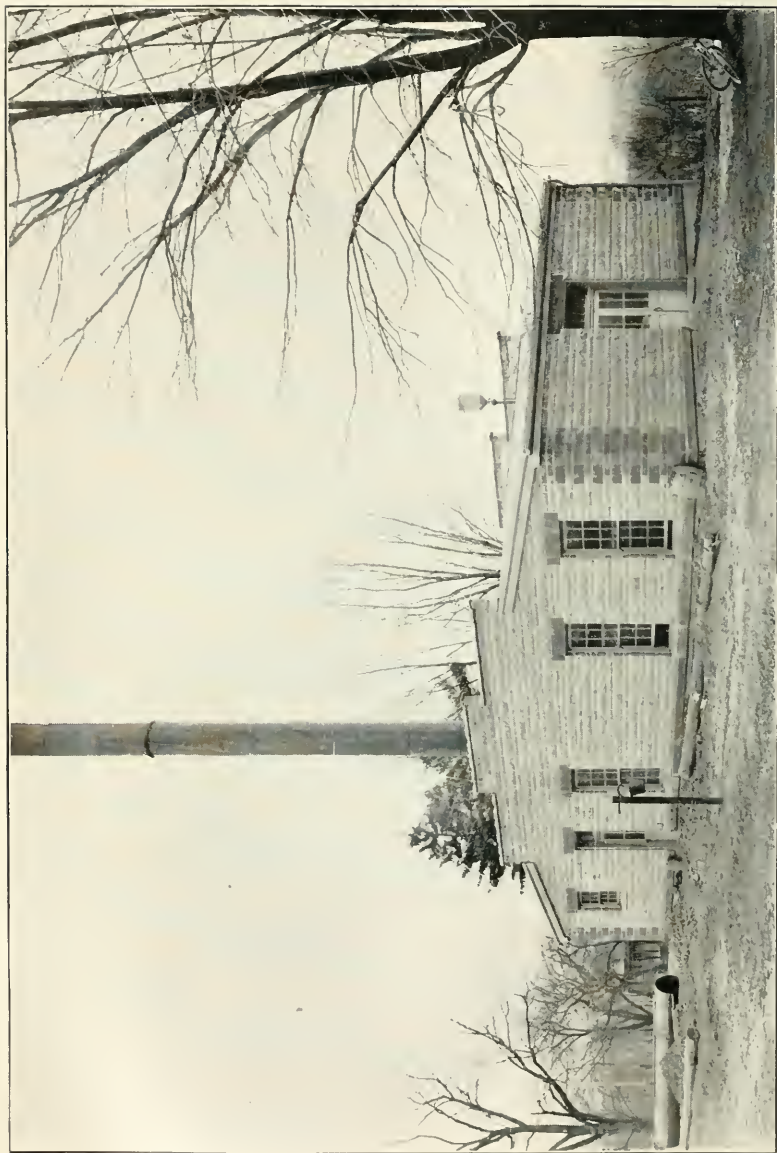
The first student of the university that went out as a foreign missionary was Rev. C. O. Wilson, who went to Sierra Leone, West Africa, in 1860; he was quickly disabled by the African fever, and compelled to return. Not willing to subject the board to expense without service, he paid the entire cost of the trip out of his own pocket. Miss Amanda Hanby, daughter of ex-Bishop Hanby, became the wife of Rev. J. K. Billheimer, who had served as a missionary in Africa since 1857, in 1862, and accompanied him, as an associate laborer, to that field. Since these two, some twenty-six graduates and students have gone forth to different fields as foreign missionaries, most of them to West Africa. In 1889 Miss Frances Williams, and, in 1891, Miss Elma Bittle and Miss Ella Schenck went to Africa, and these all sleep in the Dark Continent. The two first named were victims of the African fever and the last of the massacre of 1898. In 1894 there was a fine addition

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to the missionary representatives in the foreign field in the persons of Rev. A. T. Howard and wife, Rev. J. R. King and wife, Miss Minnie Eaton, and Miss Florence Cronise, all of whom went to Sierra Leone, West Africa. After four years' service in West Africa, Rev. A. T. Howard and wife were sent to Japan, where they are now laboring. In 1896 Rev. F. S. Minshall and wife went to West Africa and narrowly escaped the massacre of 1898. Miss Mary E. Murrell went out in 1902, and in 1903 a company of six of the sons and daughters of the university were sent out to West Africa; they were Rev. W. E. Riebel and wife, Rev. C. W. Snyder and wife, and Rev. Clayton Judy and wife. Of this company, Mrs. Riebel (Elsie Lambert) quickly succumbed to the climate and joined "Frankie" Williams, Elma Bittle, and Ella Schenck beyond the river. In 1905, Rev. E. J. Pace and wife were sent to the Philippines and Rev. B. F. Bean to China, and in 1906 Dr. Frank Oldt and Miss Ora Maxwell (now Mrs. Oldt) were also sent to China and Mr. E. M. Hursh to Africa. All these were sent out by the boards of the United Brethren Church. In addition, Mrs. Dr. Madge Dickson Mateer, since 1889, has been a medical missionary for the Presbyterians in China, Miss Lela Guitner, since 1902, a Y. W. C. A. secretary in India, and Mrs. E. Barnett Eby, high-school teacher, Philippines, No. 5. These noblest of the sons and daughters of the university have kept the eyes of the students riveted on the foreign missionary field, and have kept missionary interest glowing in their hearts.



REV. LEWIS BOOKWALTER, D. D.
President since 1901.



POWER HOUSE AND HEATING PLANT

The Church in Westerville

To give an account of the labors of these missionaries and set forth results which have followed in the lands to which they went, would require volumes. It is deemed best to give a typical case as a specimen of the work of these missionaries. Joseph Caulker was the son of George Caulker, an African chief or headman, who at an early age became connected with the African mission. He was of pure negro blood, though of unusually fine features, which is a characteristic of the Caulkers. He professed faith in Christ when a young boy, and applied himself very diligently to his studies and made good progress. He graduated from the Clark Training-School with the first class in 1896. Rev. L. O. Burtner, one of our missionaries, brought Mr. Caulker to America in 1896, and in the fall of that year he entered Otterbein University. By his manly bearing, pleasing manners, fine gifts, and noble Christian character, he quickly won the admiration and love of his fellow-students and his teachers, overcoming in a remarkable degree the prejudice against persons of his color, usually so strong. It is safe to say that no student ever trod the campus of the university who had entrenched himself more thoroughly in the good will and esteem of all who knew him. On a fateful day in December, 1900, when he had reached the Junior year, on returning to his room from a recitation, he undertook to kindle a fire with oil, when there was an explosion, which threw the burning oil over his body and he was fatally burned, dying next morning, December 7, 1900. His tragic death threw a pall of sorrow over the

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university and the community. At his funeral a great concourse assembled to pay tribute to his memory. No death in the university in the past sixty years has been more deeply and sincerely mourned. Joseph Caulker, a trophy of our missionary labor, sleeps in Otterbein cemetery, near the university, where a modest monument, placed by students and faculty, marks the resting-place of one whose brief life afforded a forceful illustration of the power of the gospel of Christ to transform and beautify the character of one born in a pagan land.

Very appropriate is it that fifty-three years after the first annual meeting of the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ was held in the halls of the university, the Foreign Missionary Society of the Church should meet in the halls of the same university in this year of grace, 1907, to review the work of the past and plan for the future. Very appropriate is it that here, in this Antioch of the Church, where so many precious youth have had their eyes directed to the great fields of the world white to the harvest, and, having heard the command, "Go," have responded, "Here am I; send me," and then were commissioned and sent forth, other youth, among them another son and daughter of the university, should be consecrated and sent forth to toil in the great field of world-evangelism.

The reader will readily believe that the growing religious interest in the university has had an important bearing upon the deportment of the students and the order of the school. It would not do

to say that, in the past sixty years, there have been no outbreaks of disorder and epidemics of lawlessness, but it will do to say that they have been very rare and mostly confined to the somewhat remote past. There has never been what might with propriety be called a case of hazing. The practice of tampering with the property of citizens and defacing and damaging the buildings of the university has almost disappeared. Even the college tricks of milder type, sometimes taking the form of practical jokes, are not as much indulged in as formerly. The author may give a specimen trick, of which he was the victim, to make plain to the reader what he is talking about.

To illustrate to his class in logic that a statement may be alternative in form when there is no alternative in fact, he related the story of the master who sent his servant on a hunt, with the promise that he would divide with him the game he should secure. The servant returned with a wild turkey and a buzzard, and to accomplish the promised division, the master said to the servant:

“Either I will take the turkey and you may have the buzzard, or you may have the buzzard and I will take the turkey,” to which the servant replied, “You never say turkey to me once.”

Not very long after, the professor of logic, in preparation for an anniversary celebration, suspended a finely dressed turkey in a stoop of the house to cool, intending to take it in for the night, but forgot to do so. Next morning he went to get the turkey, he is obliged to confess, with some apprehension, and where the turkey had been sus-

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pended hung its bones tied in a bundle, with this note attached:

“DEAR DOCTOR: Either we will take the turkey and you may have the bones, or you may have the bones and we will take the turkey.”

The professor does not regard himself of an unduly suspicious disposition, but he has always suspected that some of that logic class feasted on his turkey, but the parody on his class-room story was so clever that he never even investigated, but procured another turkey and the anniversary celebration proceeded without further mishap. That was a good many years ago, and there has been considerable progress since, but he would not regard it prudent, even now, to suspend another turkey and forget to take it in, especially not one drawn and dressed, ready for the roasting pan!

PHYSICAL CULTURE.

Some have contended that the improved deportment of the students and the better order of the school are to be credited to the provision made for physical culture and the increased attention given to athletics in these later years. The truth probably is that both the increased and more orderly religious and physical activities have contributed to the result. With some, doubtless the religious, with others the physical have exerted the greater influence, while in other cases they have been combined in about equal proportion. That the religious and physical activities are not antagonistic, but harmonious, would seem to be suggested by the fact that they are both provided for in the univer-

sity, as is not uncommon elsewhere, in the same building.

In the early history and for many years in the university, there were no athletics in the modern sense of the term. The physical culture of the early days was obtained over a saw-horse by a woodpile, or with a hoe in the garden, or other implement of toil in shop or field. To these the students resorted, not for the sake of the athletic exercise and physical culture thus to be obtained, but for the sake of the money to be earned to help them meet the expenses of their education.

While in the seventies and early eighties of the last century Otterbein University had a baseball team which compared very favorably with the best college teams in the State, yet the athletic history of the university does not properly begin until 1889. The "pioneers," who came into notice in that year, were the two Barnards, Lawrence, '94, and Ernest, '95; L. A. Thompson, '94, O. L. Shank, '95, W. A. Garst (Cæsar), '94, A. Burtner, and others. Four dollars were invested in a football, and amateur practice began in the "field" back of the main building, in a way, it is said, which led onlookers to conclude that football is a rough game. In the fall of 1890 the pioneers were joined by Irvin G. Kumler, '91, A. T. Howard, '94, M. B. Fanning, '94, F. J. Resler, '93, and others. After about a month's practice there was a consuming desire to try conclusions with the team of a neighboring college; but the team had as yet had no opportunity to gain a standing, so their overtures for a game with the Kenyon College team

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were declined and they had to content themselves to play a game with the Military Academy team of Kenyon. The "content" was substantial, for the score was 48 to 6 against them. Then they had a game with the Denison University team, with a score of 44 to 0 against them. This sobered the boys. It was not the Otterbein University style of things. They sent to Dayton and secured "Link" Artz, an old Dartmouth player, to coach them for a week. This was of great value, and they won a game with Ohio State University by a score of 42 to 6, and with Denison by a score of 12 to 10. These victories gave the team prominence and prestige, and they accepted an offer from the Dayton Y. M. C. A. for a Thanksgiving game, in which they were defeated by a score of 10 to 0. In the season of 1892 things started off badly for the university team, with defeats both by the Kenyon and Denison teams. Then came a turning-point in the football history of the university. A complete new set of plays and signals was devised, a training-table was started, and close attention was given to practice, and then, on the Saturday before Thanksgiving, they defeated the Wittenberg College team by a score of 52 to 0. On Thanksgiving they went to Dayton, determined to retrieve the disastrous defeat of the year before in a game with Dayton Y. M. C. A. team, and they did it, to the great surprise and chagrin of the Dayton team, by a score of 16 to 6. This victory carried the name of the team and of the university all over the State, and, indeed, the United States. One of the players thus expressed the feeling with which the victory

The Church in Westerville

was regarded: "What we did to that Dayton team was almost enough to make the trees on the old campus yell for joy." It was recognized as the Otterbein University way of doing things. What has been said is sufficient to indicate the general spirit of these university teams and the attitude of the students toward them ever since.

The Athletic Association was organized in 1890, and the first field sports were held on Founders' Day, April 26 of that year. There were no directors of physical culture until 1894. Miss E. Luella Fouts served in this position for four years, though not continuously; Hanby R. Jones served for the year 1897-8; D. J. Good, for the two years 1898-00; Miss Tallmadge A. Rickey, for the four years 1900-04; Chester C. Vale, 1900-01; Joseph O. Ervin, 1900-03; Hersey R. Keene, 1903-05; Nellis R. Funk, 1903-04; Miss Olivia Milne, 1904; J. E. Kalmbach, 1906.

