THE DEVELOPMENT OF THE PRIVATE CHURCH-RELATED JUNIOR COLLEGES IN OKLAHOMA

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PREFACE

American higher education, a product of twenty-five centuries of intellectual struggles, has drawn freely upon the ideas of many antecedent cultures--Greek, Roman, Islamic, and European. Probably the most important single factor in the founding of the earliest institutions of higher education in America, the colonial colleges, was the desire of religious denominations for a literate, college-trained clergy. The institutions of higher education, established under religious denominations, flourished for a time but were soon outnumbered by the institutions of higher education under secular control.

The uniquely American institution of higher education, the junior college, has been widely acclaimed as the most significant development in American higher education during the past half-century. The community junior colleges are helping to accomplish "The American Dream"--that society is obligated to provide as much education as any individual desires and can profit from. The private, church-related junior colleges of Oklahoma are a small but significant part of this uniquely American phenomenon.

The history of junior colleges in Oklahoma dates back to 1881 when the "Indian University," later known as Bacone College, was chartered. In the tradition of the first institutions of higher education, Bacone was founded under the auspices of a religious denomination, the American Baptist Home Mission Society. Bacone, the oldest college in Oklahoma, had as its primary objective to prepare native teachers and preachers

for a more effective Christian work among the Indian Tribes of the Indian Territory.

Bethany-Peniel College, an institution of the Nazarene denomination, was the result of mergers involving three educational institutions founded by men and women who were aware of the need of trained Christian leadership, both lay workers and ministers, in areas where newly organized Holiness groups originated. These people believed that their young people were unprepared to cope with the agnostic teaching they considered common in the existing colleges and universities. To prepare their young people to go out and "spread scriptural holiness throughout the earth" they believed there was only one thing for them to do and that was to establish their own educational institutions.

St. Gregory's College came into existence through the efforts of the Order of St. Benedict, a religious order of the Roman Catholic Church, to provide schools for the Indian youth of Indian Territory and later Oklahoma. The Benedictine community of Sacred Heart Abbey had an ambitious plan of establishing a great university, The Catholic University of Oklahoma, that would be on a level with the best institutions in the United States.

Monte Cassino Junior College was established as a part of the exclusive school for girls. The Benedictine Sisters of Guthrie were invited to build a Catholic school for girls to be located in Tulsa. The school began as an elementary and high school, but the junior college department was added a few years later. The general purpose of the junior college department was to prepare young women for entrance into a university.

Oklahoma City Southwestern College was established by the Pentecostal Holiness Church for the purpose of training ministers and religious workers for the churches of the denomination. It was established to serve the Western Zone of the church, which included the states of Tennessee, Mississipppi, and all states west of the Mississippi River. The institution later expanded its educational program and became more of a community-junior college.

Oklahoma Christian College, established by the Churches of Christ, was founded to provide education under Christian direction and control for its youth. Established under the name, Central Christian College, the institution intended to furnish young people a liberal arts education on the junior college level with additional courses in Bible. It was hoped that the type of education offered by the college would teach its students to be honorable, upright, Christian citizens.

Bartlesville Wesleyan College has developed through a series of mergers. The religious denominations that have merged to form the present Wesleyan Church have established institutions of higher education to help prepare their young people for the Gospel work which they felt had been placed upon them by a call of God. The supreme purpose of the institution is to train young men and women for Christian service.

Hillsdale Free Will Baptist College was established to meet the educational needs of the Free Will Baptists of Oklahoma. The college is devoted to the promotion and impartation of higher Christian education and such other education, instruction, and training as may be deemed essential for the cause of Christ. The institution presently emphasizes a wider geographical appeal, which includes the neighboring

states of Arkansas, Colorado, Kansas, Missouri, New Mexico, and Texas.

The author is deeply grateful to his major adviser, Dr. Kenneth Wiggins, for his encouragement and assistance throughout this study. Appreciation is expressed to Dr. Calvin Beams, Jr., to Dr. Herbert Bruneau, to Dr. Troy C. Dorris, and to Dr. Thomas D. Johnsten, for their invaluable assistance in the preparation of the final manuscript.

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CHAPTER I

DEVELOPMENT OF AMERICAN HIGHER EDUCATION

American higher education is a product of twenty-five centuries of intellectual struggles. It has drawn freely upon the ideas of many antecedent cultures--Greek, Roman, Islamic, and European.[1] Though distantly rooted in the educational institutions of England and Western Europe, American higher education is a reflection of our own democratic society. It has adapted itself in diverse ways to the peculiar social, economic, political, and cultural conditions and needs of the American people. This process of adaptation has created two unique institutions, found nowhere else in the world, the two-year junior college, increasingly known as the community college or the community junior college, and the four-year liberal arts college. The two-year community junior college, by bringing higher education to the students' own doors, and the four-year liberal arts college, by offering a general education instead of professional studies traditionally associated with the university, are two innovations which have been primarily responsible for the unprecedented expansion of higher education and the increased college enrollments in this country.

Probably the single most important factor in the founding of the earliest institutions of higher education in American, the colonial

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[1]Raymond C. Gibson, The Challenge of Leadership in Higher Education (Wm. C. Brown Co., Inc., Dubuque, 1964), p. 34.

colleges, was the desire of various religious denominations for a literate, college-trained clergy. This seems apparent when one considers that eight of the nine pre-Revolutionary colleges in America were founded by religious denominations; Harvard in 1636 by the Puritans, William and Mary in 1693 by the Anglicans, Yale in 1701 by the Congregationalists, Princeton in 1746 by the New Light Presbyterians, Columbia in 1745 by the Anglicans, University of Pennsylvania in 1755 (secular), Brown in 1765 by the Baptists, Rutgers in 1766 by the Dutch Reformed, and Dartmouth in 1769 by the New Light Congregationalists. The colonial colleges, though founded by religious denominations, prescribed no specific doctrinal tests in religion for admission or for the granting of degrees.[2]

The process of establishing the colonial colleges was an attempt to transfer the European system, particularly the English system, to New England. A group of Cambridge and East Anglican Puritans came to the conclusion, in 1629, that "the time had come to establish a new England overseas; and New England must include a new Emmanuel."[3] The physical and environmental conditions in America produced unexpected changes and modifications in the early colleges. The land was too vast and the people were too poor to erect any great university collection of colleges such as existed at Oxford and Cambridge. Nevertheless, the influences of the English system dominated the development of the colonial colleges. Characteristics inherited from the English system include: (1) control in the hands of religious groups rather than the

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[2]John Brubacker and Willis Rudy, Higher Education in Transition (Harper Brothers, New York, 1958), p. 9.

[3]Samuel E. Morison, Founding of Harvard College (Harvard University Press, Cambridge, 1935), p. 107.

state, (2) the English curriculum, slightly modified as occasion demanded, became the standard curriculum of the colonial colleges, (3) the early colonial colleges followed the residential pattern of the English universities giving emphasis to the philosophy that education involves the whole man rather than his intellectual training alone, (4) the early colleges accepted the English assumption that higher education is for the aristocracy, (5) the nine colonial colleges opened as colleges rather than as universities and remained colleges until the latter part of the nineteenth century, placing emphasis upon teaching rather than upon the advancement of learning.[4]

Scottish influences also played an important part in the early development of American higher education particularly in the founding of the College of William and Mary and the University of Pennsylvania. The Scottish influences can be seen in the following characteristics: (1) non-residential universities of slender resources, (2) governed, at least in part, by representatives of the community--a modus operandi which helped to prepare the way for the board of trustees, (3) the inclusion of the preparatory department as an integral part of the college, (4) the nature of the institution being national rather than private, (5) extension and liberalization of the curriculum.[5] Scottish influences during the colonial period affected ideals more than the organization of the colleges.

As the Colonial Period drew to a close, new educational influences began to be exerted upon American higher education by the French. These

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[4]W. H. Cowley, "European Influences upon American Higher Education" The Educational Record, April 1939, pp. 168-69.

[5]Ibid, pp. 169-71.

influences were the result of an accentuation of French culture in America which resulted from the political entente between France and America in 1778.[6] Instruction in the French language became the style in American colleges. The establishment of the University of the State of New York in 1784 as a nonteaching and nondegree granting institution was a result of the influence of French educational philosophy. Thomas Jefferson's concept of the University of Virginia as a state institution independent of the church was of French inspiration. After the French Revolution, French influence waned due to the Catholicism of the French, the opposition to French liberalism which gripped New England, and the rise of the influence of the German universities.

Early in the nineteenth century, Germany became the world's leading nation in all avenues of thought: science in all its branches, philosophy, and scholarship.[7] As enthusiastic visitors proclaimed the greatness of the German universities, Americans began to look to her for educational leadership. By 1850, over 200 students had traveled to German universities; the number had increased to some 10,000 by 1914. Many of these students returned to professorships in American colleges. Their experiences abroad created a strong desire to reorganize American higher education after the German pattern. This desire contributed greatly to the development of the junior college concept. German influences on American higher education include the organizational methods of the German universities, the adoption of the scientific method of inquiry and its application to every conceivable kind of knowledge, the

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[6]Ibid, p. 172.

[7]Ibid, p. 178.

emphasis on scholarship and research--the extension of knowledge, and the undermining of the "collegiate way of living" and the close personal relations between students and professors. This impersonalization, many American educators feel, gave rise to athleticism and the extracurricular activities that have developed in American higher education. German influence remained in the forefront until World War I. Since then, English influence has returned in at least three areas: the housing of students, the methods of instruction, and the objectives of education.

Dartmouth College, chartered in 1769 by King George III, was to be involved in a controversy that would have tremendous influence on the development of private colleges. In granting the charter, the King appointed twelve trustees of the college and provided for the president to appoint his successor. Eleazer Wheelock was appointed the first president and operated the college with little or no trouble with the trustees.[8] In his will he appointed his son, John, as his successor. John was neither a clergyman nor a scholar. He soon became involved in controversies that resulted in his losing control of the faculty and being at odds with the trustees who dismissed him.

John appealed to the New Hampshire legislature to support his position. This resulted in the controversy becoming a political issue. The Jeffersonian Republicans used the controversy as a political issue in an attempt to assert state authority over the college. In 1816, the New Hampshire legislature passed an act that changed the name from Dartmouth College to Dartmouth University and gave the state almost

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[8]Gibson, p. 59.

absolute authority over the institution; whereupon, John Woodward, the secretary and treasurer of the college, seized certain property and held it for the university. The college trustees, in an attempt to regain the property, brought action in the state courts to compel the university to return the property. The state courts, however, ruled in favor of the university. This caused the college trustees to take the matter to the United States Supreme Court where the decision of the New Hampshire court was reversed.[9]

The United States Supreme Court decision, in effect, determined that the college was a private rather than a public institution by upholding the sanctity of contract. This decision is of tremendous importance in the maintenance of private schools and colleges. It further provided an environment that produced a period of rapid growth and development of private colleges across America. The future would find a number of these colleges dropping their junior and senior years and becoming junior colleges.

The state university idea found literary expression in the seventeenth and eighteenth centuries, but it did not fully develop until the nineteenth century. The developing state universities were characterized by the conviction that higher education should not be limited to the intellectual elite but should be for "all citizens capable of benefiting from such training." Another belief was that the curriculum should reflect the professional and practical needs of the populace. At the same time, economic and technical developments were transforming American society. These developments encouraged the people to demand a

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[9]Ibid, pp. 58-63.

more functional type of higher education that that being offered by the liberal arts institutions.

President Francis Wayland of Brown University, in the publication of his Thoughts on the Present Collegiate System in the United States in 1842, denounced the programs of the old-time college as ill-suited for equipping young men with the skills most needed in every day life. He contended that the classical curriculum did not provide the techniques needed to further the material and moral growth of American society. These much needed practical programs were not immediately adopted by the western state universities, perhaps because the faculties were liberal-arts oriented. It was only when the Federal Government, through the Morrill Act of 1862, made land grants for the support of agricultural and mechanical education that the practical programs movement gained momentum.

The impact of the Morrill Act upon the system of American higher education cannot be overemphasized. In this act are found the embodiment of the following basic educational principles: (1) low cost college education for the common people, (2) federal support of higher education, and (3) a college curriculum which provided a nonsectarian, nonclassical education geared to the practical vocations and applied sciences of engineering and technology in agriculture and industry.[10]

As the land-grant colleges emerged, they introduced a curriculum where subjects were taught on the basis of their practical value. Another important ingredient in their curriculum was the concept of training for citizenship in a democratic society. Land-grant colleges

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[10]Charles R. Monroe, Profile of the Community College (Jossey-Bass Publishers, San Francisco, 1972), p. 6.

helped pave the way for the acceptance of vocational training by institutions of higher education by giving some measure of dignity to the vocations pursued by many Americans. The result was that the concept of a fixed and prescribed classical curriculum was partially broken by the "new education."