The match games have been either in baseball, football, or basket-ball. The gymnasium has been of great service to the university, and is constantly coming into greater and more effective use. As to football, there is great sympathy with the idea of relieving it, as far as practicable, from its rough and otherwise objectionable features, but very little with the idea of abolishing the game itself. There have been injuries of a more or less serious nature, but no fatalities among the students who have participated in these games. Upon the whole, while there have been incidental evils in connection with athletics as found in the university, the good has far exceeded the evil.

CHAPTER XIV.

Music—Art—Normal Instruction—Library—College Journals—Other Features.

There is no reference to instruction in music in Otterbein University until the catalogue of 1853, and then only by the appearance of the name of Miss Cornelia A. Walker as teacher of music and drawing. From other reliable sources it is learned that President L. Davis brought the first piano to the university, and to Westerville, in 1852. It was placed in the ladies' hall, and Mrs. Matilda G. Carpenter, a sister-in-law of Mrs. Professor John Haywood, gave lessons on this instrument in 1852, and so was the first to teach music in the university. As this solitary piano, however, had to serve for both teaching and practice, it is plain that the musical instruction was not very extensive. Miss Walker was a daughter of Professor R. M. Walker, and served as music teacher for five years, first from 1853 to 1856, and then from 1859 to 1861. During the interval of two years, from 1856 to 1858, Mr. John Syler appears as teacher of both vocal and instrumental music. Mr. Syler appears as the first teacher of vocal music. Among a number of teachers of both vocal and instrumental music who taught for but one year, appear a number who taught for a series of years, as Miss Lydia M. Winter, 1863 to 1866, and the same person as Mrs. Professor Guitner, from 1866 to 1869,

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instrumental; John M. Bigger, instrumental, 1872-4; C. A. Bowersox, vocal, 1872-4; Miss Minnie King, instrumental, 1875-8, and E. S. Lorenz, vocal, 1876-80. Some of these teachers, as C. A. Bowersox and E. S. Lorenz, were students at the time they taught vocal music. Music was taught during those early years very much on the principle of supplying a demand, without reference to any prescribed course, and so not contemplating graduation. Instruction was given very much according to the wishes of students, of course largely controlled by their stage of advancement. The university gave accommodations in the rooms of the main college-building until 1888, when the present Davis Conservatory building was acquired, partly as a gift from Rev. L. Davis and wife, and has since been occupied by the director of music, while portions of the Christian Association building and other buildings have been used as the growth of the department demanded. In these early years the teachers as a rule depended upon the tuition paid by the pupils for their compensation, usually receiving the whole amount, but sometimes paying the university a small per cent. to pay for fuel and janitor service. At times it has been necessary for the university, in order to secure capable teachers, to guarantee a certain salary, paying the deficit if the tuition fell short of the amount guaranteed.

The attention given to musical instruction in the university had the same wholesome and liberalizing effect upon the Church that its academic teaching had. When Otterbein University was

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founded, there was an intense and very general sentiment against church choirs and the use of musical instruments in connection with worship. Indeed, this sentiment was so strong that for many years it was embodied in a law of the Church forbidding choirs and instrumental music in the worship of the sanctuary. For the university, however, to give careful attention to voice culture and to imparting skill in instrumental music, only to be put under the ban by the Church, involved an absurdity which was bound to manifest itself in time to the thoughtful members of the Church. It was a foregone conclusion that this prohibition would fall before the advancing musical skill of the devout young people gathered in our colleges. So the General Conference of 1869, which met in Lebanon, Pa., removed the prohibition, but still left the following advisory clause:

“We would counsel our societies to avoid the introduction of choirs and instrumental music into their worship.”

It required, however, a long, and at times somewhat bitter controversy, to secure this modification of the regulation of the Church. With the General Conference of 1885 all reference to choirs and instrumental music disappeared from the Discipline of the Church. As a curious illustration of the sentiment in the United Brethren Church during this prohibitive period, a case which occurred on a charge which the author served in the 60's of the last century is given. A cabinet organ was in use in the Sabbath school in the basement room of the church, to which there seemed to be no objection;

but on the occasion of a special young people's service in the audience room above, without the pastor's knowledge, the young people sought and obtained from a trustee of the church permission to take the organ upstairs, to be played during the young people's service. While preaching he noticed a devout sister, a teacher in the Sabbath school, weeping rather freely. The preacher felt encouraged. "Surely the Word is taking hold," thought he. But what was his astonishment when the good sister, immediately after the benediction, rushed forward to the pulpit and demanded a letter from the church! When asked to explain, she dolefully cast her eyes toward the organ and said: "That organ has robbed me of my church home, and I want a letter." When asked where she proposed to join, if given a letter, she named a Methodist church in the same part of the city. On being reminded that an organ had long been in use in worship there, her reply was: "But they have no rule against it there." A visit and a little kind interchange of thought calmed the good sister, and she remained in the Church from which she has long since gone to her eternal home. It has been the mission of Otterbein University, as the first college of the Church, to lead the way in bringing deliverance from many prejudices and erroneous notions which formerly hindered and limited the Church in its work.

Prof. W. L. Todd was the first teacher of music who was recognized as a regular professor, instead of simply an instructor. He was a thoroughgoing teacher, and first devised a full course of musical

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instruction leading to graduation. He began his service in the university in 1878, and served for nine years, the record term up to that time, which was terminated by his death in 1887. Besides Mr. E. S. Lorenz, already mentioned, Miss Laura E. Resler, Mr. E. O. McFadon, and Miss Lydia K. Resler served as teachers of vocal music, while W. L. Todd was professor of instrumental music. Mrs. W. L. Todd, widow of the professor, and her sister, Miss Nellie Flickinger, with Jacob Goebel, who taught on the violin, were instructors in instrumental music, and Miss E. Prockie Coggeshall instructor of vocal music after the death of Professor W. L. Todd. From 1888 regular professors of music were again elected, and E. C. Davis, Frederick Neddermeyer, Robert A. Morrow, W. B. Kinnear, and Herman Ebeling served in this position down to 1895, when Professor Gustav Meyer was elected, and has served with increasing popularity and success ever since, a period of twelve years, which is the record period in the past sixty years. For two years Professor Meyer, according to custom, received the tuition fees as his compensation; but his work was so successful and satisfactory that the Conservatory Board of Control, which had been instrumental in securing his services, recommended that he be paid a salary of \$1,200. As the board had been compelled, prior to his coming, to pay deficits on a guarantee of \$800, the recommendation was adopted with some hesitation, but the result abundantly justified their action. The first year under salary, 1898, yielded a surplus of over \$300 above cost of instruction,

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and the department has prospered and grown until the receipts have been quintupled. As faithful as he is competent, Professor Meyer has built up the department into a measure of strength and efficiency which reflects great credit upon the director and the university.

Numerous faithful and capable instructors have borne part in the work since 1888, but to present their service in detail would require much repetition. Their names, with terms of service and the nature of the instruction given, will be found in Appendix A, to which the reader is referred.

Voluntary musical organizations have existed from an early date in one or another form, almost continuously to the present time. One of the early organizations was a brass band in the 50's of the last century, which was led by Prof. Thos. McFadden, which later went into the service with the 46th Regiment, O. V. I. Prof. L. H. Hammond also led an orchestra for a time during his service in the university. There have also been college and literary society orchestras, quartets and glee clubs, both of lady and gentlemen students, some of which attained to high excellence and popularity. A large majority of those who have pursued musical studies have been ladies, and the alumnal register shows that the ladies constitute an overwhelming majority of those who have graduated from the Davis Conservatory of Music.

ART.

There is no reference to teaching art in the university until 1853, and then only by the appear-

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ance of the name of Miss Cornelia A. Walker as teacher of music and drawing. In 1862, however, Mrs. Harriet E. Thompson first appears in the catalogue as teacher of painting and drawing, and, except an interval of four years, from 1868 to 1872, served continuously until 1893, a period of twenty-seven years, which is not only the record period of this department, but in all adjunct departments. Until quite recently teachers of art were paid no salary, but depended upon the tuition paid by the students, the whole of which the teachers received. Indeed, for many years the catalogues do not indicate how many or what students studied art. Even the students in music are not separately classified until 1874, and it would seem that no account was taken of those who studied only music or art. Those who pursued other studies in any of the regular courses appeared in their proper classifications. Mrs. Thompson is the wife of Rev. H. A. Thompson, who served the university as professor and president for twenty years. She is a capable teacher and a fine artist. Some of her oil portraits have been much admired, notably those of Dr. L. Davis and his wife, and of Professor Thomas McFadden, and her husband, which hang in the library room.

Mrs. Thompson was succeeded in 1893 by Miss Isabel Sevier (now Mrs. Professor Scott), as principal of the art department, and has served continuously to the present time. It is a noteworthy fact, therefore, that these two teachers cover a period of forty-one years, and their work reaches back to 1862, when Mrs. Thompson began

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her work forty-five years ago. Prior to Mrs. Scott, however, the art teaching and work was of a somewhat miscellaneous character, designed, like the earlier instruction in music, to meet a demand rather than afford a systematic and complete art education. There was no course leading to graduation, excellent as was the teaching. Since Mrs. Scott has been in charge she has greatly developed the department, and the patronage has largely increased. A technical course in seven classes of art work, with instruction in the history and criticism of art, has been devised, leading to graduation. The first graduate of the department went forth in 1898. A large majority of the students, and thus far all the graduates of the department, have been ladies.

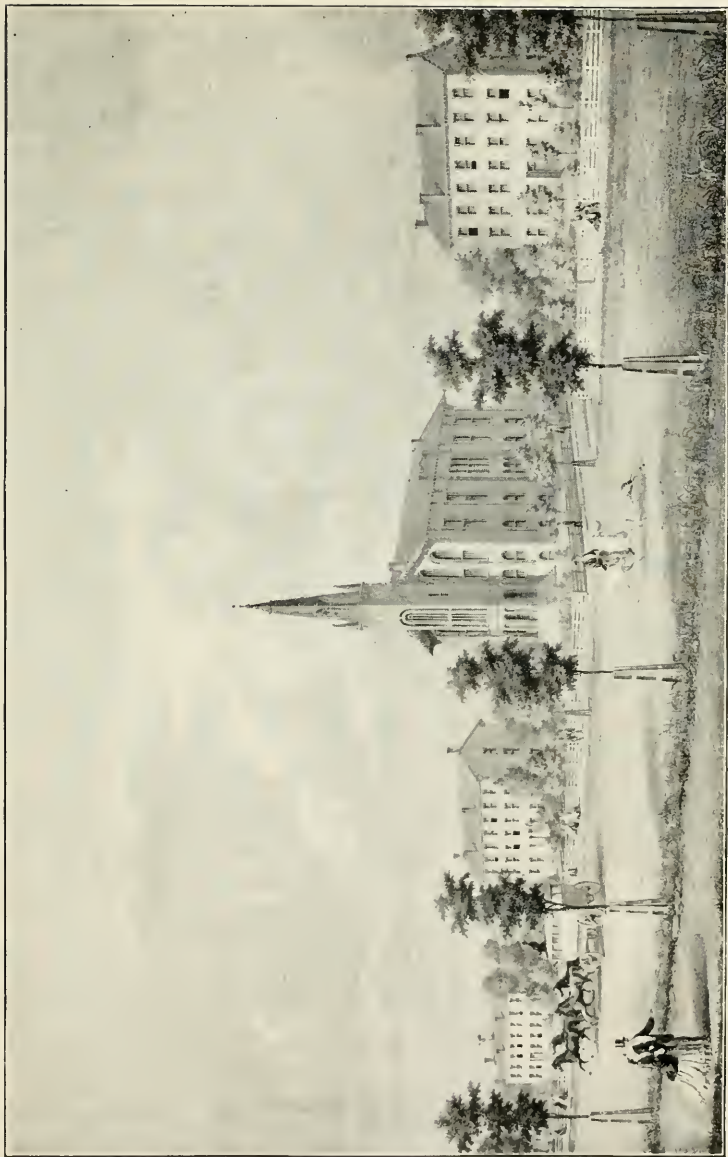
NORMAL INSTRUCTION.

The general policy of Otterbein University through all its history has been to hold itself somewhat rigorously to regular college work, and allow nothing to interfere with or turn it aside from this grade of work. Whatever adjunct department it deemed to be important to establish, it stood ready to admit, but not to the neglect or detriment of properly college work. This one work it must do, even if all adjunct departments must be excluded. It has never allowed the alternative to be a college or conservatory of music, or an art school, or a normal school. The position has always been a college, and, if possible, a conservatory of music, an art and normal school. It has not always been easy to maintain this high ground. In the late 80's

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of the last century, the colleges of Ohio especially were subjected to great temptation to turn aside to normal school work. Some private normal schools, by their high pretensions to superiority at the very time that they were shortening courses and cheapening degrees, were attracting large numbers of young people by their proposed short-cuts to graduation. In number of students, for which at the time there was a great rage, these normal schools were achieving a phenomenal success, their attendance in some instances swelling even into the thousands. Some of the friends of the college were well nigh swept from their feet by the boasted success of the normal schools, and seemed inclined to believe that unless the colleges should yield to the pressure, lower their standards, and engage largely in normal school work, they would be competed to death by these noisy and apparently successful normal schools. It was very fortunate that the efforts to unify and elevate the standard of Ohio colleges by the Ohio College Association, described in a previous chapter, occurred in the years immediately preceding this normal school raid, for they had emphasized the importance of high-grade and standard college work, and fortified the colleges against lowering their standards and shortening their courses of study, and so helped them maintain the high standards they had with so much labor established.

There was also another movement, not so well judged as that of the Ohio College Association, which aided the colleges in maintaining their high standard against this demoralizing normal school

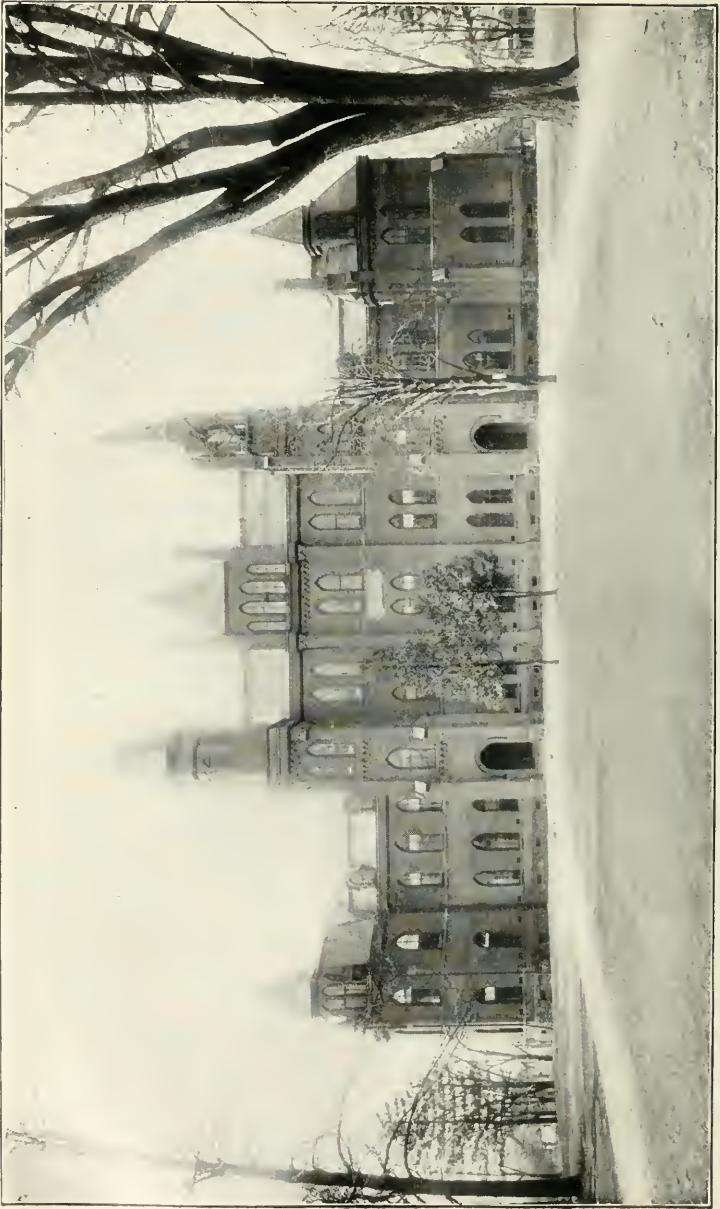


Original Main Building
Removed

Original Ladies' Dormitory
Torn Down 1871

Main Building
Destroyed by Fire Jan. 26, 1870

Kaum Science Hall
Built in 1855



OTTERBEIN UNIVERSITY — MAIN BUILDING

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competition. It was the movement to establish post-graduate courses, and to attempt work beyond the properly college grade. This movement affords a rather fine illustration of one questionable extreme helping to neutralize and cure another. The establishment of post-graduate courses was a strain upward which tended to counteract the pull downward of normal school competition. This pull and counter-pull of forces, so far as Otterbein University is concerned, enabled the institution to pass through a very trying period in its history without lowering its standard, and led it, of its own motion, to abandon courses to properly maintain which it was neither equipped nor manned. Such attention as the university could give to the needs of teachers while maintaining at standard grade its regular college courses, which, after all, afford the really solid equipment for the work of teaching, it has given, while it has confined its normal instruction, of a properly professional character, to its summer school.

So far as the university has given encouragement to a school of commerce, it has been in order to meet a demand, so far as it could be done, without detriment to the regular college work. The theory has been that students pursuing business studies in the surroundings and atmosphere of the university are more apt to be impressed with the importance of a regular collegiate course of study, and are much more likely to enter upon it, than when pursuing business studies in an exclusively business college.

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JOURNALISM.

Journalism was agitated in Otterbein University as early as 1852, when the Board of Trustees heartily recommended the publication of a magazine, but there is no evidence that the project ever got beyond this resolution stage. In 1864, twelve years later, the Board of Trustees again recommended the publication of a magazine, authorizing the issue of the first number as soon as two thousand subscribers should be obtained. This requirement of two thousand advance subscribers proved practically prohibitive, and gave a quietus to a college journal for another twelve years when, in January, 1876, the first number of the *Otterbein Dial* was issued under the auspices of the faculty and students of the university. Professor J. E. Guitner served as managing editor, and Professor Thomas McFadden as publisher, and the remaining members of the faculty as editorial contributors, while the students were encouraged to contribute. It was a very respectable college journal, as any one who is familiar with the literary ability of Professor Guitner would expect. The journal was issued monthly, ten months in a year, at \$1.00 per year. The journal was undoubtedly useful to the university, but as the members of the faculty were heavily burdened with work before they assumed this gratuitous editorial service, the journal proved to be short lived. In 1880 the first number of the *Otterbein Record*, with Rev. J. S. Mills (now bishop), as managing editor, with students occupying all other positions, was issued. There is evidence that the original intention was to have

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members from all the college societies represented, but it became, in time, the distinctive project of the Philophronean Literary Society. Prof. J. E. Guitner succeeded Rev. J. S. Mills as managing editor, who in turn was succeeded by J. P. Sinclair, a student, who served until the suspension of the journal in 1885. It was an excellent college journal, well edited, and it faithfully and impartially represented the interests and reflected the life of the university.

In 1890 the *Otterbein Aegis*, of the same general character, and under the same auspices, was established and has ever since been issued by the Philophronean Publishing Company. It is a monthly, issued ten months in the year, at the very reasonable subscription rate of fifty cents per annum. It has well maintained the high standard of its predecessor, the *Record*, and has not simply chronicled the events of importance in the local work of the university and the notable achievements of its sons and daughters abroad, but has put to record much of the best literary output of the university during the period of its publication. It has been very loyal and faithful to the university, and has rendered very effective service in promoting its interests and welfare.

BUILDINGS.

Incidentally most of the buildings have already been mentioned, and not much more need be said about them. The two original buildings, the frame chapel, and the brick dormitory, long since ceased to be used for college purposes, though a portion

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of the frame, built about 1839, has quite recently again come into the possession of the university; the Flick lot, at the northeast corner of Grove and Park streets, on the north side of which it stands, having been purchased by the university. Since its removal from the campus in the 70's, it has been used as a residence, and many students have from time to time occupied rooms in it. The three-story brick dormitory, sometimes to distinguish it from Saum Hall, called the old ladies' hall, the adjective "old" qualifying hall, and not ladies, was torn down in 1871, and the brick were used in the present main building, as has been before stated. The only other building which has gone out of service is the main building which was destroyed by fire in 1870, an account of which has been given. The buildings now in service in the work of the university, including the heating-plant and president's residence, are seven. The oldest of the buildings which remain is Saum Science Hall, erected in 1855, originally as a gentlemen's dormitory, later used as a ladies' dormitory, and in 1898 remodeled into a science hall. It is a rectangle 75x30, three stories, and is occupied by the professors of physics and chemistry, and biology and geology, and contains chemical, physical, and biological laboratories, with cabinets of minerals and plants, and equipment for all the students the building will accommodate. Its original cost was about \$5,600. A larger and better science hall is one of the urgent needs of the university.

The Davis Conservatory building, standing on the northeast corner of Grove street and College

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Avenue, was built in 1856 by President L. Davis, as a residence, and was occupied by him until 1871, when he was called to a professorship in Union Biblical Seminary, Dayton, Ohio. In 1888 the property came into the possession of the university, partly as a gift, partly by purchase, and has since been used as a conservatory. The department of music has quite outgrown the accommodations afforded by this building, and the proposition of Mr. George A. Lambert, of Anderson, Indiana, a staunch friend and liberal benefactor of the university, to give \$25,000 for a conservatory and art building, is most opportune.

The main building, of which some account has already been given, stands in the east middle of the beautiful campus of eight acres, is a fine structure, fronting east, facing the west end of College Avenue, the central part rising three stories above the basement, 170x104, and was erected in 1870-71. Besides commodious recitation-rooms, it contains the library rooms, art rooms, four elegantly furnished literary society halls, and the college chapel. It also contains the offices of the president and the treasurer of the university, and in the basement the living rooms of the janitor and his family. The building cost about \$40,000, is in good condition, after having been in service for thirty-six years, and is still well adapted to the purposes of the university.

The Christian Association and gymnasium building was erected in 1892-93, at a cost of about \$16,500. It stands on the southeast corner of the campus, covering the ground on which the white

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frame chapel, the original main building, used to stand. A sufficient account of it is given in the preceding chapter.

The power-house of the heating-plant, erected during the present college year, a slightly building of concrete block, stands on the college campus directly west of the main college-building and the athletic grounds on Maple Street. The entire plant was put in at a cost of about \$20,000, and heats all the buildings of the university. The university is indebted to John W. Ruth, the Thomas brothers, W. R. and James P., W. W. Dempsey, E. M. Gross, and others for generous gifts for this fine heating-plant.

The president's residence is the Walker-Goodspeed-Sibel house, which stood on the southeast corner of Grove and Home streets. The older students will remember it as the residence which Ralph M. Walker built and occupied while a professor in the university. It stood on the site now occupied by the Cochran Memorial Hall. It was moved across Grove Street to the north end of the Saum Science Hall lot. In its new location it has been remodeled and greatly improved, and is henceforth to serve as the residence of the president.

Cochran Memorial Hall, the last of the seven buildings of the university now in service, was erected during the sixtieth anniversary year, and was first occupied by the lady students, for whose comfort it was built, at the opening of the winter term in January last. It is a splendid building, capable of receiving to its up-to-date and unsur-

passed conveniences and comforts at its full capacity, seventy-eight girls. The building fronts 100 feet on Grove Street, by 86 feet on Home Street. From the basement to the third floor the walls are of concrete and cement blocks, and from the third floor to the fifth floor of the roof story they are of Everal brick, with every floor in service. For this fine and much-needed building the university is indebted to Mrs. Sarah B. Cochran, of Dawson, Pa., who gave \$31,000, the entire sum needed for its erection. It stands as a fitting and beautiful memorial of her noble husband, Philip G. Cochran, who in the early 60's and 70's of the last century trod the campus and frequented the halls of the university as a student; at the same time it will be a blessing to generation after generation of gifted and aspiring girls, to whom it will afford a pleasant home while, as students, they are preparing themselves to bear a worthy part in the world's great field of service. This generous gift of Mrs. Cochran, which she has since increased by \$5,000 to the endowment, practically one gift of \$36,000, is altogether the largest single gift the university has ever received, and it is a fitting climax and crown of sixty years of benefactions. The university has had other very liberal benefactors in the past sixty years, as John Hulitt, of Hillsboro, and George A. Lambert, of Anderson, Indiana, whose propositions to the university, when fully executed, will leave them little in the rear, if they do not indeed bring them to Mrs. Cochran's side. So, also, D. L. Rike, of blessed memory, will not fall very far short; while Solo-

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mon Keister, now deceased, and his family, and John Thomas, Sr., and his family, and Mrs. Harriet Smith, and others will not follow very far off.

LIBRARIES.

The humble beginnings of the libraries of the university and of the literary societies, and of their destruction by fire in 1870, have already been set forth, and it remains simply to state their present extent and character. The college library, which now includes the libraries of the Philomathean and Philophronean societies, contains over twelve thousand volumes and about half as many pamphlets. Reading tables, supplied with the best magazines and papers, are maintained by the university, and by each of the four literary societies. For reading and reference all books and magazines are free to all students; for withdrawal of books, the college library is free to all students, and the Philomathean and Philophronean to members.

The college library is classified and catalogued according to the Dewey system, and all is made readily accessible by means of classification, indexes, bibliographies, etc. The library is open six hours each school day, and two hours on Saturday, and students are encouraged to use its resources freely as aids to class-room work and to general culture.

The matriculation fee of one dollar per year paid by each student, is devoted to the purchase of books for the library, and a number of volumes are received each year by gift. The gentlemen's literary societies have gathered small endowments, by

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means of the revenue from this additions are made to their libraries from time to time, but the college library has had no endowment. A recent addition of over \$20,000 has been made to the endowment to meet the condition of a proposition of \$20,000 from Andrew Carnegie to erect a library building, the proceeds of which will be available for the keeping up of the library.