The changes brought about in American higher education by the land-grant college movement undoubtedly prepared the way for eventual acceptance of the junior college concept. The basic questions raised in the nineteenth century regarding the land-grant colleges: Can the "liberal" and the "practical" in higher education be successfully combined? Should post-high school education be limited to an intellectual elite or include all those who can profit from it?, were the same basic questions that would be debated in the twentieth century by junior college leaders.

Adult education, programs of self-improvement, either cultural or vocational, pursued after the completion of formal schooling, in its first forms presumably consisted of clubs, lecture series, public forums and the like, rather than organized classes. Many of the clubs during the late eighteenth and early nineteenth centuries existed for the purpose of discussing the new and exciting scientific discoveries of the day. Debating societies and reading clubs collected new books, read and talked about them, and encouraged literary activities among their members. Several of these "young men's institutes" later evolved into public libraries.[11]

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[11]Tyrus Hillway, The American Two-Year College (Harper Brothers Publishers, New York, 1958), p. 47.

Another form of adult education was the lyceum or lecture society. Lyceums collected fees from their members and hired prominent individuals to speak on topics of current interest at their meetings. These lyceums offered an agreeable means by which a person could inform himself on the intellectual subjects. They were popular with all classes of people, and tended unconsciously to create public sympathy in favor of support and improvement of the common schools and later helped clear the way for public support of the schools through taxation. After the Civil War, commercial lecture bureaus, operated for a profit, began to take over the functions of the lyceums. This resulted in substantial change in the character of the movement.

Before 1917, the small amount of adult education that existed in the public schools was directed toward teaching illiterates and the foreign-born how to read and write. Occasionally occupational courses were offered to young adults. The sporadic and informal attempts at adult education had begun, by 1920, to change into an organized pattern within both our public schools and many of our collegiate institutions, particularly in the larger cities. Since that time adult education has permeated the entire structure of American schools and has become one of the main functions of the community junior college.

As American society became more technical and more complex, needs for increasingly diverse types of occupational training emerged. This technology and complexity created further interest in higher and broader forms of education. Most of the collegiate institutions were reluctant to make the necessary changes in their traditional programs to supply the vocational and adult education demanded by the public. The need for vocational and adult education was an important factor in developing the philosophy of the community junior college.

CHAPTER II

DEVELOPMENT OF THE JUNIOR COLLEGE

The junior college, in its various forms, is intrinsically a phenomenon of this century. The concept of the junior college as an institution has its roots going back well into the middle of the nineteenth century. It is evident, from studying the origin and history of the junior college, that it evolved from the secondary school on the one hand and the university on the other. Three major currents in American education joined forces to create the junior college. These currents were: (1) the nineteenth century efforts to reform American university education, (2) the extraordinary growth in the United States of various types of adult education as our economy became increasingly industrialized, and (3) the continuing democratic tendency toward the extension and equalization of education opportunity for all Americans.[1]

Efforts to reform American university education can be traced back to prominent university leaders of the mid-to-late nineteenth century. Foremost among those actively involved in attempting to restructure American higher education were such men as Henry P. Tappan of the University of Michigan, William W. Folwell of the University of Minnesota, and William Rainey Harper of the University of Chicago. These men envisioned what has been termed the "bifurcated university," a university

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[1]Hillway, p. 33.

where the first two years of college would be eliminated from the university campus and shifted to the high school.[2] This, they believed, would better enable the university to concentrate on serious and advanced studies and research, the pattern prominent in the German universities. An additional benefit, they believed, would be to free the university from dealing with an increasing number of youth who were seeking entrance to the college but who would not or could not pursue rigorous advanced studies.

The University of Georgia has the distinction of being the first American institution of higher education to reach the decision to completely eliminate the freshman and sophomore years. It was believed by the officials of the University that the freshmen entering the liberal arts colleges were too young to endure the rigors of college life. For this reason, the plan to drop the freshman and sophomore years was formally adopted by the board of trustees in 1859.[3] The University abolished the freshman class in 1862, but was forced to add it back the following year because the Civil War had taken many of their students. In fact, the Civil War prevented the University from putting the overall plan into effect.

Neither President Tappan of the University of Michigan, nor President Folwell of the University of Minnesota proposed creation of the junior college; they were concerned only with reforming and strengthening the American university and its offerings.[4] Apparently Tappan

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[2]Leland L. Medsker, The Junior College: Progress and Prospect (McGraw-Hill Book Company, New York, 1960), p. 11.

[3]Walter Crosby Eells, "Abolition of the Lower Division: Early History," Junior College Journal, VI (January 1936), pp. 193-95.

[4]Hillway, pp. 34-35.

and Folwell, as well as many other educators of that time, thought it logical to extend the high school through the fourteenth grade, making the secondary school similar to the German Gymnasium. The German universities accepted students only after they had completed the Gymnasium or the fourteenth grade. If the American universities were to become "true universities" it was believed that they too would have to require completion of fourteen years of education before a potential student could be admitted. However, it appears most communities preferred a high school that ended with grade twelve and, therefore, rejected the idea of extending the high school. The result was that junior colleges were founded separate from both the high school and the university.

Tappan and Folwell were unsuccessful in eliminating the first two years of college from their institutions. Harper, however, was able to accomplish a division of the university into two colleges. Upon becoming President of the University of Chicago, he immediately launched a series of reforms, one of which was to set up a system of affiliated colleges--all in connection with an academy or a high school--for the purpose of conducting the normal lower-division work.[5] In reorganizing the University of Chicago, he secured, in 1892, approval from the Board of Trustees to create a lower division consisting of the first two years of college. This division he called the "Academic College;" the remaining upper division, consisting of the junior and senior years, he called the "University College." These names proved to be awkward and were changed, four years later, to "junior college" and "senior college," respectively. This appears to have been the first time that the name

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[5]Medsker, p. 11.

junior college was used to designate the lower division. As a result of using the name and succeeding in creating a division of the university, Harper is considered to be the "Father of the Junior College."

President Harper is also credited with strongly influencing the establishment of two private junior colleges in the Chicago area--Lewis Institute in Chicago in 1896 and Bradley Institute in Peoria in 1897. He was further influential in obtaining the addition of two years to the high school program in Joliet and, thereby, influenced the founding of the first and oldest extant public junior college in the United States.

It would be rather difficult, if not impossible, to establish which institution should have the distinction of being the first successful junior college. The primary reason for this is that during the nineteenth century there was no definition of a junior college. Consequently, those institutions that offered two years of collegiate instruction in this period did not realize that they were the forerunners of a national trend. Private institutions, however, led the way just as they did in the development of the four-year colleges in Colonial America. The honor has been ascribed to different institutions by various historians. Some have considered Monticello College, which was established in 1835 in Alton, Illinois, as the first junior college, but Michael Brick indicates that President Russel T. Sharpe appears to believe that the three-year program offered by Monticello was not a junior college program.[6]

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[6]Michael Brick, Forum and Focus for the Junior College Movement (Bureau of Publications, Teachers College, Columbia University, New York, 1964),p. 23.

Lasell Junior College, Auburndale, Massachusetts, according to Jesse P. Bogue, offered two years of standard collegiate instruction as early as 1852.[7] Saul Sack suggests that the Missionary Institute of the Evangelical Lutheran Church in Selingsgrove, Pennsylvania, now known as Susquehanna University, offered a junior college program in 1858 and should be considered the first junior college.[8] Regardless of which institution should have the honor of being the first successful junior college, only a handful of private junior colleges existed before 1900 (Table I, page 16). The first successful public junior college is considered to be Joliet.

Harper outlined, in his decennial presidential report of 1902, certain benefits which he believed would come from the establishment of junior colleges. He envisioned the junior college as a place where many students, who do not wish to undertake four years of collegiate instruction, would undertake at least two years of college work. He believed that the professional schools could raise their standards, that struggling liberal arts colleges could drop the junior and senior years from their curriculum and increase the probability of their survival by becoming junior colleges, and that the junior college at the university might serve as a model for high schools as they provided opportunities for education beyond the twelfth grade. These beliefs have been developed as the arguments that constitute the chief reasons which have impelled communities to found junior colleges.

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[7]Jesse P. Bogue, The Development of Junior Colleges (American Association of Junior Colleges, Washington, 1957), p. 2.

[8]Saul Sack, "The First Junior College," Junior College Journal Vol. XXX, September 1959, p. 13.

The idea of the bifurcated university did not meet with general acclaim. This turn of events suggested the plan of offering lower-division work either in private institutions or in local public school systems. Prior to 1900 few enduring junior colleges were established, others were begun but did not survive. During the period between 1900 and 1920, a number of junior colleges were established. Some of these institutions were established as extensions of high schools or academies, others were formed by reducing four-year colleges to two-year colleges, and still others were established as entirely separate two-year colleges.

Colorado was one of the first states to extend the high school program. The high school of Greeley added the thirteenth grade in the 1880's. Michigan followed suit in the 1890's with East Side High School of Saginaw giving freshman college work in 1895. Joliet High School in Joliet, Illinois, added two years of post high school work in 1902. Goshen High School, Goshen, Indiana, offered a postgraduate course in 1904 that was equivalent to and accredited as one year of college work. Most of these early efforts were eventually abandoned, but in a few instances, the plan of extending the high school resulted in the formation of a junior college. In 1907, the California legislature passed a law which permitted high school boards of education to provide the first two years of college work by offering postgraduate courses in high school. The first city in California to establish a public junior college under this plan was Fresno, in the year 1910.[10] By 1917, at least 16 California high schools were offering junior college courses.

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[9]Hillway, p. 36.

[10]Monroe, p. 11.

TABLE I

PRIVATE JUNIOR COLLEGES PRIOR TO 1900 WITH DATE OF FIRST JUNIOR COLLEGE INSTRUCTION

INSTITUTION	DATE OF FIRST JUNIOR COLLEGE INSTRUCTION
Lasell Junior College	1852
Missionary Institute (Susquehanna University)	1858
Vincennes University	1873
Marion Institute	1887
College of the New Ebenezer Assoc. (Middle Georgia College)	1887
Ferry Hall College	1887
Lewis Institute	1896
Bradley Polytechnic Institute	1897
Decatur Baptist College	1897
Rusk College	1897
Howard Payne College	1897

Source: Harold F. Landrith, Introduction to the Community Junior College (The Interstate Printers and Publishers, Inc., Danville, 1971), Table I, p. 19.

One of the first, if not the first, four-year institutions to drop the junior and senior years and become a junior college was Vincennes University. Originally, it began as Jefferson Academy in 1801 but was incorporated as a university in 1806. During the nineteenth century it operated for varying periods of time as a four-year college and a

teacher training school. In 1873, the institution limited its offerings to two years of college work, and later, in the 1889 catalog, referred to itself as a junior college.

The American Baptist Educational Society, in 1897, reduced the programs of three Baptist colleges in Texas to two years. The colleges involved were Decatur Baptist College, Decatur, Rusk College, Rusk, and Howard Payne College, Brownwood. These colleges were to act as feeders to Baylor University and to Mary Hardin Baylor College for women where the emphasis was to be on upper division work.[11]

Around 1911-12, a movement was begun in Missouri to eliminate the junior and senior years from some of the four-year institutions and make them junior colleges. In 1918, three colleges, Cottey College, Nevada, Columbia College, Columbia, and Stephens College, Columbia, reduced their programs to two years and became junior colleges.

Graceland College, Lamoni, Iowa, organized as a four-year college in 1895 by the Reorganized Church of Jesus Christ of Latter Day Saints, was reorganized in 1915 as a two-year institution. Hannibal-Lagrange College, Hannibal, Missouri, established in 1858 by the Baptists as LaGrange male and female senior college, became a junior college in 1917. Westminster College, Texas, opened in 1895 by the Methodists, became a junior college in 1916. Young L. G. Harris College, Young Harris, Georgia, was chartered in 1888 as a four-year college. In 1912 it ceased giving degrees and became a junior college.

A number of public junior colleges founded between 1900 and 1920 were established as separate two-year institutions. Junior colleges

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[11]Harold F. Landrith, Introduction to the Community Junior College (The Interstate Printers & Publishers, Inc., Danville, 1971), p. 17.

were founded in Grand Rapids, Michigan, in 1914, and in Highland Park, Michigan, in 1918. These colleges were founded by local boards of education. Other junior colleges established by local boards include Hibbing (Minnesota) in 1916, Mason City (Iowa) in 1918, Garden City (Kansas) in 1919, Muskogee (Oklahoma) in 1920, and Phoenix (Arizona) in 1920.