Since 1871 the college and society libraries have been kept in two large rooms, opening into each other, in the central front second floor of the main college-building. In recent years it has been found necessary to bring into service another room adjoining on the south, but with no opening between, as an annex. The crowded and exposed condition of the library in these rooms renders the gift of Mr. Carnegie for a library building very opportune. The plans for the building have been approved, and it will doubtless be erected at an early day, on the lot now occupied by the conservatory building, the university having recently purchased what is known as the Cooper corner, southeast corner of Grove Street and College Avenue, for the new conservatory and art building.

RHETORIC AND PUBLIC SPEAKING.

From the beginning instruction and drill in composition and public speaking was given in some form. In the catalogue of 1848, the first ever issued, appear these words: "Particular attention is given to composition and declamation. Each student is required to read a composition every alternate Saturday, and two declamations

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are made each morning in the presence of the school." When the number of students increased, they were divided into what were called rhetorical classes, which were assigned to different professors and met weekly, usually on Saturday morning. Later it became the custom to hold, besides these private rhetorical exercises, public rhetorical exercises, in which only the advance students took part. These public rhetorical exercises attracted great audiences, and students generally greatly prized the privilege of participating in them. These public rhetorical exercises were at first held monthly, later at longer intervals, and finally were entirely abandoned. At a later date, when the university made better provision for rhetorical instruction in its courses of study, these weekly rhetorical exercises were discontinued. The university, however, continued to encourage special rhetorical instruction by permitting professional elocutionists to organize voluntary classes for instruction, at the expense of the students who attended them. Teachers of elocution and oratory have at other times been members of the faculty as instructors, depending upon the tuition paid by the students for this instruction for their compensation. At the present time there is a regular professor of elocution and public speaking, and his work is incorporated in the courses offered by the university. For a number of years the students have maintained an oratorical association, and have participated in intercollegiate contests, sometimes winning and sometimes losing, but, upon the whole, in a way to win credit for themselves and reflect credit upon the

university. The ability of graduates and students of the university, both men and women, to think upon their feet, and present their thoughts upon the public platform with skill and force, has long been noted.

It has before been explained how the fact that Otterbein University was an anti-slavery center, and an active temperance champion in the days before the war, attracted to its platform distinguished representatives of both these reforms. From an early day, too, lecture courses have been sustained in one way and another, sometimes by the literary societies, sometimes by the senior class, and sometimes by the Church and other Christian organizations; but no method ever so united all classes in support of high-grade courses of lectures and entertainments as what has been known as the Citizen's Lecture Course, organized some fifteen years ago, and continued every year since. The policy of this course has been that no one make money, but that the patrons receive the full value of all the money realized in entertainments. This policy has enabled the management to offer six high-grade lectures and entertainments for the nominal sum of one dollar for the season. By this method the revenue has been sufficient, not simply to sustain the course, but frequently to offer one or more extra entertainments without increase of cost. The revenue from the course the past season was over \$800.

The university, as yet, has no fund of consequence to aid needy students. The children of itinerant and superannuated ministers of the

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Church are admitted at a rate reduced by about one-third the regular tuition, and the general Board of Education of the Church, upon application, gives some aid to needy students who are preparing for the ministry or for missionary work. Some years ago Mr. George E. Welshans, of Bedington, West Virginia, gave \$1,000 to establish the George E. Welshans Memorial Scholarship, the proceeds to be used to aid needy and worthy students. It is to be hoped that many other scholarships of similar character may be established. The tuition fee of \$50 per annum, while moderate, when added to other necessary expenses makes a heavy sum, and the worthy poor need and deserve help.

SEMI-CENTENNIAL CELEBRATION.

The commencement of 1897 was the semi-centennial anniversary of the founding of Otterbein University, and it was deemed well to signalize the occasion by a suitable celebration. The following account of it appeared in the *Otterbein Aegis*, the college journal, and will give the reader a good idea of the occasion:

“On the morning of June 23, just as the sun began to shoot its rays over the village, the old college bell began to peal out over the village, announcing to the people the semi-centennial and day of golden jubilee of Otterbein University. Early in the day the village was all activity, and from every store, shop, and residence, beautiful flags were floating and playing in the wind. The village put on its best attire in commemoration of the day and the event. Everybody was happy, and

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the greetings of old alumni and ex-students so abounded that it seemed as if all the graduates and ex-students had returned once more to the college. No one was happier than our good President Sanders. In fact, all the members of the faculty, their wives and children, had a kindly greeting for each and all.

“For the happy celebration of this event everybody about the college had worked enthusiastically and earnestly; and how well they did their work those who were here to participate alone can testify. But it was a grand success in every particular, and praise and credit cannot be too largely bestowed upon those who contributed so much to the success of the occasion.

“We give the program in full, as it was followed on that day. It would be rich and profitable reading, and of great permanent value, to have in print all the addresses and the doings of the several classes in their reunions; but this is beyond the possibilities of the *Aegis*. The program as presented was carried out in full, and our readers need only to read carefully to understand as well as we have space to tell of the memorable event.

MASS-MEETING IN COLLEGE CHAPEL.

Invocation—By Rev. George A. Funkhouser, D.D., LL.D., Class '68, Dayton, Ohio.

Music—“Wedding March”*Mendelssohn*
Misses Martha Newcomb, Honori Cornell, Ada Bovey, Pearl Seeley, Edith Updegrave, and Effie Richer.

Historical Sketch—Ex-President Henry Garst, D.D., Class '61, Westerville, Ohio.

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Memorial Address—Ex-President H. A. Thompson, D.D., LL.D., Dayton, Ohio.

Semi-Centennial Ode—Mrs. L. K. Miller, M.A., Class '58, Dayton, Ohio.

“Otterbein University and the Education of Woman”—Mrs. L. R. Harford, M.A., Class '72, Omaha, Neb.

Music—“Galop di Bravoura”*Schulhoff*
Misses Ada Bovey, Pearl Seeley, Effie Richer,
and Edith Updegrave.

“The Future Work of Otterbein”—Bishop E. B. Kephart, D.D., LL.D., Class '65, Baltimore, Md.

2: 00 P. M.

Class Reunions, Reunions of Former Students, and Trustees.

3: 30 P. M. (SHARP.)

Grand Parade of Trustees, Professors, Graduates by Classes, Students, Friends, Citizens.

(Line of March: From the college east on College Avenue to State Street, north on State to Main, west on Main to Saum Hall, thence to College Campus.)

4: 00 P. M.

Mass-Meeting in front of Main College Building. Addresses by Bishop J. W. Hott, D.D., Rev. W. J. Shuey, and others.

“While the speeches in the forenoon were all of the very best, yet the greatest attraction of the day was the parade of the afternoon. All the graduating classes except those of '57, '62, '63, '67, '71, '73, '79, and '80 were represented. A register was kept and about one hundred and thirty alumni were in the parade. It was a grand and imposing scene as the big line of alumni, students, and citizens, headed by Messrs. Jacob Beard and Jonathan Park, students here in 1847 when the college started, marched down the College Avenue and

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back on Main to Saum Hall and to the campus, where the final speeches occurred. Class yells and songs of every description were heard, and everybody thoroughly enjoyed the whole affair. It was a memorable occasion, and all who joined in may well feel proud of the part they took. The day closed with the alumnae celebration and banquet."

It is interesting to note that all who spoke at the semi-centennial celebration and golden jubilee ten years ago, except the two bishops, E. B. Kephart and J. W. Hott, are now, on this sixtieth anniversary and diamond jubilee of the university, still living.

CHAPTER XV.

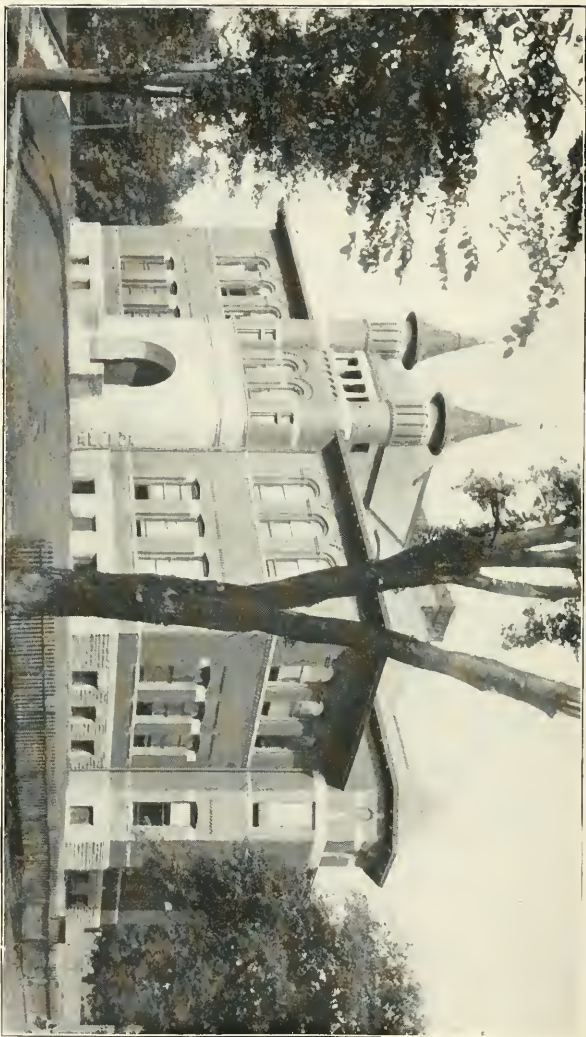
Early History of Westerville—Its Growth and Progress.

Westerville had an educational purpose from its origin. Mathew and Peter Westervelt, substantial farmers, owned the land on which it stands. In 1838 Mathew gave twenty-five acres, and Peter two adjoining acres, to the Methodist Episcopal Church, for the purpose of founding the Blendon Young Men's Seminary. Eight acres were reserved for a campus, and the remaining nineteen acres were platted into lots and sold for the benefit of the seminary, and became the town of Westerville, the name Westervelt being changed to Westerville. In 1839, after a heavy maple forest had been cleared off the eight acres reserved for a campus, the two buildings before described were erected, and the seminary began, with Rev. I. C. Kingsley as principal. How this property came into the possession of the United Brethren Church and became Otterbein University, in 1847, is explained in a previous chapter. At the time of the transfer Westerville was very young and very small, with one principal north and south street, called State Street, from the State Road, from Columbus to Cleveland, of which it forms a part. The college buildings are on a parallel street, two squares west, called Grove



Percent Faculty

Miss S. M. Sherrick, N. E. Cornett, Mrs. Isabel S. Scott, J. E. Kalmbach, E. B. Evans, Miss T. L. Barnes, R. H. Warner, Miss L. M. Baker
 Chas. Shively, F. E. Miller, Geo. Scott, L. Bookwalter, Pres. L. H. McFadden, Henry Garst, T. J. Sanders, Gustav Meyer,
 Edwin P. Durraut, Miss Alma Galtner, A. P. Rossetot, Miss Daisy Clifton.



THE EPISCOPAL SCHOOL BUILDING AT WESTERVILLE, OHIO

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Street. There were two short parallel streets west of Grove Street, now called Maple and West streets, Maple Street bounding the college campus on the west. There were two intersecting east and west streets, now Park Street and College Avenue. The present Main Street was a driveway which, from State to Grove streets, could hardly be called a street, because a deep swamp covered it and adjacent ground and rendered it impassable, especially after a heavy rain. From Grove it extended only to West Street. The outlet west was by Park Street, which passes the college campus on the south; it then extended to Alum Creek, which was crossed by a ford when the water was not too high, giving the most direct route to Worthington. Later a bridge was constructed over Alum Creek on the extension of Main Street, the ford being abandoned, and Park Street has since ended at West Street. College Avenue then extended only from Grove Street to State, but when the C. A. and C. Railroad was built the avenue was extended to reach the station, and to the east corporation line. In 1847 there were no streets extending east intersecting State Street, and no streets parallel to State east of State. Then the outlet east was by the road called Bishop's Lane, now Walnut Street, about one-fourth of a mile south of College Avenue, and by the county road at the north corporation line, as now.

The only means of reaching Westerville by public conveyance in those early days was by a hack which ran to Columbus and back every other day, carrying also the mail. The author's first trip to

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Westerville as a student in 1853, when a lad of seventeen, illustrates the difficulties and uncertainties of this mode of conveyance. He reached Columbus on the off day, when no hack ran, so he hired a liveryman to take him out in a buggy. After a tedious drive a little town, which the driver said was Westerville, was reached, and a massive old-fashioned brick building in a large campus was pointed out as Otterbein University. The lad never having seen Westerville, accepted the driver's statement without question. The driver halted in front of a small frame building which he said was the hotel, when he alighted and his trunk was taken into the front room, and dinner was ordered, while the driver proceeded to the stable with horse and buggy. Soon a group of tall, angular young men, evidently students, entered the room and surveyed the strange youth with inquiring looks. Presently the tallest of the group noticed the card on his trunk directed to Westerville, and substantially the following dialogue was carried on between the tall young man and the lad:

Tall Young Man: "Are you going to Westerville?"

Lad (in astonishment): "Am I not in Westerville?"

Tall Young Man: "You are not."

Lad: "Well, where am I then?"

Tall Young Man: "In Central College, sir."

Lad: "Where, then, is Westerville?"

Tall Young Man: "Three miles northwest across the country."

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The lad at once hastened to the stable and informed the driver of the discovery he had made. The driver replied that he must have mistaken the road, and promised to take him to Westerville after dinner, which he did.

When the lad learned of the rather intense rivalry which at that time existed between the Central College Academy and Otterbein University, a suspicion seized him, of which he has never been able entirely to rid himself, that the driver did not mistake the road, but was a partisan of the academy, and hoped to divert a student from the university to the academy.

When the university increased in attendance the hack made daily trips, and the business was sometimes enlivened and the fare cheapened by competing hack lines. For a number of years Mr. George Stoner, father-in-law of Rev. John C. Bright, a very energetic and public-spirited citizen, ran the hack-line. He took great pride in making quick time. He procured a span of spirited and quick horses, and won the applause of students and others by covering the distance between Westerville and Columbus, twelve miles, in one and one-half hours, and in cases of urgency in even less time. Mr. Stoner was also of great service to Westerville in the number of substantial buildings he erected. The Stoner House, bearing his name, the residence now owned and occupied by Professor Meyer, both on State Street, the West-Park residence on Plum Street, and other houses were built by him. A characteristic incident during the period of hack-line com-

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munication between Westerville and Columbus, is recalled. It was during a commencement occasion in the time of the War of the Rebellion. The Democratic Convention, which met in Columbus, had nominated Hon. C. L. Vallandigham, of Dayton, Ohio, whom Lincoln had sent across the rebel lines on account of his treasonable speeches, for governor, and a hack-load of delegates were coming north from Columbus on their way home, while a hack-full of students and others was moving south on the same road. As the hacks passed, a delegate shouted, "Hurrah for Vallandigham!" This was too much for a hack-full of intense anti-slavery Unionists, and Philip H. Kumler, afterwards for many years a judge in Cincinnati, sprang to his feet and shouted back, "Traitors! traitors!" which brought a return volley of epithets, and matters looked belligerent for a while, but the drivers kept the hacks moving at full speed, and a battle in the North was averted. When the election took place the people resented his nomination by electing his opponent, John Brough, by the then unheard-of majority of over 100,000. At a later period a hack-line was established to Flint, a station on the Big Four Railroad three miles west of Westerville, which greatly shortened the hack route; but the road to Flint led through a swamp near the west end, and was at times almost impassable, and so the route was far from satisfactory. So, when there was a proposition to build the C. A. & C. Railroad, the citizens of Westerville took great interest in the enterprise, and contributed a bonus of about \$20,000

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to assure the road; and when it was completed, in 1873, there was great rejoicing. In 1894 the traction line, one of the oldest interurban lines in the State, was built, and now there is hourly, and certain portions of the day half-hourly communication with Columbus, the capital of the State, giving to Westerville practically all the advantages of a great city, and by becoming readily accessible to such a railroad and traction center as Columbus, Westerville has become readily accessible to all parts of the State and country.

When Otterbein University was founded, the Methodist Episcopal was the only church in Westerville. As early as 1807 and 1808 Methodist ministers preached to the Delaware and Wyandot Indians, who occupied this part of the country, and to the few white settlers who had found their way to the country east and west of Alum Creek, near where Westerville now stands. The preaching, down to 1818, was done in log school-houses and single and double log houses in which the pioneers lived. There were also camp-meetings held in the woods in the summer time. In 1817 there was a camp-meeting held on the banks of Alum Creek which resulted in a great revival, during which many of the early settlers were brought into the church, and in 1818, some claim not until 1821, a church-building, constructed out of hewn logs, was erected on the State road south of Westerville, near where the C. A. & C. railroad crosses the road. Here the services of the Methodists were held until 1838, the year in which Blendon Young Men's Seminary was projected, which

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fixed the location of Westerville, when the Methodists erected a brick church on the lot on State Street, which has ever since been the lot occupied by them. The present Methodist Church building was erected in 1887, and is the best church in the town. Among the pastors who have served the church may be named L. Taft, C. L. Van Auday, S. Tippet, H. H. Hall, W. H. McClintock, Pilcher Sr., and Pilcher Jr., J. Mitchell, A. Carroll, R. H. Wallace, L. Cunningham, J. C. Jackson, Sr., C. A. Naylor, W. McLaughlen, L. F. Postle, W. D. Gray, W. F. Jones, R. D. Morgan, T. H. Bradrick, A. F. Hixon, I. M. Brashares, N. D. Cramer, J. E. Rudisill, G. A. Marshall, W. L. Alexander, and the present pastor, A. A. Sayre. For just a century now the Methodists have labored in this part of the country, and have rendered an important service in the religious development and culture of the people.

The Presbyterian church of Westerville was erected on West College Avenue in 1864, seventeen years after Otterbein University was founded, and the United Brethren Church began its labors here. The Westerville Presbyterian Church was the relocation of the Blendon Presbyterian Church, which was situated on the Central College Road, about two miles south of Westerville, and a mile east of the State Road, so about three miles from Westerville. It was organized in 1820, and the first building erected in 1829. Like the Methodists, the Presbyterians, as early as 1812, preached in log schoolhouses and log residences. Among these was a log schoolhouse adjoining the Jamison

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Cemetery, south of Westerville, and the residence of John Cooper and Robert McCutchin, the latter on the State Road between the present Park and Winter streets. It is a curious fact that this Blendon Presbyterian Church connects with an educational institution at Central College very much as the Methodist Episcopal Church connects with the Blendon Young Men's Seminary at Westerville. In 1841 Mr. Timothy Lee appeared before a committee of the New School Synod of Ohio, and Presbytery of Marion, in session in Columbus, Ohio, to chose a location for a college, with a proposition to give one hundred acres of land and erect, at his own expense, all the buildings necessary for the use of the college, provided the institution was located in Blendon. The proposition was accepted, and the "Central College of Ohio" was located upon the land given by Mr. Lee. It was chartered by the legislature, and in March, 1842, five years before the founding of Otterbein University, was formally organized by the election of Rev. L. A. Sawyer as president, and Rev. Ebenezer Washburn as professor of mathematics, natural philosophy, and astronomy. The institution ceased a number of years ago.

Rev. J. C. Tidball became pastor of the Blendon and Mifflin churches in 1860, and was released from the Mifflin church in 1864, when the Blendon church moved to Westerville, where he continued pastor until 1869. Since Mr. Tidball the church has been served, first, temporarily, by Rev. Henry Garst, of the university, then in succession by Rev. H. M. Robertson, Rev. A. N.

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Carson, Rev. H. L. Nave, Rev. Thos. H. Kohr, a graduate of the university; Rev. H. G. Birchby, Rev. H. C. Beeman, and Rev. L. M. Shane, who is the present pastor. Very cordial relations have always existed between the Presbyterian and United Brethren churches, and they have coöperated to promote the moral and spiritual welfare of this college community.

The Evangelical Association built a church on the northwest corner of Vine and Winter streets in 1877. The members of this church have never been numerous in Westerville, but they have been an humble and earnest body of believers, and their influence and labors in the community have been very good. The following have been among the ministers who have served the Westerville church as pastors, sometimes serving it in connection with a stronger church in Columbus: E. Wengerd, A. Evans, W. W. Sherrick, W. P. Schott, A. Schwatz, W. H. Munk, A. F. Beery, L. B. Myers, W. L. Nauman, J. W. Heininger, J. F. D. Schneider.

There is also a small frame African Methodist Episcopal church on Plum Street, erected in 1881. A considerable number of colored people came to Westerville during and after the Civil War, who had been slaves until, by the terms of the emancipation proclamation issued by President Lincoln, they were set free. Among these a number came from the Shenandoah Valley, in Virginia, where the United Brethren Church began its labors at a very early period in its history. These had become well acquainted with some of

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the prominent United Brethren families in Virginia in the days of slavery, such as the Glossbrenners, the Shueys, the Burtners, the Funkhousers, the Hotts, and others. When freedom came and they came north, it was natural that they should seek as a place of residence an anti-slavery center like Westerville, among a church people whom they had found to be friends while they were yet in bondage. Quite recently a prominent colored attorney of Boston, who spent some of his youthful days in Westerville, and for a time was a student in Otterbein University, requested to have his name enrolled as a member of the United Brethren Church here, desiring to be associated with a church which he knew in his boyhood, and when the end shall come, desiring to repose in Otterbein Cemetery, where many of his race lie buried, and where a number of the white champions of his race await the resurrection.

Some of the colored people, however, concluded that it would be pleasanter and better for them to have a church of their own, and worship with a congregation composed of their own race, and so this African Methodist Episcopal church was built, and they have labored here ever since, with the general good will and sympathy of the community. The following are some of the ministers who have served as pastors: N. J. Watson, G. W. Maxwell, Alfred March, R. G. Langford, S. W. White, C. E. Newsome, G. W. Cotton, J. P. Schofield, R. B. Lowe, H. E. Newsome, and A. T. White, the present pastor.

As late as 1861 there was no public-school

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building in Westerville. The first public-school building, like the first church-building, was on the State Road, south of the village, just south of what was called the Bishop residence, now the home of Dr. A. H. Keefer. It was a building with a kind of attic story above, which was used as a Masonic lodge room, while the children gathered in the room below for instruction. As the village grew this old building was abandoned, and a brick building of one room was erected on West Home Street. It is yet standing, remodeled into a residence by building a frame story on top of the brick, now the home of Mr. Peter Conklin. In 1867 the first building was erected on the southeast corner of Vine and Home streets. When this was outgrown, a frame addition was extended from the rear. In 1896 this building was torn down, and the present excellent building was erected, at a cost of about \$20,000. It was dedicated with great ceremony, Governor Asa Bushnell gracing the occasion with his presence, and delivering an address. The school is thoroughly organized and well graded, and the high school is of recognized standard. The superintendents, from the 60's down, have been A. J. Willoughby, 1865-74; William Y. Bartels, 1874-78; John Clark, 1878-82; D. C. Arnold, 1882-85; T. M. Fonts, 1885-92; E. D. Resler, 1892-96; J. Walton, 1896-98; J. W. Jones, 1898-00; L. A. Bennert, 1900-03; and the present incumbent, J. P. West, 1903—.

Among the lady graduates of the university who have served as teachers in the school may be

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named Lillie Resler, Flora Spangler, Lizzie Hanby, O. A. Bacon, Cora Frazier, May Andrus, May Irwin, Lockey Stewart, Anna Baker, Gertrude Scott, Otis Flook, and Catherine Barnes. Four of the ten superintendents were also graduates, and all except three were students of the university. After this it is hardly necessary to state that the relations between the public school and the university have always been cordial.

The first village paper, as distinguished from a college journal, was conducted by Mr. J. K. Farver in 1868. It was called the *Reveille*. After a short career it was succeeded by what was called the *Westerville Banner*, which was first published by Mr. E. J. Yoakum, then by A. C. Elliott, who was followed by Mr. Milton Scott. The latter has gained prominence by his earnest pleas for the humane treatment of prisoners while confined in our jails and penitentiaries. These local papers gathered the news of the town and surrounding country, and sought to promote the welfare of the village, giving special attention to the interests of Otterbein University. The *Banner* was succeeded in 1879 by the *Westerville Review*, edited and published first by Mr. C. F. Palmer, followed by Hal Landon, now editor of the *Ohio Sun*, Columbus, Ohio, then by Mr. Arthur Alexander, and finally by Mr. Frank Gardner, a graduate of the university. In 1886 the *Westerville Review* was succeeded by the *Public Opinion*, a name which the paper ever since has borne. The *Public Opinion* was first edited and published by Capt. A. R. Keller. The captain was very enterprising, and

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conducted the paper in a very capable manner. He was succeeded by Sprague and Robinson, and they in turn by J. E. Guitner, the professor of Greek in Otterbein University, and the readers of *Public Opinion* had the benefit, during the year 1889-90, of the scholarship and literary taste of the professor. He sold the journal to Mr. C. A. Leach, who was succeeded by Scott & Keller, with whom Mr. J. H. Larimore was connected for a number of years; then, under the corporate name of the Buckeye Printing Company, Mr. Clarence Metters in 1906 purchased a majority of the stock and became president of the company and editor of *Public Opinion*, who is conducting the paper with an energy and enterprise never surpassed. The paper gives in greater detail than any Columbus paper, the local news of Westerville, and the surrounding towns of Worthington, Galena, Sunbury, and other points, and with greater frequency than is possible in the monthly journal of the Philophronean Publishing Company or the quarterly *Bulletin* issued by the university, sets forth the events and transactions of the college.