Early junior college historians ignored the influence of American vocational and adult education on the two-year institution, but without it, the community college of today would have much less reason for existence. The idea of training our youth for a vocation can be seen in Thomas Jefferson's plan for the University of Virginia. In his plan he proposed among other things: (1) opportunity for specialization and course election; (2) universal education for the masses combined with opportunities for advanced learning for the gifted; (3) special state scholarships for poor students; (4) a curriculum covering law, medicine, anatomy, moral philosophy, natural history, natural philosophy, and ancient languages; and (5) active support for the advancement of scientific agriculture.[12]

A strong influence for vocational and adult education came through the foresight of the legislature of Wisconsin in the 1880's when they appropriated monies for the creation of farmers' institutes. This endeavor was so successful that in 1887-88 a total of 81 institutes drew 50,000 farmers to participate in their programs. The idea of the university as a service to the state gave birth to the "Wisconsin Idea" which was in reality a synthesis of the trends in many countries and

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[12]Gibson, p. 63.

universities toward a unity of knowledge and action. The "Wisconsin Idea" created a partnership between the university and government whereby scientific research rather than conceptual dogma would determine the approaches to learning and investigation and thus control the curriculum. Wisconsin made extensive progress in breaking with the European and Colonial American institutions by combining the English college program in general education with the German concept of a university and using the result for social, political, and economic progress. In essence, the "Wisconsin Idea" amounted to the extensive use of the state university for political reform, economic and social improvement, and human welfare.

During the nineteenth century, neither the public schools nor the colleges and universities had much interest in vocational education, particularly in agricultural and mechanical training, until attracted by federal subsidies. They had been willing to leave this kind of education in the hands of private agencies. Prior to the time of Paul H. Hanus, there could be found very little actual support for the idea that the school system should accept responsibility for vocational training of American students. Hanus and other educators of the early twentieth century were impressed by the tremendous waste of our human resources in the form of boys and girls who left school unprepared for any remunerative occupation. In 1908, Hanus stated that an "efficient public school system should include adequate provisions for vocational training for persons of both sexes over fourteen years of age." He added impetus by pointing out that "while the schools have laid stress

on culture as the end of education, they have laid almost no stress on preparation for a vocation."[13]

Vocational education in the United States had achieved, by 1920, a fairly prominent place in our system of higher education. This achievement was due to such incentives as the establishment of state colleges of agriculture and mechanics under the Morrill Act, the spread of technical schools founded by private charity, the rise of private commercial schools, the introduction of occupational training into high schools through the Smith-Hughes Act (1917), and the organization of trade schools in some states.

The junior college movement, by 1920, had begun to find a place in the American system of education. In some areas, it had been accepted as an institution capable of offering the first two years of an approved baccalaureate program. James Madison Wood, by 1920 also, had become the moving spirit of the junior college movement. He and George F. Zook, a specialist in higher education for the United States Bureau of Education, were influential in securing a meeting of representatives from the junior colleges of the country. The meeting was to be for a full and frank discussion of the mutual interests and problems facing the junior colleges. The meeting was called by P. P. Claxton, the United States Commissioner of Education. The place chosen for the meeting was Stephens College in St. Louis, Missouri, where Wood was president.

The meeting was held on June 30 and July 1, 1920. Thirty-four junior college representatives from 13 states, more than a third of them from Missouri, met to discuss the issues and problems concerning

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[13]Paul H. Hanus, Beginnings in Industrial Education (Houghton Mifflin Co., Boston, 1908), p. 3.

the functions and future of the junior college. Out of the two-day conference came a decision to form an organization of junior colleges. A second meeting was scheduled for Chicago to be held in February of the following year.[14]

On February 16 and 17, 1921, representatives from more than 70 institutions met in Chicago to form an organization. A constitution and a name for the organization were adopted. The name chosen for the organization was the American Association of Junior Colleges. Since its founding, the organization has played a significant role in the development of the junior college movement. The early activities of the association were directed toward defending the junior college as an institution. In fact, the primary objective of the association in the 1920's and 1930's was to formulate a definition of the junior college that would lead to recognition and status for the junior colleges.

The first definition of the junior college given by the association in 1922 indicated that the junior college is "an institution offering two years of instruction of strictly collegiate grade." This definition proved to be inadequate and was changed in 1925. The events leading to the change in definition began to develop about 1920. A trend of offering terminal and semi-professional programs began to develop as a result of the passage of federal vocation bills during World War I. The Smith-Hughes Act of 1917 provided federal grants to support vocational education in the secondary schools. This attracted the attention of the junior colleges and initiated the offering of vocational courses by the junior colleges. The impact of vocational

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[14]Brick, pp. 30-33.

education was so great that the association, in 1925, felt compelled to expand the definition to the following:

> The junior college is an institution offering two years of instruction of strictly collegiate grade. This curriculum may include those courses usually offered in the first two years of the four-year college, in which case these courses must be identical, in scope and thoroughness, with corresponding courses of the standard four-year college.
>
> The junior college may, and is likely to, develop a different type of curriculum suited to the larger and ever-changing civic, social, religious, and vocational needs of the entire community in which the college is located. It is understood that in this case also the work offered shall be on a level appropriate for high school graduates.[15]

Beginning with the fourth annual meeting of the association, some of the members proposed the creation of an official publication, but the association wisely proceeded with caution and did not make a decision to establish such a publication until the meeting in 1929 in Atlantic City. There the association decided to publish an official journal, the Junior College Journal. The purpose of the journal was for the dissemination of information and for the interchange of opinion among junior college faculty, administration, and other interested junior college personnel. The association chose Walter C. Eells as the editor, and he published the first issue in October, 1930.

The first issue of the journal contained an article promoting the developing idea of the junior college as a community college: a college that looks to the community for suggestions in programming and a community that looks to the college for many different services for many different people. In the article written by Nicholas Ricciardi, he defined the functions of the community college:

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[15]From the Report of the Committee on Standards of the American Association of Junior Colleges, adopted February 21, 1925.

> A fully organized junior college aims to meet the needs of a community in which it is located, including preparation for institutions of higher learning, liberal arts education for those who are not going beyond graduation from the junior college, vocational training for particular occupations usually designated as semi-professional vocations, and short courses for adults with special interests.[16]

The functions of the junior college were restated in 1936 by Byron S. Hollinshead. The concept of the junior college as a community college had been accepted by 1939 to the extent that an article appeared in the October issue of the journal entitled, "Junior College as a Community Institution." The concept of the community junior college is well established due, at least in part, to the official publication of the American Association of Junior Colleges, the Junior College Journal. The association has exerted and continues to exert considerable influence in developing new concepts and opening new educational frontiers.

The growth and development of the junior colleges parallels, to some degree, the growth and development of the four-year colleges in America. Prior to 1900, practically all junior colleges were private, church-related institutions. Public junior colleges began to develop with Joliet Junior College in 1902 and have continued to increase to the point that today they far outnumber the private junior colleges. The private junior colleges increased in number more rapidly in the early years of the movement than did the public junior colleges. In 1900, there were no public junior colleges and only 8 private ones; in 1915-16, there were 74 junior colleges listed, 55 private and 19 public; in 1921-22, there were 207 junior colleges reported, 137 private and 70 public; in 1938-39, there were 575 junior colleges, 317 private and

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[16]Nicholas Ricciardi, "Vital Junior College Problems in California," Junior College Journal, Vol. I, 1930, pp. 24-25.

258 public. It was not until 1948 that the public community junior colleges outnumbered the private junior colleges.

In 1948, there were 651 junior colleges, 323 private and 328 public; in 1957-58, the number of community junior colleges had increased to 667, of these 276 were private and 391 were public; in 1961-62, there were 678 junior colleges, 273 private and 405 public. By 1972, the number of two-year colleges had grown to 1146; of these 219 were private and 927 were public. The number of private junior colleges has decreased in the past few years, while the number of public junior colleges continues to increase. Table II gives an indication of the growth pattern of both the private and the public community junior college.

The growth pattern in enrollments in the junior colleges in the United States differs from the growth pattern in number of institutions of this type. In 1900-01, there were 100 students attending private junior colleges and no students attending public junior colleges. In 1915-16, there were 2,363 students attending community junior colleges; 1,771 were attending private institutions and 592 were attending public institutions. In the 1921-22 academic year, the number of students attending public junior colleges exceeded, for the first time, the number of students attending private junior colleges. That year, there were 16,031 community junior college students; 7,682 of these were attending private institutions and 8,349 were attending public institutions. Enrollments rose from 100 students in 1900 to 107,807 in 1933-34. The number of students increased to 748,619 in 1961 and to 3,112,689 in 1972. See Table III for a more detailed analysis.

TABLE II

GROWTH IN NUMBER OF PUBLIC AND PRIVATE JUNIOR COLLEGES (1900-1977)

Year	Number of Colleges			Percentage of Public Colleges
	Total	Public	Private	
1900-1901	8	0	8	0
1915-1916	74	19	55	26
1921-1922	207	70	137	34
1925-1926	325	136	189	42
1929-1930	436	178	258	41
1933-1934	521	219	302	42
1938-1939	575	258	317	45
1947-1948	651	328	323	50
1952-1953	594	327	267	55
1956-1957	652	377	275	57.8
1960-1961	678	405	273	59.7
1967-1968	979	735	244	75.1
1970-1971	1090	866	224	79.4
1976-1977	1213	1023	190	84.3

Source: Edmund J. Gleazer, Jr., "Analysis of Junior College Growth," Junior College Directory, 1961, Table 6, p. 41, and various other Community Junior College Directories.

TABLE III

JUNIOR COLLEGE ENROLLMENTS
(1900-1977)

Year	Total	Public	Private	Percentage Public
1900-1901	100	0	100	0
1915-1916	2,363	592	1,771	25
1921-1922	16,031	8,349	7,682	52
1925-1926	34,630	20,145	15,485	57
1929-1930	74,088	45,021	29,067	61
1933-1934	107,807	74,853	32,954	69
1938-1939	196,710	140,545	56,165	71
1947-1948	500,536	378,844	121,692	76
1952-1953	560,732	489,563	71,169	87
1956-1957	869,720	776,493	93,227	89.2
1961-1962	815,190	711,339	103,851	87.3
1967-1968	1,942,930	1,806,621	136,309	93
1970-1971	2,433,358	2,310,289	123,069	94.9
1976-1977	3,939,173	3,793,370	145,803	96.3

Source: Edmund J. Gleazer, Jr., "Analysis of Junior College Growth," Junior College Directory, 1961, Table 7, p. 42, and various other Community Junior College Directories.

The rapid growth of community junior colleges can be attributed to a number of favorable factors. They have had the support of parents, local civic leaders, governmental commissions, and educational

organizations, as well as that of dedicated community junior college leaders and teachers. President Harry S. Truman's Commission on Higher Education (1946-1947) repudiated any idea that higher education should be restricted to an intellectual or income elite. The commission vigorously supported the development of the community junior college as the instrument to provide equal educational opportunities for all. President Dwight D. Eisenhower's Committee on Education Beyond the High School (1955-1956) reiterated the same optimistic views on the role of the community junior college as being the best instrument for expanding opportunities for higher education.

The community junior college has been singled out as the most logical and the most economical educational agency to provide the needed educational opportunities beyond high school. It has also been suggested that the community junior college should be the salvation of disadvantaged students. The faith which the American people have in the ability of the community junior college to maximize opportunities in higher education is expressed in the rapid growth of these institutions. The community junior colleges are a product of local leadership and the needs of the community. All the arguments in support of the community junior college would be in vain and fruitless without the creative will power in local communities which said: "We must have a community junior college."

The community junior college is not without its critics. One criticism of the community junior college is a denial that college education at public expense should be offered to the masses. Another criticism is that the community junior college leaders are deceitful in that the community junior college fails to live up to its glorious

claims. It is labeled, by some critics, as only a pale copy or a cheap imitation of the four-year college. Still another criticism is that the community junior college is diluting the quality of higher education to such a degree as to threaten the welfare of the nation.

The community junior college is an essential pillar in the academic revolution. It serves as a convenient relief valve to channel off the pressure for students who are increasingly less able to attend the four-year institutions. Regardless of what the critics have to say, the fact is that the community junior college remains the best educational institution now available for post high school education for the less privileged youth of the nation.[17] The community junior college should be its own self, form its own identity and image, and not be an imitation of existing colleges.

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[17]Monroe, p. 79.

CHAPTER III

BACONE COLLEGE

The members of few denominations have had a greater concern for higher education than have the members of the American Baptist Churches. This concern was evident when the American Baptist Home Mission Society decided to establish and maintain a school in the Indian Territory under Creek Indian laws. This decision came as the result of a suggestion by Almon C. Bacone that a Literary and Theological school be established for the Five (Civilized) Tribes.

Almon C. (Clematus) Bacone, a religious man and a teacher from New York, became interested in the problems of the American Indians. He believed that he could better serve humanity as a missionary-teacher, and since the tribal schools in Indian Territory were seeking qualified teachers, he was able to obtain an appointment. Professor Bacone was appointed principal-teacher of the Cherokee Male Seminary at Tahlequah, Indian Territory, in 1878. He and his assistant, Professor J. B. H. O'Reilly, arrived in time for the opening of the school that fall.[1]

While at the Cherokee Male Seminary, Professor Bacone had participated in discussions concerning the lack of religious training and the need for higher education among the Indians. In January, 1880, a year and a half after coming to Indian Territory, he resigned his position

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[1]Coeryne Bode, "The Origin and Development of Bacone College" (Unpublished Master's thesis, University of Tulsa, 1957), p. 16.

at the Cherokee Male Seminary, with its regular salary and comfortable accommodations, because he became aware of a need for Indian education.[2]

Following his resignation, Bacone obtained permission from the American Baptist Home Mission Society to start a school in the Cherokee Baptist Mission House at Tahlequah. The school, Indian University, opened on February 9, 1889, with three students.[3] At the end of the first term, there were 12 students in attendance; seven Cherokees, one Choctaw, and four whites.[4] By the end of the first year, there were 56 students.

The purpose and aims of Indian University were stated in the First Annual Catalog, published in 1881. It states:

> The Indian University has its origin in a settled conviction on the part of the Baptists of the Indian Territory that in order to perpetuate and extend, with increased efficiency, civilizing influences among their own and other tribes, the cause of Christ imperatively demands the establishment of a Baptist Normal and Theological School.
>
> Its primary objective is to prepare native teachers and preachers for a more effective Christian work among the Indian Tribes.[5]

The first Board of Trustees was composed of Reverend J. S. Murrow, President; Reverend Daniel Rogers, Secretary and Treasurer; Reverend Almon C. Bacone, President of Indian University; Reverend Charles Journeycake; Reverend James Williams; The Honorable Huckleberry Downing;

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[2]Ninety Productive Years, a Bulletin of Bacone College, Muskogee, Oklahoma, 1970, p. 1.

[3]Fred G. Watts, "A Brief History of Early Higher Education Among the Baptists of Oklahoma," Chronicles of Oklahoma, Vol. 17, 1939, p. 26.

[4]First Annual Catalogue of the Officers and Teachers of the Indian University, 1880-81, Tahlequah, Indian Territory, p. 10.

[5]Second Annual Catalogue of the Officers and Students of the Indian University, 1881-82, Tahlequah, Indian Territory, p. 17.

and Reverend Adam Lacie. The first three men mentioned were missionaries, and the last four were prominent and influential Indians.[6]

In 1880, the American Baptist Home Mission Society voted to pay Almon C. Bacone an annual salary of $1,200 as head of the school.[7] Bacone frequently used his personal funds for paying teachers and providing aid to needy students.

Professor Bacone wanted the Indian University to have its own campus, to be located in the center of the Indian Nations, and Muskogee, the governmental center for the Five Civilized Tribes, seemed to be the appropriate place. Therefore, in 1881, Bacone appealed to the Creek Tribal Council for a land grant and permission to build the Indian University in their land. His initial appeal was rejected, but through the efforts of Reverend William McCombs, a member of the Council, the proposal was reconsidered and approved.[8] A Board of Trustees was chosen and authorized to find a suitable location.

The new Board included Reverend H. L. Morehouse, Secretary of the Baptist Home Mission Society; Reverend J. S. Murrow, Missionary; Reverend Daniel Rogers, Missionary; Professor Almon C. Bacone, President of Indian University; Reverend Charles Journeycake, Chief of the Delawares; Reverend James Williams of the Choctaw Nation; Reverend A. L. Lacie of the Cherokee Nation; and Reverend John McIntosh, Chief of the Creek Nation.[9] Bacone, Murrow, and Rogers acted as a committee

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[6] First Annual Catalogue, p. 3.

[7] Report of Self-Study of Bacone College 1964, Muskogee, Oklahoma, p. 5.

[8] E. C. Routh, The Story of Oklahoma Baptists (Oklahoma Baptist University Press, Shawnee, 1932), p. 45.

[9] Second Annual Catalogue, p. 3.

in choosing the site, an area of 160 acres located approximately three miles northeast of Muskogee. The school continued to operate in Tahlequah until a building could be erected on the selected site.

President Bacone needed funds for buildings and equipment for the school at its new location. Local appeals were made, but not enough money was raised to begin construction. In 1884, President Bacone made a trip back east to seek support for the school. The Euclid Avenue Baptist Church of Cleveland, Ohio, gave $2,000, and a friend gave $1,000, but the main contribution came from J. D. Rockefeller. His wife had been associated with Bacone in a teaching position in Cleveland, and through her influence, Rockefeller contributed $10,000, and work was begun on a building in the fall of 1884.[10]

The building, Rockefeller Hall, was designed to provide for all activities of the school, including living quarters for faculty and students. The three-story brick structure, 95 by 109 feet, contained a basement which housed the dining room, kitchen, laundry, two bedrooms, two bathrooms, storerooms and cisterns. The first floor contained the chapel, three classrooms, music room, reception rooms, office and bedrooms. The second and third floors contained 40 rooms which were used for study and sleeping apartments. The building was erected at a cost of approximately $24,000.

The building was not completed in time to be used during the 1884-1885 school year. However, it was dedicated on June 3, 1885, and the commencement exercises for the 1884-1885 school year were held in the new building the following morning, June 4, 1885. The entire student

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[10] The Bacone Indian Papoose, Bacone College, Bacone, Oklahoma, August, 1943, p. 2.

body and faculty moved Indian University to its new permanent location in June, 1885. "Old Rock," the name used in referring to the building, served as classrooms, dormitory, dining hall, chapel, teacher's quarters, and administration building.

President Bacone was noted for his persuasion of students to the Christian faith. His personal dedication and zeal were influencing factors in the decisions of many of his students to become candidates for the ministry. Discipline, particularly Christian discipline, was a matter of constant concern for him. If one student took advantage of another student because of his size or age, he had Professor Bacone to deal with summarily. He demanded excellence in the Latin, Philosophy, and Psychology courses he taught. Although not a large man, he demanded respect as he presided over the chapel program each morning. His power was more the power of his personality than his stature.[11]

President Bacone, because of ill health, spent the winter of 1895-1896 in Chicago. He returned to Indian University in the spring of 1896, just two weeks before he died on April 22. He was buried in a small cemetery north of the campus. He had been a true friend and an able administrator of Indian University and the people he served.[12]

During Bacone's stay in Chicago, and following his death, Professor M. L. Brown, who had joined the faculty in 1890, was the acting president of Indian University. He continued in this capacity for approximately a year. Professor Brown attempted to raise the level of instruction at the school by eliminating the primary grades. He hoped

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[11] Ninety Productive Years, pp. 1-2.

[12] J. S. Murrow, "Obituary of Almon C. Bacone," In a Scrapbook of Clippings in Bacone College Library.

that students would attend preparatory schools and reserve the University for college training. Professor Brown left the University in 1897 and returned to the east where he later became principal of the high school in Shushan, New York.[13]

Reverend John Hart Scott was selected to be the new president. He assumed the duties of the office in September, 1897. President Scott approved of the emphasis placed on scholarship by Professor Brown. His efforts to make the school a college met resistance from both the Indians and the whites, because the students they were providing did not have adequate preparation or background for college work.

President Scott was able to complete a limited expansion program during his administration, in spite of a number of confusing problems regarding the land belonging to the University. To provide work for students and bricks for construction, a brick plant was established on the campus in 1899. The first new building constructed was Lewis Cottage, the president's home. The ten-room brick-veneer home provided reception rooms for social functions as well as quarters for the president and his family. The building was completed and in use by November, 1900.[14] A five-room frame cottage, housing employees of the school, was completed in 1901.

Reverend A. W. King was appointed financial agent for Indian University in 1902 and given the task of raising funds for a girl's dormitory. John D. Rockefeller promised to donate $6,000 toward the project provided $4,000 could be raised locally. Reverend King appears

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[13]Bode, p. 38.

[14]The Baconian, Indian University, Bacone, Indian Territory, November, 1900, p. 12.

to have been successful in at least securing pledges for the $4,000, since plans were drawn and construction was begun in the fall. The ground-breaking ceremonies were held Thanksgiving Day, 1902. The building, a three-story brick dormitory, was completed in 1903 at a cost of $15,000.[15] The building was named Scott Hall in honor of the president, John Hart Scott.

The expansion program and operating expenses produced financial complications. Tuition and board were raised in 1903 and again in 1905. Financial problems continued to increase, and the pressure became too great for President Scott, and he reluctantly resigned in 1905, probably after the 1905-1906 school year began. The American Baptist Home Mission Society asked P. B. Gurnsey, whose school in Nashville, Tennessee, had burned, to fill in temporarily as head of the school. His term of service was rather short. He returned to his previous task in Nashville early in 1906.[16]

Reverend William Charles Farmer became President of Indian University on April 1, 1906. Farmer was at the University for only one year when he resigned to become superintendent of the Creek National Boarding School for Boys at Wetumka. Later, he became superintendent of the public schools in Wetumka.[17]

Following the resignation of William Charles Farmer in 1907, the governing board asked Ewing Nathan Collette to assume the duties of

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[15] The Baconian, Indian University, Bacone, Indian Territory, May, 1903, p. 58.

[16] The Baconian, Indian University, Bacone, Indian Territory, May, 1906, pp. 5-6.

[17] Bode, p. 51.

the office of president. Collette had joined the faculty in 1903 as a science teacher. He served one year as acting president before he was officially given full title and authority. During his administration the American Baptist Home Mission Society decided to combine the school at Tahlequah, Cherokee Baptist Academy, with Indian University and to place greater emphasis on the work of the academy department. The college department was not completely discontinued, but an announcement was made that the junior and senior years would be offered if there was sufficient demand.[18]

The name Bacone College was officially adopted in 1910 at the suggestion of President Collette. The institution had been known for a number of years as Bacone College before the name was officially adopted as a token of honor for its founder, Professor Almon C. Bacone.[19]

Another event of 1910 that affected Bacone College was the moving of the Murrow Indian Orphan's Home to a plot of ground joining the campus. The orphanage had been established at Atoka in 1902 by J. S. Murrow in an attempt to help the many orphans who were at the mercy of grafters. The grafters had managed to be appointed legal guardians of minor orphan Indian children who had been alloted valuable land. Once the appointment had been made, the grafters took care of the land but not the children. The orphanage had been placed in the hands of the American Baptist Home Mission Society in December, 1908, when Murrow felt he was no longer able to manage it adequately. The move to the

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[18]The Baconian, Indian University, Bacone, Oklahoma, May, 1908, p. 41.

[19]Oscar William Davison, "Oklahoma's Educational Heritage," Chronicles of Oklahoma, Vol. XXVII, 1949-1950, p. 368.

new location assured the children an education from teachers who were interested in their problems.[20]

President Ewing N. Collette resigned in July, 1910, to further pursue his interests in the biological sciences. He was succeeded by Jared Harvey Randall. For most of President Randall's administration the institution operated as an elementary and high school. One college freshman composed the student body of the college department for the 1910-1911 school year. Although the college department was not discontinued, there were no college students from 1911 until 1916, when six freshmen enrolled for the 1916-1917 school year.[21]

President Randall, because of a lingering illness, retired July 1, 1918. He continued to live in Muskogee until he died on January 12, 1919. Reverend Benjamin Duvall Weeks had been sent to Bacone College to serve as vice-president during the year before Randall retired. On July 1, 1918, he became president of the institution. In September, he became the pastor of Bacone Church as well as president of the college.[22]

The student body was required to attend the church services on Sunday night. They were given responsibilities within the church; some served as deacons, some as Sunday School superintendents and teachers. The experience they received in these positions helped the Indian students as they returned home and assumed leadership roles in their home churches.

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[20] W. A. Carleton, Not Yours But You, (Berkeley, California, 1954), p. 124.

[21] Bacone College Annual Catalog 1916-1917, Bacone, Oklahoma, p. 28.

[22] The Bacone Chief, 1919, Bacone College, Bacone, Oklahoma (The Bowman Press, Muskogee, 1919), p. 39.

Under President Week's administration, various missionaries who had visited Bacone College began encouraging Indian students from Tribes outside Oklahoma to attend the college. By 1919, 15 different Tribes were represented in the student body, and some of the students had to be housed in tents. The enrollment in 1922 reached 234 and represented 20 Tribes from five states.[23] These Indian students were taught to be proud of their heritage.

In 1921, an incident involving three Cheyenne girls from Watonga caused quite a concern for the administration. One had been a promising student two years before, but she and another girl had become disinterested in their studies. An investigation revealed that they had been using peyote, a hallucinatory drug. Later, it was discovered that a third girl had been the source of supply, and she left the school.[24] The use of peyote remained a topic of concern at Bacone College for a number of years.