After considerable effort the author has succeeded in fixing with reasonable certainty the date of the first hotel ever built in Westerville. It was built by Mr. Jotham Clark in 1842. It stood on State Street, now the fourth house north of Park, west side, counting Dr. D. W. Coble's office. After having stood in a dilapidated condition for many years, and the rear, or dining-hall extension having been torn down, the front portion was recently remodeled into a residence by Mr. Charles

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Ackerson, who occupies it. The building antedates Otterbein University by five years, and in the early years of the university afforded accommodations for gentlemen students. Rev. William Slaughter occupied it in 1851, and the boys dubbed it the "Slaughter house." Professor John Haywood stayed at this hotel when he began his work as professor of mathematics. The author, as a student, in 1853, lodged and boarded in this hotel when it was conducted by Mr. Bunyan Waters, whose widow and daughters are still residents of Westerville. He also had his home in this hotel in 1854, when it was kept by Mr. Isaac Clark, who later sold it and built the large brick house which stands almost directly east, known as the Doctor Hunt house. It was built in the front middle portion of an apple orchard which then occupied the ground. The southwest corner of State and Main streets is also an old hotel corner. One of the early landlords was a Mr. Rugg, and another was John Beal, father of Wm. Beal, who resides on the Avenue. The old log building, which was weather-boarded, was torn down in 1890, and the present Hotel Blendon was built by Mr. Thomas Holmes in 1891. It is far the best hotel building Westerville has ever had and is a credit to the town. The Redding Block, on State, north of Main Street, where the restaurant and Central Hotel are now conducted, is also one of the early hotels of Westerville. The Clymer House, which was wrecked and destroyed in the Westerville Whisky War of 1879, when H. Corbin kept the house and attempted to run a

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saloon in the basement, of which an account is given in a previous chapter, stood on State Street just north of the Westerville Bank building. The Stoner House on south State Street was built for hotel purposes, but was long ago remodeled for residence purposes.

The health of Westerville has always been good. In the early years before adequate drainage was provided, and before there was a board of health to look after sanitary conditions, at certain seasons fevers prevailed to some extent; but for many years the health record of Westerville has been remarkably good, and since a system of sanitary sewers has been put in and a water-works plant supplying excellent water has been installed, the health conditions have been unsurpassed. Among the physicians who have practised their profession and looked after the health of the people here may be named G. W. Landon, A. G. Stevenson, S. H. Newcomb, Thos. McFadden, Abner Andrus, D. W. Coble, Z. F. Guerin, P. F. Eberly, A. O. Blair, Giles T. Blair, A. W. Jones, C. B. Dickson, J. P. Hunt, Chauncey Landon, H. Ferguson, G. H. Mayhugh, I. N. Smith, and Frand Andrus.

The first cemetery, like the first church and the first school-building, was on the State Road south of Westerville, and is called the Jamison graveyard. After this there was a graveyard established west of State Street, in the northwest part of town. There was also a small graveyard in what is now the heart of the town, on State Street, about where the Westerville Bank building now stands. Otterbein Cemetery, at the south end of Grove

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Street, was established by an association in the fifties and has long been the principle place of burial.

Among the postmasters were Chas. T. Brush, W. W. Whitehead, Henry Dyxon, John Hawthorn, Thos. Jones, Jas. Westervelt, J. B. Connelly, M. H. Mann, J. Heroun, O. R. Bacon, David Johnson, G. W. Haynie, J. L. Flickinger, Mrs. M. M. Coggeshall, W. Rowe, S. E. Fouts, F. M. Ranck, S. Chapman, and G. L. Stoughton, who has just entered upon his second term of service.

The business of Westerville has been mainly such as the needs of a college town demanded, with little attention to manufacturing industries. There have been flouring mills from an early date. The Everal Tile Factory, west of town, dates back to 1876, and, besides tile, manufactures building block and a superior quality of brick. The Christian Association building and the upper stories of Cochran Hall are built of Everal brick. The Bennett & Company Stump Puller Manufactory began in 1884, and ships stump pullers to many countries. The company also manufactures tile ditchers and corn harvesters. The Culver Art and Frame Company has a factory on east College Avenue. The M. C. Lilly Regalia Company of Columbus maintains a shop in the Weyant Block which gives employment to a number of ladies. The Never-Rot Post Company, besides cement posts, manufactures cement building blocks, porch posts, etc. Recently a Novelty Company has been organized, and the Taylor

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Foundry and Machine Company is now erecting buildings and will manufacture castings for the Ralston Steel Car Company of Columbus. The real estate and building business is also very active, and a larger number of substantial and beautiful residences are building than ever before.

During the entire past sixty years, the one all-important and dominating interest of Westerville has been Otterbein University, and this interest has largely directed and shaped the growth and progress of the place. When it was incorporated in 1858, John Haywood, a professor in the university, was elected as the first mayor, and the very first ordinance adopted was designed to assure the moral safety and welfare of the citizens, and now on this sixtieth anniversary year of the university, Mr. Charles Snively, another professor, holds the chief place of honor and responsibility in the municipal government. It is the university mainly that has kept Westerville well to the front in the march of material improvement represented in modern conveniences. It was a determining factor in securing a Bell telephone line and toll station in 1889; a Citizen's telephone line and exchange in 1901, and Bell exchange in 1906, an interurban traction line in 1894, one of the earliest in the State; an electric-light plant in 1898; a natural gas line in 1903, and water-works, sanitary sewers, and paved streets in 1904-05. But of far more consequence is it to say that Otterbein University has been a controlling factor in keeping Westerville well to the

Growth and Progress in Westerville

front in intelligence, morals, and religion by the character of the citizens it has helped to attract and by the molding and culturing influence it has exerted in building up an ideal college community, a safe and desirable home for the many hundreds of youth who throng its halls from year to year as students, and so a safe and desirable home for anybody else.

The location of the university in a small place, away from the distractions and temptations of the great city, commends it to those who keenly feel the importance of guarding our youth with the utmost care during the susceptible and formative period spent in college, that, as a basis for an extensive and worthy service, they may build pure and strong characters. At the same time its location near the most important city in the State, the capital, with its numerous State institutions and its teeming and rapidly-growing population, commends it to those who feel that our great cities present altogether the most important and difficult problems, which, in the coming years, it will fall to the lot of those trained in our colleges to help solve. It would be difficult to find a more happy combination of the educational advantages of a small and large place than Otterbein University enjoys.

History of Otterbein University

APPENDIX A.

OFFICERS AND MEMBERS OF THE FACULTY. 1847-1907.

Presidents.

William R. Griffith (Principal), 1847-49; Rev. William Davis, 1849-50; Rev. Lewis Davis, 1850-57; Rev. Alexander Owen, 1858-60; Rev. Lewis Davis, 1860-71; Rev. Daniel Eberly, 1871-72; Rev. Henry Adams Thompson, 1872-86; Rev. Henry Garst, 1886-89; C. A. Bowersox, 1889-91; Rev. T. J. Sanders, 1891-01; George Scott, 1901-04; Rev. Lewis Bookwalter, 1904—.

Professors Emeritus.

Rev. Lewis Davis, 1886-90; John Haywood, 1893-06; Henry Garst, 1900—.

Professors.

Sylvester S. Dillman, Mathematics and Natural Science, 1849-50; William R. Griffith, Ancient Languages, 1849-52; Alexander Bartlett, Ancient Languages, 1850-52; John Haywood, Mathematics and Natural Science, 1851-58; James A. Martling, Ancient Languages, 1852-53; Ralph Manning Walker, Ancient Languages, 1853-58; Lucian H. Hammond, Rhetoric and *Belles-Lettres*, 1857-58; Rev. Sereno W. Streeter, Intellectual Philosophy, 1857-58; Lucian H. Hammond, Greek, 1858-62; Ralph M. Walker, Latin, 1858-62; Rev. Sereno W. Streeter, Rhetoric and *Belles-Lettres*, 1858-60; John Haywood, Mathematics, 1858-62, 1867-93; Thomas McFadden, Natural Science, 1858-62, 1866-84; Rev. Julius Degmeier, Modern Languages, 1859-62; Rev. Samuel B. Allen, Ancient Languages, 1862-65; Rev. Henry A. Thompson, Mathematics and Natural Science, 1862-66; Rev. Samuel B. Allen, Greek, 1865-67; John E. Guitner, Latin, 1865-67; Rev. Henry A. Thompson, Mathematics, 1866-67; John E. Guitner, Ancient Languages, 1867-69; John E. Guitner, Greek, 1869-00; Rev. Henry Garst, Latin, 1869-86; William L. Todd, Music, 1878-87; Louis H. McFadden, Natural Science, 1884-98; Rev. William J. Zuck, History and English, 1884-85; Rev. William J. Zuck, English Language and Literature, 1885-90, 1891-03; Rev. Henry A. Thompson, Logic and Rhetoric, 1886-87; Miss Josephine Johnson, Modern Languages, 1886-90, 1894-04; George Scott, Latin, 1887—; Charles E. Davis, Music, 1888-89; Rev. Henry Garst, Mental and Moral Science and English Bible, 1889-00; Frederick Neddermeyer, Music, 1889-91; Miss Florence Cronise, Modern Languages, 1890-94; Robert A. Morrow, Music, 1891-92; W. B. Kinnear, Music, 1892-94; Frank E. Miller, Mathematics, 1893—; Herman Ebeling, Music, 1894-95; Gustav Meyer, Music, 1895—; Louis H. McFadden, Physics and Chemistry, 1898—; Thomas Gilbert McFadden, Natural Science, 1898-00; William C. Whitney, Biology and Geology, 1900-04; Charles Snavely, History and Economics, 1900—; Gustav Meyer, Comparative Philology, 1901—; Rev. Thomas J. Sanders, Philosophy, 1901—; Rev. Noah E. Cornet, Greek, 1901—; Sarah

Appendix A

M. Sherrick, English Language and Literature, 1903 —; Alma Guitner, German Language and Literature, 1904 —; Edwin B. Evans, Rhetoric and Public Speaking, 1906 —.

Adjunct Professors.

John E. Guitner, Languages, 1864-65; Louis H. McFadden, Natural Science, 1882-84; Frank E. Miller, Mathematics, 1890-93.

Instructors.

Jacob Zeller, Languages, 1857-57; John E. Guitner, Languages, 1862-64; Mrs. Miriam M. Cole, English Literature, 1873-74; Michael A. Mess, German, 1873-75; M. DeWitt Long, Elocution, 1874-76; John X. Zuber, German, 1876-78; Miss Cora A. McFadden, English, 1883-84; William S. Reese, Mathematics, 1883-84; John E. Lehman, Mathematics and Latin, 1886-87; Robert K. Porter, Elocution, 1886-87; Willington O. Mills, Mathematics, 1887-88; David F. Fawcett, History, 1887-88; C. C. Waters, History, 1889-90; Rudolph H. Wagoner, Mathematics and Latin, 1889-90, 1893 —; Miss Lela Guitner, English, 1892-93; Edwin D. Williams, Elocution, 1893-94; Frank S. Fox, Elocution, 1895-99; M. R. Woodland, English, 1899-00; W. T. Trump, Civil Government, 1899-00; Luda B. McNamee, Elocution, 1899-01; Miss Alma Guitner, German, 1900-04; Miss Emma Guitner, Greek, 1900-01; Miss Lavina P. Shallenberger, Elocution, 1901-02; Edgar W. McMullen, Mathematics, 1901-02; Joseph O. Ervin, Mathematics, 1901-02; Mrs. Chestora M. Carr, Elocution, 1902 —; Miss Sarah M. Sherrick, English and French, 1902-03; Miss Bertha S. Flick, French, 1903 —; Edwin Poe Durrant, Biology and Geology, 1904 —; Lewis E. Myers, English, 1904-06; Lydia Oehlschlegel, Mathematics, 1905-6.

Principals of Preparatory Department.

(The Academy since 1900.)

Edwin L. Shuey, 1881-85; John E. Lehman, 1885-86; Rev. William J. Zuck, 1886-87; Rev. W. J. Johnson, 1888-90; Frank E. Miller, 1890-93; Rudolph H. Wagoner, 1893 —.

Principals of Ladies' Department.

Miss C. Murray, 1847-48; Miss Sylvia Carpenter, 1848-49, 1851-52; Miss Lucy Carpenter, 1849-50; Mrs. Sylvia Haywood, 1852-54, 1855-56; Miss Martha A. Perrin, 1854-55; Miss Mary L. Gilbert, 1856-62; Mrs. Lizzie K. Miller, 1862-63, 1864-69, 1870-75; Miss Melissa A. Haynie, 1863-64; Miss Clara L. Leib, 1869-70; Mrs. Melissa H. Fisher, 1875-81; Miss Josephine Johnson, 1881-85; Mrs. J. E. Lehman, 1885-86; Mrs. Kate Hanby, 1886-87; Miss Emma M. Linton, 1887-89; Miss Emma F. Burtner, 1889-90; Miss Tirza L. Barnes, 1890-98.

Teachers of Music.