A $5,000,000 expansion program was announced by the New York Headquarters of the American Baptist Home Mission Society in 1921. Bacone College, located in the center of Indian country, was to be the largest Indian educational institution in the United States. The expansion program included plans to build 35 buildings, and Samuel Richards Memorial Hall was the first of these. The architects for the project were Charles Dawson and T. E. Bassham of Muskogee.[25]

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[23] The Bacone Chief 1922, Bacone College, Bacone, Oklahoma, p. 58.

[24] Letter from B. D. Weeks to L. S. Bonnin, March 10, 1922, Bacone File, Indian Archives, Oklahoma Historical Society.

[25] The Daily Oklahoman, May 12, 1921, p. 4.

The building program, largely financed by Indians, was begun in 1921. An oil-rich Creek, Eastman Richards, gave $50,000 as a memorial to his son, Samuel Richards, who had died while a student at Bacone. The money was used to start construction on an administration-classroom building to be named Samuel Richards Memorial Hall in honor of the deceased student. The building, a three-story brick structure of Norman motif, was designed to house the classrooms and offices.[26] This permitted Rockefeller Hall to be used as a dormitory and chapel. The total cost of the building was approximately $158,000.[27]

In 1922, construction was begun on a girl's dormitory, Poloke-Bosen Hall, for the orphanage. The funds for this $60,000 structure were donated by Mrs. Lucy Poloke and her daughter, Mrs. Suma Bosen. A boy's dormitory, Jenetta Barnett Hall, named for Mrs. Jenetta Barnett, daughter of Eastman Richards, was also built in 1922. Mrs. Barnett had contributed $50,000 for the building and $100,000 as an endowment fund for educating the Indian orphans of the Murrow Indian Orphanage Home.[28]

A dormitory, Walter Starr Hall, was built for the orphanage in 1923. Walter Starr, a former Creek student, donated $50,000 to be used in constructing the building. Another Creek Indian, Benjamin Wacoche, contributed $20,000 to be used in building a kitchen and dining hall for the school. The structure, built in 1924, was designed to

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[26]Kent Ruth, Oklahoma, A Guide to the Sooner State (University of Oklahoma Press, Norman, 1957), p. 300.

[27]The Daily Oklahoman, May 12, 1921, p. 4.

[28]Bode, p. 68.

accommodate 350 students and was named Benjamin Wacoche Hall, honoring the donor of the $20,000.[29]

In 1923, "Chief" J. L. Templeton of Muskogee donated his collection of historic relics to the school. A room in the Samuel Richards Memorial Hall was set aside to house the collection and was designated the Templeton Museum. Others, including Mrs. N. M. Bartles, and Dr. J. S. Murrow, contributed artifacts and relics to the museum. Geronimo's cane and Almon C. Bacone's desk were among the articles on display.[30]

Through the efforts of President Weeks, the school had an endowment of $900,000 in 1924. The funds for this endowment came from gifts of Indians who had profited from oil holdings and wished to benefit their race.

President Weeks submitted his resignation in 1926. He was to become the general secretary of the Clara Barter-Sequoyah Foundation and help them channel monies from oil in California into education for Indians. The Board of Managers of the American Baptist Home Mission Society postponed final action on the resignation and granted Weeks a leave of absence for a year. Carl M. White was the acting president during Week's leave of absence. President Weeks returned to Bacone on June 1, 1927.

Plans had been made to revive the junior college department, and in 1927, the freshman classes were added to the curriculum. The sophomore classes appeared the following year. J. H. Pollard was appointed dean of the new junior college department. To enter the junior college

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[29]Ibid.

[30]Ibid., p. 73.

department, a student had to have a minimum of 15 units from an accredited high school. To graduate from the junior college department, a student had to have a minimum of 62 credit hours and a grade point average of 1.0 based on a 3.0 system. Fifteen semester hours credit were required for a major and ten semester hours credit for a minor.[31] Since 1927, the college has been considered a junior college.

President Weeks had planned to build a major Indian institution at Bacone. He believed that the Indians should use their income from the oil fields on their property to educate and enlighten their race. In 1932, the building program produced Ataloa Lodge, a place to preserve Indian art. The students were involved in the construction of the lodge. The lodge was dedicated on December 2, 1932. The lodge was made of native stone and lumber. The fireplace was constructed of stones gathered from various Indian reservations and places of historical interest.[32]

The stone entrance on the west side of the campus was built in 1932 with student labor and contributions. The Milly Francis Monument was erected in 1933 by the faculty and students of Bacone. The monument, located in front of the Indian Art Lodge, (Ataloa Lodge), honors "Oklahoma's Pocahontas," Milly Francis, the Indian woman who was awarded the first Congressional Medal ever granted a woman. Milly died in 1848 without receiving the award, but it was later given to her heirs.[33]

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[31] Bacone College Bulletin Annual Catalogue 1927-1928, Bacone, Oklahoma, pp. 19-20.

[32] Ruth, p. 300.

[33] Ibid., p. 301.

The enrollment in the junior college department for the spring of 1928 was 29 freshman. The Sophomore class was added in the fall of 1928. The total enrollment for 1932-1933 was 306. By 1936, 40 Tribes from 14 states were represented in the student body.

Sally Journeycake Memorial Hall was begun in 1935, but the building program was curtailed and the building was not completed until 1937. The dedication ceremonies were held January 30, 1937. The building provided classrooms for the home economics department and a dormitory for home economics majors. A boy's dormitory, Isaac McCoy Hall, named in honor of an early Baptist missionary among the Indians, was also completed in 1937. Interest in Indian arts and crafts was responsible for a third building completed that year. The building, William McCombs Hall, was designed to provide classrooms for the arts and crafts. The Rockefeller Hall was razed following the graduation exercises in 1938, and a new chapel, Bacone Memorial Chapel, was built on the site in 1939. Some of the materials from the dismantled Rockefeller Hall were used in its construction.

President Benjamin Duvall Weeks resigned June 16, 1941, because of ill health and he and his family moved to Taos, New Mexico.[34] His administration had begun with a rather insecure elementary and secondary educational institution but ended with an institution offering elementary and secondary, as well as higher education on the junior college level. Ten major buildings were erected during his long administrative term, and Bacone's reputation as an outstanding Indian school was re-established.

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[34] The Bacone Indian, Bacone College, Bacone, Oklahoma, October 9, 1941, pp. 1-2.

Winthrop W. Dolan, dean of the junior college department, was named the acting president. In May, 1942, Dolan took a leave of absence to enable him to complete his doctor's degree at the University of Oklahoma. He did not return to Bacone. Marc Jack Smith assumed the duties of leadership as acting president and dean of the junior college department. He was acting president for the 1942-1943 school year.[35]

In March, 1943, an announcement was made that Reverend Earl Louis Riley would be the new president of Bacone College. President Riley's appointment was to become effective May 2. The inauguration ceremonies were held October 22, 1943. The ceremony was attended by the Honorable Robert S. Kerr, Governor of Oklahoma, the mayor of Muskogee, and numerous church dignitaries.[36]

World War II had hurt the enrollment in the upper grades and junior college program at Bacone. There were only 23 students in the junior college department for 1943-1944. The elementary school was eliminated in 1946.

According to records in their office, the State Regents for Higher Education sent a team to visit Bacone College in December, 1946. The result of this visit was that the junior college program was accredited for the current semester. Another visit was made in March, 1947, and the accreditation was continued by the members of the State Committee on Municipal and Independent Junior Colleges. Bacone has enjoyed continued accreditation as a junior college by the State Regents for

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[35]The Bacone Indian, Bacone College, Bacone, Oklahoma, September 28, 1942, p. 1.

[36]The Bacone Indian, Bacone College, Bacone, Oklahoma, November 22, 1943, p. 1.

Higher Education of the State of Oklahoma since that second visit in March, 1947.

President Riley's administration was during a difficult period for junior colleges, as many potential students entered military service. President Riley directed publicity for the school and spent much time on speaking tours in behalf of the college. The physical and mental strain prompted him to resign in January, 1947. Charles S. Detweiler, Secretary of Education of the American Baptist Home Mission Society, came to Bacone as acting president on January 9, 1947.[37] He served in this capacity for the remainder of the 1946-1947 school year and the entire 1947-1948 school year.

The first Easter Vacation in the history of Bacone College was taken in 1947. The break in class began at noon Friday, April 4, and classes resumed at noon Tuesday, April 8.[38] The Easter Vacation was eventually replaced by the Spring Vacation.

Reverend Francis Willard Thompson was appointed president January 20, 1948 to assume the presidential duties July 1. During the first year of his administration, the Warrior Gymnasium, built in 1948 at a cost of $45,000, was dedicated (December 10). President Thompson's administration was a time of financial difficulties and readjustments. Emphasis was placed on developing a fully accredited junior college. The high school was reduced to the upper three grades in the 1952-1953 school year and was eliminated completely after the 1956-1957 school year.

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[37] The Bacone Indian, Bacone College, Bacone, Oklahoma, January 24, 1947, p. 1.

[38] The Bacone Indian, Bacone College, Bacone, Oklahoma, March 21, 1947, p. 1.

Although the college experienced some financial difficulties during the years of President Thompson's administration, one of his most successful achievements was in the area of financial development. Thompson had recognized the long-range benefits that are derived from deferred giving. He was able to motivate people to include Bacone College in their wills.[39] It was during Thompson's presidency that "Jim Thorpe, All-American" was filmed on the Bacone campus by Warner Brothers.

President Thompson's health began to fail, and in the fall of 1955, he resigned. He continued to serve the college as its representative on the west coast. Roger William Getz was appointed to succeed him in January, 1956. One of his goals was North Central accreditation for the junior college program. During the first eight years of President Getz' administration a number of significant developments occurred in the physical plant. See Table IV. Sacajawea Hall, the former student center, was razed in 1963, following the renovation of the basement of Samuel Richards Hall to house the student center and the book store.

A self-study was conducted by the faculty and administration during the years 1957-1960. Although no report was published, an insight into the strengths and weaknesses of the college was acquired. A report on institutional data was submitted to the North Central Association of Colleges and Secondary Schools on April 28, 1962, along with a request that the junior college be admitted to candidacy status. This request was granted June 26, 1962.[40]

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[39] Bacone College Institutional Self-Study 1976, Muskogee, Oklahoma, p. 5.

[40] Report of Self-Study of Bacone College 1964, Muskogee, Oklahoma, p. 1.

TABLE IV

BACONE COLLEGE PLANT IMPROVEMENTS
DURING THE YEARS--1956-63

Date	Additions	Cost
1956	One faculty dwelling (Dean's Residence)	$ 26,344.71
1957	Renovation of Poloke-Bosen and Walter Starr dormitories	43,530.00
1958	Two faculty dwellings	47,627.00
1959	Two faculty dwellings	44,550.03
1959	General Purpose Garage	9,246.73
1960	Sanitary Sewer Line	41,358.44
1960	Two faculty dwellings (three apartment units)	43,891.19
1962	Administration Offices renovation	13,000.00
1962	Library renovation	20,000.00
1962	Parking lots and roads	2,500.00
1963	Hurley House (President's home)	50,000.00
1963	New lighting for Samuel Richard Hall	2,000.00
1963	Addition to garage	8,868.00
1963	Science Laboratories	10,000.00
1963	Housing Nursing Department	4,000.00
1963	Physics Laboratory	1,000.00
1963	Student Center	5,000.00
TOTAL		$372,916.60

Source: Report of Self-Study of Bacone College 1964, Muskogee, Oklahoma, p. 45.

During the academic years 1960-61 through 1963-64, the faculty and administration were making a self-study. The purpose of the study was to prepare a report to be presented to the North Central Association in applying for accreditation of the junior college program. The report was completed in 1964 and presented to the North Central Association. On March 31, 1965, Bacone was granted full accreditation as an Associate degree granting institution.[41] This recognition was one of the goals President Getz had worked toward in his administration.

The enrollment increased substantially during Getz' administration. During the school year 1955-56, when President Getz assumed office, the enrollment was 152. By 1960-61, it had reached 243, and for 1963-64, the enrollment was 454. The full-time equivalent enrollment rose from 131 to 413 during his administration.

The purpose of the school in 1960 is stated in the objectives formulated by the faculty and administration and approved by the Board of Trustees. They are:

> The school's objectives as analyzed and formulated by the 1960 faculty and administration, and approved by the Board of Trustees, are:
>
> 1. To guide the student toward a greater awareness of God and the religious significance of all man's relationships.
> 2. To recognize the Indian's contribution to civilization and to encourage his achievement in contemporary life.
> 3. To help the student acquire the necessary tools and skills for study.
> 4. To assist the student in discovering his major interests and aptitudes.

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[41] Ninety Productive Years, p. 11.

5. To develop the student's understanding of the physical universe and his natural environment.

6. To broaden the student's conception of human history and his appreciation of the diversity of cultural achievements.

7. To promote sound scholarship, creative and critical thinking, and effective communication.

8. To foster the development of character, physical fitness, and personal responsibility.

9. To stimulate greater personal loyalty to family, school, and nation.

10. To guide the student sympathetically as he considers the continuation of his college education.[42]

The Report of Self-Study (1964) suggests that the college administration and faculty consider the optimum size in enrollment is 750. The administration and faculty believed the school could adequately accommodate that number of students without any major additional facilities.

At the Board of Trustees meeting, April 25, 1966, President Getz resigned to return to the foreign mission field. His resignation was to be effective August 1. He was succeeded by Dr. Garold D. Holstine. President Holstine announced an ambitious program projecting academic growth and further development of the physical facilities. On October 17, 1967, the Board of Trustees adopted a $9,500,000 long-range expansion plan. A new dormitory, Alexander Lawrence Posey Hall, was completed and was dedicated on October 6, 1968, as the first unit of the expansion program.[43] During the 1970-71 academic year, a lighted baseball field was completed.

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[42] Report of Self-Study of Bacone College 1964, pp. 8-11.

[43] Ninety Productive Years, p. 11.

Under President Holstine's administration the college received grants of federal funds through the Title III program which enabled Bacone to expand its developmental program and counseling services. Although established primarily for the education of American Indian youth, the school has served both Indian and non-Indian youth from its beginning. The college has increased its facilities and broadened its scope to meet the changing patterns of modern life. Aware of these changes, the Board of Trustees, at its annual meeting March 10, 1970, reaffirmed the continuing identity of the school as a church-related college, dedicated to the promotion of Christian principles and sound scholarship. At this meeting the Board adopted the following objectives:

1. To provide a climate in which the student may find a greater awareness of God and religious significance in the relationships of mankind.

2. To encourage creative contributions by the American Indian students and other ethnic groups to the cultural aspects of civilization.

3. To promote an academic stimulation through which the student may discover tools and skills for educational pursuits.

4. To provide an atmosphere in which the student may discover his aptitudes, interests, and ideas for further discipline.

5. To work toward self-discovery, to help the student to understand his historical and cultural background.

6. To cultivate a community of thought in which the student may discover and broaden his understanding, his environment and his relationships to the universe.

7. To be motivated toward sound scholarship with a view to inter-communal constructive action of a critical and creative nature.

8. To encourage involvements which will help the student to develop character, reliability, integrity, and self-respect.

9. To interrelate college disciplines with each student's personal development with family, community, nation and the world.

10. To provide counseling service for those students who may need encouragement in matters beyond their experiential levels.

11. To excite the imagination of the student toward achievement in personal conduct, relationships, and further educational pursuits.

12. To cultivate a context in which the student may confront a multi-cultural, multi-racial, multi-lingual interplay so that he may experience and develop capabilities in relation to concepts, ideologies, and adaptability.[44]

President Holstine resigned, and during the summer of 1974, the Board of Trustees selected Charles D. Holleyman to be the new president. He assumed the duties of the office in July. Prior to becoming president, he served Bacone two years as the vice-president. President Holleyman has been very active in Native American affairs and educational activities at both the state and national levels. The Council on American Indians named him the Outstanding Native American of 1974.[45]

When President Holleyman took office, the college was indebted due to the payments on the dormitory constructed in 1968, the declining resident student enrollment, and inflation. By the end of 1976, he had been able to retire the college of its short-term current operating indebtedness.

Under Holleyman's administration a nursing facility, C. C. Harmon Nursing Facility, was completed in 1976 with no indebtedness. The well-equipped educational facility, designed to meet the needs of the nursing

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[44] Annual Bulletin Bacone College 1972-1973, Bacone, Oklahoma, pp. 7-8.

[45] Institutional Self-Study Bacone College 1976, p. 50.

students, contains multi-purpose laboratories for technical skill practice, an audio-visual laboratory for self-study, and classroom space adaptable to small-group discussions.[46]

From the 1973-74 academic year to the 1976-77 academic year, the number of female students attending Bacone increased. This trend is due, in part, to two factors: (1) the popularity of the nursing program at Bacone, and (2) there are fewer Indian male high school seniors than female. During this period the college enrollment showed a steady increase in the day classes but a decline in the evening classes. The enrollment for these years was: 498 in 1973-74; 510 in 1974-75; 603 in 1975-76; and 596 in 1976-77. The enrollment had increased by approximately 100 students during this period.[47]

Bacone College is incorporated under the laws of the State of Oklahoma and is governed by a self-perpetuating board of trustees. The 30-member board is composed of 16 members from the American Baptist constituency and 14 members from Oklahoma and various non-Baptist churches. All members of the Board are to be persons whose lifestyle enhances the image of the college and who have a commitment to the heritage and purpose of the college, especially the higher education of Indian young people.[48]

Bacone College emerges today as a church-related, liberal arts junior college with a strong commitment to Indian higher education.

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[46]Ibid., p. 93.

[47]Ibid., p. 24.

[48]Article II of the By-laws of The Board of Trustees Bacone College, Muskogee, Oklahoma, as amended May, 1976.

The spirit of the campus has remained steadfast over the years, but the college has increased its facilities and broadened its scope to meet the changing patterns of its student body.

CHAPTER IV

BETHANY-PENIEL COLLEGE

Bethany-Peniel College resulted from the merging of three educational institutions which were founded by men and women who felt an urgent need for trained Christian leadership, both lay workers and ministers, in the respective areas where the newly organized Holiness groups originated. These mergers occurred to provide more adequate instruction for the young people of the West Central Educational Zone of the Church of the Nazarene. This zone served the states of Arkansas, Louisiana, New Mexico, Oklahoma, and Texas. The three institutions which merged to form Bethany-Peniel College were Peniel College, founded as Texas Holiness University, Beulah Heights College, and Oklahoma Holiness College.

The pioneers of the modern holiness movement were confronted with the problem of educating and training the young people who were entering their ranks. These young people, saturated with a desire for service to God and to their fellow man, realized their need for education and training if they were to be successful in such service. They were eager to leave their work on the farm, in the factory, or in the store, and enter a school where they could receive the necessary training.

Some of the leaders of the Holiness Movement of that day were fearful that the young men and women who were joining their ranks were unprepared to cope with the agnostic teaching that they considered to

be common in the existing colleges and universities. They further believed that the existing institutions would not give special emphasis to the doctrine of Entire Sanctification which they believed to be necessary to prepare the young people to go out and "spread scriptural holiness through out the earth." There remained only one thing for them to do and that was to establish their own educational institutions.

To the people of the holiness movement, true religion was the paramount issue of life. They wanted their children educated in a wholesome religious environment so that they might choose to follow the faith of their fathers. These godly men and women felt they were obligated to provide their children with a Christian education. They did not want their children scoffed at because of their religious convictions as often happened in the institutions of higher learning. This conviction led to the founding of ten or more distinctly holiness schools throughout the United States during the latter part of the nineteenth and early part of the twentieth centuries where all would receive a first-class education "without sacrificing faith in God and purity of heart."[1]

The beginning of one such institution, Texas Holiness University, can be traced back to the efforts of Reverend E. C. DeJernett. He moved to Greenville, Texas, in November of 1893 to establish a holiness camp in northern Texas and to become an evangelist. He was able to purchase 53 acres of a beautiful 100-acre tract of woodland where he established the Greenville Holiness Camp Ground.[2]

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[1]Third Catalogue Texas Holiness University Years 1902-03, Greenville, Texas, p. 13.

[2]Ibid.

As Reverend DeJernett traveled in his evangelistic work, he came in contact with a number of young people who believed they were called of God to become preachers or lay workers in the Christian faith. These young people were inadequately prepared for such a venture due to a lack of education. At the time, there was no holiness school in the Southwest to train them. Rev. DeJernett had been hoping that a holiness school would be started in Texas and had been praying toward that end.

During a revival meeting in Tyler, Texas, in January of 1898, a young man, B. A. Cordell, expressed a desire to attend a holiness school and inquired of Rev. DeJernett where to find such an institution. Rev. DeJernett recommended certain schools, Asbury College and Keen's School in Kentucky, and then remarked that he had been praying that the Lord would establish a holiness college in Texas and that it would be located on a 42-acre tract of land, which remained of the 100-acre tract, adjoining the Greenville Holiness Camp Grounds.

Later that year, during the Greenville Camp, Mr. Cordell was praying in a grove located on the 42-acre tract that Rev. DeJernett had suggested as a cite for a college campus when the thought occurred to him, "These grounds are for a holiness college."[3] After a night of prayer concerning the matter, he and his wife purchased the tract and donated 20 acres of it for a college campus. The rest of the tract was divided into residence lots and sold, except for six lots. The profits from the sale of these lots was donated to help defray the cost of constructing buildings to house the college.

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[3]Second Catalogue Texas Holiness University Years 1901-1902, Greenville, Texas, p. 7.

Rev. DeJernett, B. A. Cordell, and W. G. Airhart requested a meeting in April, 1899, of the leading men in the holiness movement in the Southwest to consider establishing a school. Those attending the meeting committed themselves to starting a school and elected a board of trustees.[4] At its first meeting the Board of Trustees decided to name the new school Texas Holiness University.

A Christian Workers Conference had been scheduled at the Greenville Camp for May 17, 1899. Rev. A. M. Hills, a professor of theology at Asbury College, was invited to the conference as a special worker. The primary reason for the invitation, however, was to give the Board of Trustees an opportunity to discuss with Rev. Hills the possibility of his becoming president of the new school, Texas Holiness University. The Board met on May 18, unanimously elected Rev. Hills president, and authorized him to select a faculty. He accepted the position.

President Hills' task was a tremendous one. The Board had decided to open the school in September. There were no buildings on the 20-acre tract and no money in the treasury. President Hills was faced not only with the task of raising money and constructing a building to house the institution but with planning the campus, obtaining a faculty, and recruiting students as well. He wasted no time in getting started. The following day he addressed the conference and took a subscription of $900.[5]

Construction on a building to house the university was begun in July. The building, a three-story frame structure, was designed primarily as a girls' dormitory, but of necessity, had to serve several

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[4]Ibid., p. 8.

[5]Ibid.

purposes during the first year of school. Construction of the building was sufficiently completed in time for the school to open on September 27, 1899. Twenty-seven students enrolled on the first day of registration. An additional 50 students had enrolled before the end of the term. At the beginning of the second semester, an additional 31 students enrolled. This brought the total enrollment for the first year to 108. Eleven states were represented by the student body during the first year of operation. The faculty for the first year of operation consisted of seven members: Mrs. Anita Hunter Bell, Mrs. Neelie Blanchard, Mrs. Mamie Catching, Edward Cornish, C. L. Hawkins, and H. M. Hills, son of President Hills.[6]

A village sprang up around the school shortly after its founding. The name originally given to the community was Holiness, but this was later changed to Peniel.[7]

During the second year of President Hills' administration, a second building was constructed. This building housed the chapel and class rooms. A third building was begun in 1906 during President Hills' administration. It was a large two-story structure designed to house the administrative offices, class rooms, and an auditorium. President Hills, however, decided to resign before the building was completed and ended his tenure as president at the close of the 1905-06 school year. After its completion, the new structure replaced the building which had housed the chapel and classrooms. The older building was converted to a conservatory and science hall.

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[6]Roy H. Cantrell, "A History of Bethany Nazarene College" (Unpub. dissertation, Southwestern Theological Seminary, Ft. Worth, 1955), p.60.

[7]James Blaine Chapman, A History of the Church of the Nazarene (Nazarene Publishing House, Kansas City, 1926), p. 87.

President Hills had begun his administration with little to work with except for a vision to see the school established in an area that he believed needed such an institution. He was successful in raising the needed finances, securing a faculty, constructing a curriculum, erecting buildings, and designing a campus that was so carefully laid out that it was suggested in a number of the catalogues that it was one of the most beautiful in northern Texas.

After the resignation of President Hills, Professor L. B. Williams was chosen to be the acting president. He served until the Board of Trustees met on March 28, 1907, and appointed Reverend Edgar P. Ellyson president.[8] Ellyson was anxious to strengthen the college, to solidify its work, and to emphasize extra-curricular activities. This emphasis resulted in the establishment of a missionary society and six literary societies. These societies offered the students an opportunity to gain knowledge and to develop skills in parliamentary law, debating, oratory, composition, and reading, among other things.

The school year 1907-08 marks the high light of student enrollment in Texas Holiness University. That year the school had a grand total of 401 students.[9] The decline in enrollment was noticeable from that time. There were a number of contributing factors. The school that had been established in Vilonia, Arkansas, Arkansas Holiness College, began offering advanced work, the college in Bethany, Oklahoma, Oklahoma Holiness College, was started, and Central Nazarene University in Hamlin, Texas was opened. As these schools developed, it became

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[8]Eleventh Catalogue and Prospectus of the Texas Holiness University 1910-11, Peniel, Texas, p. 7.