Mrs. Matilda Gilruth Carpenter, Piano, 1852-53; Miss Cornelia A. Walker, Instrumental, 1853-56, 1859-61; John Syler, Vocal and Instrumental, 1856-58; Miss Lizzie A. Pryor, Instrumental, 1862-63; Miss Lydia M. Winter, Instrumental, 1863-69; John M. Bigger, Instrumental, 1870-72; Rev. A. Peckham, Vocal, 1871-72; Rev. C. A. Bowersox, Vocal, 1872-74; Benjamin Naumborg, Instrumental, 1873-74; Miss Ella H. Morrison, Instrumental, 1874-75; Daniel S. Wymer, Vocal, 1874-75; Miss Minnie S. King, Instrumental, 1875-78; E. S. Lorenz, Vocal, 1876-80; Miss Laura E. Resler, Vocal, 1881-82; O. E. McFaddon, Vocal, 1882-83; Mrs. A. Ewing, Vocal, 1883-83; Miss Lydia K. Resler, Vocal, 1884-87; Mrs. W. L. Todd, Instrumental, 1887-88; Miss Nellie Fleckinger, Instrumental, 1887-88;

History of Otterbein University

Miss E. Prockie Coggeshall, Vocal, 1887-88; Jacob Goehl, Instrumental, 1887-88; Carl Schoppelrei, Instrumental, 1888-89; Mrs. W. Y. Miles, Voice, 1889-90; Miss Elsie A. Merriman, Voice, 1890-91; Mrs. W. L. Todd, Piano, 1890-91; John F. Ransom, Voice, 1891-92; Miss Emma Ebeling, Piano, 1894-95; Miss Susan K. Rike, Voice, 1894-95; Miss Zora E. Wheeler, Voice, 1895-96; M. Luther Peterson, Voice, 1896-97; Miss Lillian Miller, Voice, 1897-98; Miss Martha A. Roloson, Piano, 1897-98; Robert Eckhardt, Violin, 1897-98; Miss Nannie S. Andrews, Voice, 1898-00; John S. Bayer, Violin, 1898-99, 1901-02; Miss Ludema A. Van Anda, Mandolin and Guitar, 1898—; John D. Miller, Violin, 1899-00; Clarence R. Newman, Voice, 1900-03; Edgar S. Weinland, Clarinet, 1900-02; Miss Jessie E. Banks, Violin, 1900-01; Carl Helmstetter, Leader of Band, 1900-03; Miss Daisy Maude Watkins, Piano, 1902-04; Herbert G. Eagleson, Violin, 1902-04; Lula May Baker, Piano, 1903—; Mrs. Alice Turner, Voice, 1903-04; John A. Bendinger, Voice, 1903—; Chester Scott, Leader of Band, 1903-04; Frederic Dubois, Violin, 1904—; Maude Hanawait, Piano, 1905-6; Glenn G. Grabill, 1905—.

Teachers of Painting and Drawing.

Mrs. H. E. Thompson, 1862-68, 1872-93; Mrs. Isabel Sevier Scott, 1893—; Miss Bertha A. Monroe, Pyrography, 1899-01, 1903—; Miss Grace Wallace, China Painting, 1901-02; Miss May Belle Collins, Pyrography, 1902-03; Daisy Clifton, Art, 1905—.

Librarians.

Henry Garst, 1872-75, 1876-78; Thomas McFadden, 1875-76, 1878-83; L. H. McFadden, 1883-84; W. J. Zuck, 1884-86, 1900-02; J. E. Lehman, 1886-87; J. E. Guitner, 1887-95; George Scott, 1895-00; Miss Tirza L. Barnes, 1898—; William C. Whitney, 1902-04.

Teachers of Penmanship.

Charles M. Baldwin, 1874-78; P. F. Wilkinson, 1879-81, 1882-84; W. C. Reese, 1881-82; William P. Walter, 1888-89; Edgar G. Brandt, 1892-93; John F. Nave, 1893-94, 1899-00; Charles W. O'Brien, 1896-97.

Teachers of Bookkeeping, Stenography, and Typewriting.

L. J. Lunn, 1889-90; Miss Teresa Maxwell, 1890-92; Miss Alice K. Bender, 1892-95; William Slemmer, 1899-00; Burton E. Parker, 1900-03; Mrs. Isora Parker, 1900-03; Theodore Davis, 1901-02; Charles R. Frankham, Commercial Law, 1902-03; P. F. Wilkinson, 1904—.

Directors of Physical Culture.

Miss E. Luella Fouts, 1894-96, 1897-98, 1899-00; Hanby R. Jones, 1897-98; David J. Good, 1898-00; Miss Tallmadge A. Rickey, 1900-04; Chester C. Vale, 1900-01; Joseph O. Ervin, 1900-03; Hersey R. Keene, 1903—; Nellis R. Funk, 1903-04; Miss Olivia Milne, 1904-06; Frank Eyman, 1905-6; J. E. Kalmbach, 1906—.

Appendix A

FACULTY AND INSTRUCTORS, 1906-07.

Lewis Bookwalter, A.M., D.D., LL.D., President.....	Westerville Chair
*John Haywood, LL.D.	Professor Emeritus
Henry Garst, D.D.	Professor Emeritus
Louis H. McFadden, A.M.
.....	Merchant Professor of Physics and Chemistry
George Scott, Litt.D., Ph.D., LL.D., Vice-President....
.....	Fllckinger Professor of Latin Language and Literature
Frank E. Miller, Ph.D.	Dresbach Professor of Mathematics
Rev. Thomas J. Sanders, Ph.D.	Hullitt Professor of Philosophy
Rudolph H. Wagoner, A.M.	Instructor of
.....	Latin and Mathematics. Principal of the Academy
Gustav Meyer, Ph.D.	Professor
.....	of Comparative Philology. Director of the Conservatory
Charles Snavely, Ph.D.	Professor of History and Economics
Isabel Sevier Scott	Principal of the Art Department
Tirza L. Barnes, B.S.	Librarian
Alma Guitner, A.M.
.....	Hively Professor of German Language and Literature
Rev. Noah E. Cornetet, A.M.	Professor
.....	of Greek Language and Literature. College Registrar
Sarah M. Sherrick, Ph.D.	Professor of English Literature
Lula May Baker, A.B.	Instructor in Piano
Frederick Dubois.	Instructor in Violin and Leader of Orchestra
Edwin Poe Durant, A.M.	Professor
.....	of Biology and Geology. Registrar of the Academy
Alzo Pierre Rosselot, A.B.	Instructor in Romance
.....	Languages and Literature. Secretary of the Faculty
Glenn Grant Grabill	Assistant in Piano
Alfred R. Barrington	Instructor in Voice
Daisy Clifton	Assistant in Art
Lydia Oehlschlegel, A.B.	Tutor in Mathematics
Edwin Barlow Evans, A.B.
.....	Professor of Rhetoric and Public Speaking
J. E. Kalmbach, B.S.	Physical Culture and Athletics
Anna V. Zeller	Matron of Cochran Hall
Rev. Samuel F. Daugherty, A.B., B.D.	College Pastor

*Died December 12, 1906.

History of Otterbein University

APPENDIX B.

FINANCIAL OFFICERS, AGENTS, AND OTHER EMPLOYEES OF OTTERBEIN UNIVERSITY, 1847-1907.

Executive Committee.

(Styled Prudential Committee after 1859.)

Rev. Lewis Davis, 1851-52, 1854-70; Rev. William Hanby, 1854-70; Rev. John Lawrence, 1851-52; Rev. William Slaughter, 1854-56, 1858-59; Rev. J. C. Bright, 1854-61; Rev. D. K. Flickinger, 1854-55; Rev. A. Miller, 1854-57; Rev. A. Winter, 1855-57; Rev. Peter Tabler, 1855-57; Thomas McFadden, 1855-62; John Wagner, 1855-56, 1869-70; John Haywood, 1856-59, 1868-69; Rev. Peter Flack, 1856-58; Ralph M. Walker, 1856-57; S. W. Dempsey, 1856-57; I. A. Coons, 1857-58; Daniel Guitner, 1857-59, 1861-67; John Knox, 1857-58, 1867-70, 1873-79, 1892-96; Rev. William Fisher, 1857-58; Rev. Jonathan Weaver, 1857-58, 1861-68; H. McCune, 1858-59; Samuel Hively, 1859-61; Rev. John Walter, 1862-63; Rev. S. Lindsey, 1863-66; J. F. Snoddy, 1863-64, 1879-86; Rev. Samuel B. Allen, 1863-65, 1866-67; Rev. J. B. Resler, 1866-70, 1874-75, 1878-79, 1886-87; Rev. M. Bulger, 1870-72; John Helpman, 1870-73, 1874-75, 1878-83; Ervin Moore, 1870-73; Isaac Speer, 1872-74; Rev. A. McDannel, 1873-74; Rev. J. M. Spangler, 1875-77; Rev. Wm. McKee, 1875-78; Rev. W. J. Shuey, 1879-84, 1898-00; Rev. Henry Garst, 1879-89, 1891-98, 1900-05; D. Shisler, 1879-80; Rev. D. R. Miller, 1880-82, 1883-85, 1900-02; J. A. Weinland, 1882-90, 1893-00; D. L. Rike, 1884-95; A. B. Kohr, 1885-87; Dr. A. W. Jones, 1887-89; J. W. Markley, 1887-92; Rev. C. A. Bowersox, 1889-91; Rev. C. W. Miller, 1890-92; Rev. T. J. Sanders, 1891-01; Rev. S. M. Hippard, 1892-93; Rev. W. J. Zuck, 1895-00; W. O. Baker, 1896-98, 1900-01, 1903—; E. L. Weinland, 1898—; F. E. Miller, 1898-00; John Gerlaugh, 1898-00; L. H. McFadden, 1901-02; George W. Bright, 1901-03; George Scott, 1902-04; L. D. Bonebrake, 1902-03; Frederick Riebel, 1903-05; Lewis Bookwalter, 1904—; Rev. W. R. Funk, 1905—; F. H. Rilke, 1905—.

Board of Directors of Endowment Fund—1858-1859.

Peter Tabler, 1858-59; James Langham, 1858-59; Peter Flack, 1858-59; J. Souder, 1858-59; John Dorcas, 1858-59.

General Financial Agents—1859-1879.

Rev. Levi Moore, 1859-61; Rev. Jonathan Weaver, 1861-62, 1863-65; Rev. Solomon Lindsey, 1865-66; Rev. J. M. Spangler, 1866-70; Rev. J. B. Resler, 1870-73; Rev. D. Bender, 1873-79.

General Financial Agents and Treasurers—1879-1894.

Rev. S. M. Hippard, 1879-92; Rev. C. W. Miller, 1892-94.

Soliciting Agents—1846-1902.

Rev. Lewis Davis, 1846-59; Rev. John Lawrence, 1848-49; Rev. William Slaughter, 1851-59; Rev. Peter Tabler, 1854-57;

Rev. Solomon Weaver, 1854-55; H. Hain, 1854-55; Rev. A. Winter, 1855-56; Rev. William Hanby, 1856-57; Rev. Henry Kumlcr, 1856-57; Rev. J. B. Resler, 1856-57, 1869-70, 1883-85; Rev. Jonathan Weaver, 1857-59, 1862-63; Rev. W. G. Wells, 1856-57; Rev. Peter Flack, 1856-59; I. A. Coons, 1857-58; Rev. B. R. Hanby, 1857-59; Rev. John Walter, 1862-63; Rev. M. Bulger, 1868-69; Rev. Levi Moore, 1868-70; Rev. W. D. Trover, 1868-69; Rev. J. M. Spangler, 1870-71; Rev. D. Bender, 1871-73; Rev. D. R. Miller, 1871-78; Rev. C. W. Miller, 1873-78, 1882-84; Rev. J. A. Crayton, 1878-79; J. L. Morrison, 1883-87; Rev. E. Barnard, 1885-86; Rev. S. H. Kaudebaugh, 1887-88; Rev. Columbus Hall, 1888-89; Rev. C. Whitney, 1889-94; Rev. W. B. Leggett, 1890-91; Rev. S. B. Ervin, 1891-92; Rev. F. P. Sanders, 1899-00; Rev. L. Keister, 1900-01.

Field Agents.

Rev. W. W. Rymer, 1902-04; Rev. G. P. Macklin, 1906-07.

Treasurers.

Thomas McFadden, 1858-62; Daniel Guitner, 1862-66, 1870-71; George W. Haynie, 1866-69; J. E. Guitner, 1869-70; W. O. Guitner, 1871-72; H. A. Guitner, 1872-74; Henry Garst, 1874-79; W. J. Zuck, 1894-00; Henry Garst, 1900-05; W. O. Baker, 1905—.

General Financial Secretaries.

Henry A. Guitner, 1870-71; Isaac Speer, 1871-72; J. E. Guitner, 1874-77; John Haywood, 1877-79; W. J. Zuck, 1892-00; Henry Garst, 1900-05; W. O. Baker, 1905—.

Secretaries of Prudential Committee.

John Haywood, 1879-82; J. E. Guitner, 1882-84; W. J. Zuck, 1884-86, 1891-00; L. H. McFadden, 1886-91; Henry Garst, 1900-05; W. O. Baker, 1905—.

Executive Committee of the Finance Committee—1894-1898.

George W. Hartzell, 1894-95; D. L. Rike, 1894-95; S. E. Kumlcr, 1894-98; W. J. Shuey, 1894-98; F. H. Rike, 1894-98; John Gerlaugh, 1895-98; A. B. Shauck, 1896-98.

Conservatory Board of Control—1895-1902

Edgar L. Weinland, 1895-02; John A. Shauck, 1895-02; Edwin D. Resler, 1895-00; Frank O. Clements, 1898-02.

Stewards—1856-1898.

(After 1881, Matrons of Ladies' Hall.)

Samuel Hively, 1856-57; C. A. Redding, 1858-61; Isaac Winter, 1861-66; Rev. S. Lee, 1867-69; Rev. J. K. Billheimer, 1869-70; Isaac Speer, 1871-77; Mrs. Caroline Merchant, 1877-80; Mrs. N. W. Peet, 1880-81; Mrs. E. S. Downey, 1881-83; Miss C. A. Antrim, 1883-98; Cochran Hall, Anna V. Zeller, 1907—.