[9]Cantrell, p. 68.

obvious that the young people who had come from these areas to Texas Holiness University would attend the school in their area.

President Ellyson resigned in April, 1911, to accept the presidency of the Nazarene University of Pasadena, California. An open letter by President Ellyson, published in the Pentecostal Advocate, gives us an insight regarding this change and his influence in the selection of his successor.

> Possibly a word from me is due the people on account of my resignation from the Presidency of the Texas Holiness University. The kind words, and regrets spoken and written by so many are much appreciated.
>
> We have sought earnestly the will of the Lord. The persistent urging of friends and management of the school for us to remain made it difficult for us to decide, but in answer to prayer, the Lord's will seems clearly revealed. We may all rest assured that the will of the Lord is the best thing for us. Professor Roy T. Williams, the president elected upon our recommendation, is a young man of strong personality, a successful teacher, and a pusher. So far as human agency goes, this insures the future success of the school. Let all the fields of this institution take new courage and rally to his support. . . .[10]

President Williams had received the first A. B. Degree granted by Texas Holiness University. After completing his bachelor's degree, he took post-graduate work in the East. After completing his graduate work, he was president of a college in Louisiana. He left this position to accept the Chair of English and Literature in his Alma Mater. The confidence that the Board of Trustees had in President Williams was expressed by its secretary:

> Professor Williams has already become one of the strongest preachers of the South, and this year has been employed for several of the largest camps. He is a good student, has a fine

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[10]Cantrell, p. 69.

> mind, is deeply spiritual and with enthusiasm of a young man, will give the University an impetus in the great work God has before us.[11]

Texas Holiness University functioned as an interdenominational school until 1911, when an agreement was reached between the Board of Trustees of the university and the General Superintendents of the Church of the Nazarene to make the institution the Southern University of the Nazarene Church.[12] The General Assembly of the Church of the Nazarene, which met in Nashville, Tennessee, that year, ratified the action taken by the superintendents, and the college became a part of the Church of the Nazarene.[13] At this time, the name of the school was changed to Peniel University. The name was changed again in 1918 to Peniel College, because the purpose of the institution was more consistent with that of a college than a university.

President Williams directed the institution until his sense of being guided by a Divine compulsion led him to resign in 1913 and enter the field of evangelism. He was succeeded by James B. Chapman.

President Chapman was interested in helping students who needed financial assistance in order to attend college. He launched various programs during his administration to help students secure employment. For example, he opened a broom factory where some students worked while other students endeavored to market the brooms. He had farms in operation, also, where students worked to supplement their incomes.

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[11]Cantrell, p. 70.

[12]Twelfth Catalogue and Prospectus of Texas Holiness University 1911-12, Peniel, Texas, p. 14.

[13]Sixteenth Catalogue and Prospectus of Peniel University (Texas Holiness University) 1915-16, Peniel, Texas, p. 10.

President Chapman was destined to go through some very difficult years. The financial support that the institution should have received was shared by three other holiness schools that were affiliated with the Church of the Nazarene: Central Holiness University at Hamlin, Texas, Oklahoma Holiness College at Bethany, Oklahoma, and Arkansas Holiness College at Vilonia, Arkansas. World War I made a very heavy drain on the male students as numbers of them enlisted or were drafted into the military services. Some faculty were lost for the same reasons. Though heavily burdened by the difficulties facing the college, President Chapman continued to vigorously promote its program.

The 1917-18 school year brought to a close the five-year contract of President Chapman. He had worked heroically and sacrificially. The Board of Trustees, to show their appreciation for his services to the college, conferred upon him the honorary degree Doctor of Divinity.[14]

Professor A. K. Bracken was asked to serve as acting president until a new president could be chosen. Professor Bracken won the hearts and admiration of members of the board, the faculty, and the student body. At the board meeting, he was chosen to be president but declined to accept because of his health.

N. W. Sanford, president of Arkansas Holiness College, was chosen in 1919 to be president of Peniel College. He accepted the position, and through no fault of his own, served only part of one year. At the close of the 1919-20 academic year, the Board of Trustees faced a very difficult decision. When the college was first organized, it was the only holiness school in the southern part of the nation. The Holiness

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[14]D. Shelby Corlett, Spirit Filled (The Life of the Rev. James Blaine Chapman, D.D.) (Beacon Hill Press, Kansas City, n.d.), pp. 81-82.

Movement was weak and the people scattered, but the large territory made it possible to recruit students and obtain funds. However, the organization of other holiness schools considerably reduced the territory previously served by the college, and funds, as well as students, were more difficult to find. There seemed but one thing to do, close the school. Therefore, the Board of Trustees voted to close the school and to sell the property to liquidate its debts.

Dr. B. F. Neely, at the time a member of the Board of Trustees of Oklahoma Holiness College and an alumnus of Peniel College, was present at the meeting where the decision to close the college was made. He was interested in conserving the alumni association and the records of the school, so after the vote was taken to close Peniel College, he proposed that they reconsider the matter and unite with Oklahoma Holiness College. His proposal was accepted, and shortly thereafter, Dr. A. K. Bracken, president of Oklahoma Holiness College, made a trip to Peniel to meet with the board and work out the details of the amalgamation. It was agreed that the Oklahoma school would incorporate the name Peniel in the naming of the college. The name of Oklahoma Holiness College was changed to Bethany-Peniel College as a result of this agreement.

Excerpts from the report of the Committee on Education of the Dallas Assembly of the Church of the Nazarene concerns the closing of Peniel College:

> Among other institutions which grace our church, none have arisen that are of more importance than our schools; out of these institutions have gone hundreds of our young people to bless the church, and adorn the doctrine of holiness while they successfully fill their place in the world.

> These schools are the strongholds for the protection of the doctrine of and principles for which we stand and their maintainance demands our constant and loyal support.
>
> It is with sad hearts that we note the closing of Peniel College; this being one of the oldest and most fruitful of our holiness schools. . . .
>
> In closing Peniel College, the management felt keenly the importance of preserving the records, grades, and Alumni of the school, and this was provided for by uniting our college interests with Oklahoma Nazarene College. . . .[15]

The school at Peniel, Texas, was in operation for a period of some 21 years. During that time, more than 3,000 students enrolled, 381 graduated (from all departments). Some of the outstanding leaders of the Church of the Nazarene were, at one time or another, students at Peniel.[16]

Beulah Heights College and Bible School can, to some extent, trace its beginning back to 1898 when Miss Mattie Mallory, who had come to Oklahoma several years earlier to work among the Indians and white settlers in the territory, opened an orphanage in Oklahoma City. A school was conducted for the orphans in the orphanage. The orphanage was moved to Beulah Heights, just outside the Oklahoma City limits in 1905. In 1906, Miss Mallory asked the newly organized Interdenominational Oklahoma Holiness Association to assume the task of starting and maintaining a Bible School. She offered the use of her buildings and grounds for the school on the condition that all the orphans in her orphanage receive free tuition at the school. The Association accepted her proposal and began making plans to open a school in Beulah Heights. A Board of Trustees was immediately elected. It was composed of the

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[15]Cantrell, pp. 83-85.

[16]Chapman, p. 88.

following members: Miss Mattie Mallory, Dr. G. W. Sawyer, A. J. Peck, W. H. Williams, and a Mrs. Beatty.

Dr. Sawyer was chosen to be the acting president, but resigned when it was learned that Dr. D. F. Brooks, an outstanding Bible teacher who had been serving on the faculty of Texas Holiness University, could be persuaded to accept the presidency of the new school. Dr. Brooks was promptly elected to the position, and Dr. Sawyer became the financial agent.

The school opened for its first session on October 22, 1906.[17] The primary purpose of the school was to provide an education in a Christian environment for the orphans of the home and the children of the Christian parents who had settled in the vicinity. The school catalogue outlined an elaborate program of college studies.[18] During the three years of its existence, however, there were no students of college standing in attendance.

It had been hoped, by the Board of Trustees, that a number of interested people in the Oklahoma City area would attend the school. Those who were interested and who would have availed themselves of the opportunity found that the location of the school and the poor transportation facilities of the day prevented them from doing so. About the only students that ever attended the institution came from the orphanage and a rescue home operated by the Interdenominational Oklahoma Holiness Association.

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[17] Second Annual Catalogue Beulah Heights College and Bible School 1907-1908, Beulah Heights, Oklahoma City, Oklahoma, p. 5.

[18] Ibid., pp. 10-17.

The complications of building and operating a college under the shadow of an orphanage where the property remained in the hands of Miss Mallory, with her interest dominating the school, proved to be unsatisfactory. Therefore, the operation of the school was turned over to the newly organized Church of the Nazarene on June 6, 1909.[19] The superintendent of the Oklahoma-Kansas District, Reverend C. B. Jernigan, accepted the responsibility of operating the school for the Church. The property and buildings, however, remained in the hands of Miss Mallory. On June 15, the district superintendent called a meeting of interested persons to consider the Beulah Heights School. At this meeting, a Board of Trustees, who were to serve until the next District Assembly, were chosen.[20]

A decision was made at the first meeting of the board to name the school Oklahoma Holiness College. It was further decided that two buildings should be erected immediately on property, known as Council Grove, which had been donated by the Oklahoma Railway Company in consideration of the school's buying 30 acres of land adjoining the 10 acres donated.[21] Dr. Homer Harrison Miller, a Methodist Pastor, was appointed president at the meeting, also. He was faced with numerous and difficult tasks; the campus had to be surveyed and planned, two buildings were to be erected, a faculty had to be assembled, and students had to be recruited.

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[19]First Annual Catalogue Oklahoma Holiness College 1909-1910, Oklahoma City, Oklahoma, p. 5.

[20]Third Annual Catalogue Oklahoma Holiness College 1911-1912, Oklahoma City, Bethany Station, Oklahoma, p. 9.

[21]Ibid.

An interesting and related event occurred at that time. Miss Mallory traded her property at Beulah Heights to the railway company for land in the same area where the school was to be located and moved her orphanage there. The Nazarene Home, the name given to the rescue home operated by the Church, was also moved to the area. These three institutions, the Oklahoma Orphanage, the Nazarene Home, and Oklahoma Holiness College, formed the nucleus of a small town. The town was platted in the summer of 1909 and dedicated under the name Bethany. The file plat was signed July 28 by J. W. Vawter and Arthur Beaver on behalf of the college, by C. B. Jernigan and W. H. Roberts on behalf of the Nazarene Home, and by Mattie Mallory and Minnie Morris for the Oklahoma Orphanage. The third annual catalogue of Oklahoma Holiness College describes the area:

> Bethany had been known for years as Council Grove. The old Indian tribes held their annual war councils here. All the warriors and braves from the Indian Territory would gather at these councils. When Oklahoma was opened to white settlers, this beautiful Post Oak and Black Jack grove was still held by the government as a forest reserve. It was not put on the market until 1903. Not a plow nor an axe had been put into this land or timber. It seemed that God in His infinite wisdom and goodness had been holding this for a Holiness College. The first axe that made a sound in this timber was cutting out the trees on King's Highway, the main street of Bethany.[22]

President Miller had been successful in meeting the challenge that had been placed before him; the campus had been surveyed and planned, a faculty of nine had been assembled, and the two buildings were sufficiently completed to allow the school to open October 5, 1909. Thirty-four students registered the first day; by November 12, the enrollment had climbed to 70. Five states were represented in the student body.

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[22]Ibid., pp. 8-9.

The total enrollment for the first year reached 122. Enrollment for the second year was over 150.[23]

Oklahoma Holiness College was established for the purpose of training workers for the Church of the Nazarene. The first catalog declared the school to be for "a whole Bible, . . . the salvation of the student, and the training of a strong moral character."[24] The first Board of Trustees decreed that each member of the faculty should be in the experience of entire sanctification, although membership in the Church of the Nazarene was not required of faculty members. Instruction was to be in a wholesome religious atmosphere with emphasis on Christian principles and doctrines. The school, though sectarian, welcomed students from other denominations.

President Miller's administration lasted for only two years. He had been a very able and effective administrator and was urged to stay by the Board of Trustees. Personal financial pressures, however, forced him to resign and accept a pastorate in California. He was succeeded by Reverend Fred Mesch, Jr., also a Methodist pastor. President Mesch was encouraged to build a strong school, one that would be second to none in the Nazarene Church or in the Holiness Movement.[25] Financial problems encountered by the school forced Mesch to resign a year later. The problems were related to the fact that tuition was low, and there were only limited finances coming from the small number of supporters scattered over the state.

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[23]Ibid.

[24]First Annual Catalogue Oklahoma Holiness College, p. 6.

[25]Ibid., p. 10.