Janitors.

William Jones, 1872-76; Uriah W. Reed, 1876-79; John R. Williams, 1879-81; Francis M. Ranck, 1881-88; Charles A. Dehnhoff, 1888-92; Lyle B. McMillen, 1892-02; W. G. Mathews, 1895-02; James Earl Mattoon, 1902—; Eugene C. Worman, 1902-03; Hiram M. Worstell, 1902-03; Oris Suver, 1902-03; Phillip Luh, 1902—; Alzo P. Rosselot, 1903-04; Lewis W. Warson, 1903-05; Lafe P. Cooper, 1904—; Phillip Luh, 1905—; Jas. O. Cox, 1905—; G. W. Duckwall, 1906—.

History of Otterbein University

CORPORATION—BOARD OF TRUSTEES.

President.

F. H. Rike, A.B., Dayton.

Secretary.

H. Garst, D.D., Westerville.

Allegheny Conference.

Term Expires.

Lawrence Keister, D.D., Mt. Pleasant, Pa. September, 1908
C. E. Mullin, Mt. Pleasant, Pa. September, 1909
John Thomas, Sr., Johnstown, Pa. September, 1910

East Ohio Conference.

Rev. J. H. Miller, Alliance. September, 1908
A. A. Moore, Barberton September, 1910
Rev. W. S. White, A.B., Conneaut September, 1912

Erie Conference.

Rev. A. Meeker, Grand Valley, Pa. September, 1907
Rev. Geo. McCullough, Bradford, Pa. September, 1909
Rev. I. Bennehoff, Fredonia, N. Y. September, 1911

Miami Conference.

Rev. P. M. Camp, A.M., Dayton. August, 1907
E. Jay Rogers, Dayton August, 1909
Robert E. Kline, A.B., Dayton. August, 1911

Michigan Conference.

I. J. Bear, West Carlisle, Mich. September, 1907
Rev. W. D. Stratton, Ph.D., Petoskey, Mich. September, 1909
Rev. C. E. Pilgrim, Grand Rapids, Mich. September, 1911

West Virginia Conference.

Rev. A. H. Reese, Huntington, W. Va. September, 1907
Rev. F. G. Radabaugh, Wilbur, W. Va. September, 1909
Prof. W. O. Mills, A.M., Buckhannon, W. Va. September, 1911

Sandusky Conference.

D. R. Miller, D.D., Dayton. September, 1907
H. T. Shull, Vanlue September, 1909
W. O. Fries, A.M., D.D., Dayton. September, 1911

Southeast Ohio Conference.

E. S. Neuding, Circleville September, 1907
John Hulitt, Hillsboro September, 1909
Rev. George Geiger, Westerville September, 1911

St. Joseph Conference.

Rev. J. W. Eby, Walkeron, Ind. September, 1907
Rev. S. P. Klotz, Waterloo, Ind. September, 1909
Rev. J. W. Lake, Bremen, Ind. September, 1911

Trustees at Large.

G. A. Lambert, Anderson, Ind. June, 1907
Fred H. Rike, A.B., Dayton June, 1909
J. W. Ruth, Scottsdale, Pa. June, 1909
Jos. J. Knox, Westerville June, 1909
G. W. Kretzinger, LL.D., Chicago, Ill. June, 1909
John Thomas, Jr., A.B., Johnstown, Pa. June, 1909

Appendix B

W. R. Funk, D.D., Dayton	June, 1910
George W. Bright, Columbus	June, 1910
S. S. Hough, D.D., Dayton	June, 1910

Alumna! Association.

Prof. A. B. Shauck, B.S., Dayton	1907
F. O. Clements, A.M., Dayton	1907
John Detweiler, M.D., Uniontown, Pa.	1907
Charles M. Rogers, A.M., Columbus	1908
Henry Garst, D.D., Westerville	1908
H. F. Detweiler, A.M., Uniontown, Pa.	1908
George M. Mathews, D.D., Chicago, Ill.	1909
Hon. Lewis D. Bonebrake, LL.D., Columbus ..	1909
Edgar L. Weinland, Ph.B., Columbus	1909

PRUDENTIAL COMMITTEE.

1906-07.

Lewis Bookwalter, D.D., *Chairman.*

E. L. Weinland, Ph.B., LL.B., *Secretary.*

W. R. Funk, D.D.

F. H. Rike, A.B.

Secretary and Treasurer,

W. O. Baker.

Janitors.

James E. Mattoon.

L. P. Cooper.

Phillip Luh,

Geo. W. Duckwall.

James O. Cox.

KNOX-PLAN PLEDGES.

Taken between the adjournment of the Board of Trustees of
Otterbein University, June 14, 1893, and its
Adjournment June 14, 1894.

ALLEGHENY CONFERENCE.

Mr. and Mrs. W. F. Stoner, Scottdale, Pa.	\$ 500 00
John Thomas' Sons, Johnstown, Pa.	500 00
Rev. Lawrence Keister, Wilkinsburg, Pa.	500 00
C. E. Mullin, Mt. Pleasant, Pa.	1,000 00
Solomon Keister, Summit Mines, Pa.	1,500 00
Mrs. Mary A. Mullin, Mt. Pleasant, Pa.	500 00
Rev. Henry Shoemaker and wife, Dick, Pa.	700 00
Mt. Pleasant, Pa., United Brethren Church, per C. E. Mullin	1,075 00
J. W. Ruth, Scottdale, Pa.	1,500 00
Rev. H. F. Shupe	100 00
Solomon Stoner	200 00
John Thomas, Johnstown, Pa.	2,500 00
J. Ankeny	50 00

AUGLAIZE CONFERENCE.

Jacob Sarver and Son, Spring Hill, Ohio	500 00
Elisha Lollar, Saratoga, Ind.	500 00
Mrs. Jean Reid, Sidney, O.	500 00
Rev. R. W. Wilgus	100 00
Rev. J. P. Stewart	50 00
Rev. Isalah Imler	100 00

History of Otterbein University

CENTRAL OHIO CONFERENCE.

Wm. M. Dwyer and wife, Westerville, O.	\$ 500 00
Prof. F. E. Miller, Westerville, O.	500 00
Prof. J. E. Guitner, Westerville, O.	500 00
J. A. Weinland, Westerville, O.	500 00
Pres. T. J. Sanders, Westerville, O.	500 00
John Knox, Westerville, O.	1,000 00
John R. Williams, Westerville, Ohio	500 00
J. L. Morrison, Westerville, O.	500 00
Joseph Markley, Westerville, Ohio	500 00
S. S. Rickley, Columbus, Ohio	1,000 00
Lewis Gunn, Marion, Ohio	500 00
Westerville U. B. Sunday School	2,500 00
Class of 1894, Otterbein University	1,000 00
Maria C. Flickinger, Atwood, Ill.	1,000 00
Henry A. Flickinger, Atwood, Ill.	500 00
Prof. L. H. McFadden, Westerville, O.	250 00
Prof. W. J. Zuck, Westerville, O.	250 00
Westerville Citizens	1,000 00
Canal Winchester Sunday School	185 62
Rev. Thos. Kohr, Westerville, O.	50 00
Otterbein University Band, Westerville, O.	100 00
F. M. Ranck, Westerville, O.	100 00
Mrs. H. C. Roland, Westerville, O.	100 00
Rev. H. A. Bovey, Westerville, O.	100 00
Rose Fouts and sister, Westerville, O.	50 00
Rev. D. Bonebrake, Westerville, O.	25 00
Philip Farver, Westerville, O.	50 00
Dr. A. W. Jones, Westerville, O.	100 00
Prof. W. B. Kinnear, Westerville, O.	100 00

EAST OHIO CONFERENCE.

Jacob B. Sherrick, deceased	1,000 00
Christian Snavelly, Pigeon Run, O.	500 00
Rev. O. W. Slusser, Akron, O.	6 50
Mrs. Christian Snavelly, Pigeon Run, O.	100 00

MIAMI CONFERENCE.

Rev. C. W. Miller, Westerville, O.	500 00
Fred H. Rike, Dayton, O.	1,000 00
E. L. Shuey, Dayton, O.	500 00
S. E. Kumler, Dayton, O.	3,000 00
I. G. Kumler, Dayton, O.	1,000 00
R. C. Kumler, Dayton, O.	500 00
John A. Shauck, Dayton, O.	1,500 00
John A. Gilbert family, Dayton, O.	1,000 00
Prof. Henry Garst, Westerville, O.	1,000 00
George Hartzell, Greenville, O.	1,000 00
H. Albright, Greenville, O.	500 00
Henry Markley, Sweet Wine, O.	1,000 00
Geo. Zeller, Germantown, O.	500 00
Joseph Shank, Germantown, O.	1,000 00
John Shank and wife, Germantown, O.	1,000 00
J. A. Coover, Spanker, Ohio	500 00
Miss Kate Emrick, Middletown, O.	500 00
Miss Minerva Willey, Ross, O.	1,000 00
Mrs. Dr. J. E. Lowes, Dayton, O.	500 00
A Friend (guaranteed)	1,000 00
Vandalia Sunday School	500 00
Summit Street Sunday School, Dayton, O.	1,000 00
Germantown Sunday School	1,000 00
Dayton First U. B. Church Sunday School	1,276 00
Geo. A. Lambert, Union City, Ind.	1,000 00
Arthur and John Gerlaugh, Harshman, O.	1,000 00
A. and A. Leas, West Manchester, O.	500 00

Appendix B

Joseph Sater and J. S. Wakefield, Preston, O.	\$ 1,000 00
D. L. Rike, Dayton, O.	6,500 00
Rev. W. J. Shuey, Dayton, O.	1,000 00
A Friend, cash	500 00
Mrs. B. F. Witt, Dayton, O.	100 00
Mrs. S. E. Kumler, Dayton, O.	50 00
Miss Susie K. Rike, Dayton, O.	50 00
Robert Kline, Dayton, O.	150 00
Samuel Judy, Germantown, O.	100 00
Miss Mary Bittle, Lewisburg, O.	50 00
Cash, Rev. W. J. Pruner,	61 10
E. E. Fllickinger	25 00
Antioch Sunday School	161 00
Miss Etta Wolfe, Dayton, O.	50 00
Beavertown Sunday School	108 65
Miami Conference S. S. Association	100 00
Amos Fellers, Dayton, O.	50 00
Rev. E. E. Saul, Dayton, Ohio	35 00
Oliver F. Gilbert, Dayton, Ohio	521 50
A. W. Gump, Dayton, O.	200 00
D. K. Zeller, Richmond, Ind.	200 00
James Fellers, Dayton, O.	50 00
B. F. Stoner, Sulphur Grove, O.	50 00
Adam Horine, Castine, O.	100 00
H. C. Hunt, Miamisburg, O.	100 00
Miamisburg U. B. Sunday School	100 00
Rev. C. W. Kurtz	12 37
Mt. Zion Sunday School	111 00
Isalah Wilson, Dayton, O.	50 00
Mrs. Henry P. Kumler, Dayton, O.	100 00
Henry B. Shoup, Dayton, O.	60 00
L. A. Thompson, Dayton, O.	3 00
NORTH OHIO CONFERENCE.	
Rev. S. P. Klotz, Waterloo, Ind.	500 00
Rev. Chas. A. Bowersox and Samuel Jarvis, Bryan, O.	500 00
Geo. Perry and wife, La Otto, Ind.	500 00
ERIE CONFERENCE.	
A. Holeman	100 00
MICHIGAN CONFERENCE.	
Cornelius Howard, Schoolcraft, Mich.	50 00
SANDUSKY CONFERENCE.	
Rev. Wilson Martin, Columbus Grove, O.	1,500 00
Rev. D. R. Miller, Dayton, O.	100 00
Mrs. C. Beaver, Fostoria, O.	1,000 00
Rev. G. L. Bender, Harpster, O.	100 00
SCIOTO CONFERENCE.	
John Hulitt, Rainsboro, O.	7,000 00
W. H. Wright, Rainsboro, Ohio	100 00
ST. JOSEPH CONFERENCE.	
Bishop N. Castle, Elkhart, Ind.	1,000 00
E. E. Richards, Roanoke, Ind.	500 00
S. H. Zent, Roanoke, Ind.	500 00
Wm. D. Hays, Ligonier, Ind.	500 00
D. A. Richter, Ligonier, Ind.	500 00
Ligonier Sunday School	500 00
C. E. Shaffer	100 00
Annaiias Bughman	38 90

History of Otterbein University

OHIO GERMAN CONFERENCE.

G. Fritz	\$	10	00
North Dayton Sunday School		4	00
J. Renensiger, Toledo, O.		11	25
J. Floerke, Portsmouth, O.		6	00

UNCLASSIFIED.

Woman's Coöperative Circle		5,000	00
George H. Bonebrake, Los Angeles, Cal.		500	00
Capt. Morris Schaff, Pittsfield, Mass., cash		200	00
W. P. Harford		100	00
Cash		1	00
J. W. Clereus, Berlin, Ontario		50	00
Pioneer Mission, per N. W. Smith		4	75
Total	\$	85,612	14

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