Upon Mesch's resignation, Dr. A. M. Hills, who had been the first president of Texas Holiness University and was the teacher of theology at Oklahoma Holiness College at the time, was asked to take the presidency for at least one year.[26] Dr. Hills preferred to teach and only agreed to take the position until someone else could be appointed. During 1913, Dr. Hills insisted that he be relieved of the presidency to enable him to take a teaching position at Pasadena College.

Reverend E. J. Lord was chosen to fill the vacancy. During his administration, it was decided to build a much-needed church and chapel building. Due to a lack of funds, the church decided to buy a block machine and cast their own cement blocks for its construction. The building was designed to seat 600, causing some critics to question the building of such a large church. Scarcely had a decade passed, however, before the building overflowed. This landmark structure was completed in 1914 and provided the school with a place for chapel and public programs and provided the Church with a place of worship until a new church building was erected in 1925.

President Lord resigned at the end of the year to take the church at Sylvia, Kansas. Reverend Charles B. Widmeyer, a man of experience and training, was appointed to the presidency. He had been a student at God's Bible School, Cincinnati, Ohio; had taught for five years in the Theology Department of Kansas Holiness Institute, Hutchinson; had served as Principal of Weston Holiness College, Colorado Springs, Colorado; and had served as dean and a teacher of theology and Bible at Oklahoma Holiness College prior to his appointment.

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[26]Fourth Annual Catalogue of Oklahoma Holiness College 1912-1913, Oklahoma City, Bethany Station, Oklahoma, p. 3.

President Widmeyer was interested in producing well-trained students from the high school department and was able, in 1916, to secure accreditation for the high school from the Oklahoma State Department of Education. During his administration, there seems to have been a very definite change in the course of study. From the beginning in 1909 until the 1917-18 school year, the curriculum had remained about the same, but the 1917-18 catalog suggests a number of degree plans: Bachelor of Arts, Bachelor of Science, Bachelor of Divinity, Bachelor of Pedagogy, Bachelor of Oratory, and Bachelor of Music.[27]

Construction was begun, during Widmeyer's administration, on a three-story brick structure to be used as an administration building, but due to a lack of finances, the building took several years to complete, and President Widmeyer had resigned before its completion.

President Widmeyer resigned, during commencement time of 1920, to accept a teaching position at Pasadena College. When the board met to select a new president, they chose Reverend A. K. Bracken. At the same meeting, the name of the school was changed from Oklahoma Holiness College to Oklahoma Nazarene College.[28] The new name was used only a short time due to the merger with Peniel College where an agreement was reached to rename the school Bethany-Peniel College.

Shortly after the appointment of Bracken as president of Oklahoma Nazarene College, it became apparent that the school at Peniel, Texas, Peniel College, would not be able to continue operation and would close its doors following the 1919-1920 school year. President Bracken and

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[27]Ninth Annual Catalogue Oklahoma Holiness College 1917-1918, Bethany, Oklahoma, p. 11.

[28]Twelfth Annual Catalogue Oklahoma Nazarene College, Junior College 1920-1921, Bethany, Oklahoma (cover).

Reverend B. F. Neely, both alumni of Peniel, began negotiations for the merger of Peniel College and Oklahoma Nazarene College. Their efforts were successful, and the two schools united. President Bracken was able to secure a number of faculty members from Peniel. A number of the students from Peniel also came to Oklahoma and enrolled in Bethany-Peniel College for the 1920-21 term.

Bethany-Peniel College was accredited as a junior college by the State Department of Education during the 1922-23 school year. An excerpt from a letter received by President Bracken from President Stratton D. Brooks of the University of Oklahoma acknowledges the accreditation:

> I notice in this morning's paper that your college has been accredited by the State Department of Education for sixty hours of college work . . . . I think it will materially increase your enrollment if you make the definite statement in your catalog that the students from your school will be given credit by the University for that amount of work.

Prior to the accreditation of Bethany-Peniel College as a junior college, the enrollment had been largely in the grades and the high school. There were only 14 college students enrolled for the 1920-21 school year. After receiving the accreditation in 1922-23, the enrollment jumped to 52 college students for the 1923-24 school year. Bethany-Peniel College was admitted as a member of the American Association of Junior Colleges in 1923, also.[29]

Bethany-Peniel's existence as an accredited junior college was short lived. The only significant thing that happened during the time it was an accredited junior college seems to be an increase in the

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[29]Bethany-Peniel Annual Catalog 1923-1924, Bethany, Oklahoma, p. 3.

number of students enrolled in the college division. The college began offering junior classes in the 1924-25 school year. This was followed by adding senior classes, and in the 1927-28 school year, the college was accredited by the State Department of Education to grant four-year degrees. The first year of high school was dropped from the curriculum during the 1928-29 year because of the public high school which had begun in Bethany. The other grades were also soon dropped.

Three other schools have merged with Bethany-Peniel since the days of its junior college standing. Central Nazarene University, Hamlin, Texas, merged with Bethany-Peniel in 1929, Arkansas Holiness College, Vilonia, Arkansas, in 1931, and Bresee College, Hutchinson, Kansas, in 1940. From 1920 to 1955, the college was known as Bethany-Peniel College. In 1955, the Board of Trustees changed the name to Bethany Nazarene College. It is the recognized college for the South Central Educational Zone of the Church of the Nazarene, which includes the states of Arkansas, Louisiana, Oklahoma, and Texas.

CHAPTER V

ST. GREGORY'S COLLEGE

The Order of St. Benedict, a religious order of the Roman Catholic Church, has established a tradition of education which began in the sixth century. Members of this order have been known throughout the centuries as custodians of the priceless classics, the promoters of the arts and sciences, and the promoters of all that makes for moral and intellectual development. In 540 A.D. when St. Benedict of Nursia, the founder of the Benedictine Order, wrote his Rule for Monasteries, he established, for his followers, a way of life in which the members view themselves as members of one family. The Benedictine Order has always given special emphasis in its philosophy of education to the truth that man finds his full realization as an existent person in the secular and religious works within the context of community life.[1]

In October, 1875, about the twelveth, two members of the Benedictine Order, Father Dom Isidore Robot and Brother Dominic Julius Lambert, set foot in the Indian Territory for the first time. After entering the territory, they proceeded to Atoka to a little unfinished church known as St. Patrick's Church. Father Robot made Atoka his initial headquarters and the base from which he set out on many long journeys

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[1]Report of a Self-Study of St. Gregory's College, Shawnee, Oklahoma, May 1967, p. 1.

as he traveled around the Indian Territory. The first educational endeavor attempted by the Benedictines in the territory was a day-school at Atoka. The small school, begun in January, 1876, gradually reached an enrollment of 30 pupils, 20 Indians and 10 whites. The school was short-lived, coming to an end in June of the same year.[2]

Shortly after that, on July 9, 1876, Father Robot was appointed Prefect Apostolic of the entire Indian Territory. A prefecture is the first stage in ecclesiastical development in the Roman Catholic Church. This appointment gave Father Robot the usual and normal powers of an official in a pioneer situation. With the assistance of James Alphonsus McMaster, a Catholic layman and publisher of the New York Freeman's Journal, Father Robot, aided by his zeal and determination, decided to build a monastery, school, and mission center.[3]

Father Robot, in October, 1876, decided to found his mission center among the Pottawatomi and made an agreement with them that month that provided him with the privilege of selecting a square mile, a section of land, of his own choosing to be used for the purpose of building a school and a mission. He immediately selected a location approximately four miles north of the South Canadian River almost due north of "Young's Crossing." The site selected contained an elevation of land known as Bald Hill. Father Robot chose to build the mission and school at the foot of the hill near the present location of Konawa, Oklahoma. The site had abundant ground-water, plenty of timber, and the soil was suitable for gardens, vineyards and orchards. Some of

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[2]Joseph F. Murphy, Tenacious Monks (Benedictine Color Press, Shawnee, 1974), p. 53.

[3]Ibid., p. 61.

the Pottawatomi were engaged to start the construction of the original log building, a structure to be 22 by 100 feet. They worked cutting, hauling, and preparing the logs for the project, with no compensation except for their board while on the job. They labored diligently until winter set in, and construction had to be suspended until the next spring.[4]

Brother Dominic and Bernard Murphy, who had arrived in Atoka in the month of February, returned to the mission site in the spring and gave the Indians instructions about the resumption of the work. They arranged for a second building, a small log house 15 by 15 feet, to be built. This structure was to serve as a monastic dining room and a chapel until the larger building was completed. Following these arrangements, the two, Brother Dominic and Bernard Murphy, returned to Atoka. The Benedictines had planned to move to the mission as soon as possible. Brother Dominic, Father Felix, and Adalbert Haffner, after two unsuccessful attempts due to flooding, were able to reach the mission on May 10, 1877. Those who had remained at Atoka arrived at the mission June 7. After arriving, the Benedictines lived in tents until December when the larger structure was completed. The mission was known as Sacred Heart. Later, on January 10, 1879, Sacred Heart Mission became a United States post office and the community became known as Sacred Heart, Indian Territory.

A number of schools were established by the Benedictines at the new location. In November, 1877, a day-school for Indians was begun.[5]

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[4]Ibid., pp. 65-66.

[5]Ibid., p. 66.

Sisters of Perpetual Adoration of the Blessed Sacrament came to Sacred Heart Mission and established St. Mary's School for Indian girls, which began to function in September, 1880. Father Robot's boarding school for boys opened its doors in the fall of 1880, also.[6] St. Mary's at first admitted only Indians, but after a brief period, the children of white settlers, ranchers, and businessmen were accepted. The Sacred Heart Boys' School was originally known as Sacred Heart Institute, but the name was changed at a later date to St. Benedict's Industrial School.

Sacred Heart College came into existence in 1883. The purpose of the college was to provide more advanced courses than were being offered by the Indian school. By 1889, there were, including the male boarding students in Sacred Heart College, 60 male boarding students and 100 day pupils. St. Mary's had grown to 30 boarding students and 70 day students.[7]

In 1895, the legislature of the Oklahoma Territory authorized Sacred Heart College to confer the usual academic degrees, but a sense of discouragement began to develop. The contractual agreement between the government and the boys' school, which was begun in 1887 and had provided a source of income for the school, was terminated. St. Mary's contractual agreement, however, was continued for a time (until 1905). The discouragement over the loss of the contract and the revenue it was producing and the fact that the Benedictine Fathers had not been able to obtain a title to the property at Sacred Heart, prompted them to

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[6]Ibid., pp. 94-96.

[7]Ibid., p. 164.

begin discussing the possibility of building a college in some other location. There were rumors, in 1898, that the mission would be moved to Oklahoma City.

Further problems developed as on the night of January 15, 1901, a fire, referred to as the great fire of 1901 by the Benedictines, literally and completely destroyed Sacred Heart Mission. It is not known how the fire originated, but it was spread by a strong north wind. When the fire had subsided, the church, Sacred Heart Abbey, including the college, St. Mary's Academy and St. Benedict's Industrial School for Indians had been destroyed. The only structures remaining were the little convent occupied by the French Benedictine Sisters and a few small out-buildings.[8] The fire temporarily stopped all activity at the mission, and the students returned home except for a few girls who were placed in other schools such as Krebs and Ardmore.

Following the fire, however, there was a remarkably rapid recovery. Construction was soon begun on a three-story brick building for the monks and on a large wooden school building. By September, 1901, St. Mary's Academy opened; a month later the large wooden school building was completed, and full-scale class activities began at the schools. About 100 students, Indian and white boarding students, Order candidates, and day students attended the 1901-1902 school year.[9] Additional considerations were given to moving the college following the fire of 1901. St. Mary's Academy remained at Sacred Heart until 1905 when it moved to Oklahoma City where it continued to function until 1946.

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[8]Ibid., pp. 201-203.

[9]Ibid., pp. 217-218.

From 1905 on, the student-body at Sacred Heart became less Indian and more and more general. Sacred Heart College was comparatively vigorous and successful during the entire era from 1905-1915. The enrollment for those years was always over 100 and more often close to 150. In 1915, Sacred Heart College, although retaining the name, was reduced in status to that of an elementary school for day students and boarding students. It continued, with a minimal faculty, to fulfill this function until it was closed in the spring of 1927.

From 1905 until 1910, there were discussions of locating the college in Oklahoma City or in Shawnee. In a meeting on March 10, 1910, the Chapter approved a contract providing for a college at Shawnee. The contract was signed March 19, 1910, between the Benedictine Fathers and two groups from Shawnee, the Shawnee Development Company and the West End Land Company. News of the event was carried in both Shawnee newspapers; The Shawnee Daily Herald, March 25; The Shawnee News Dispatch, March 31.

Construction on the newly acquired property was not immediately begun; in fact, it was October 15, 1912, when the ground-breaking ceremonies occurred.[10] In the Chapter meeting of April 6, 1913, a motion was approved that "the new institution should be dedicated under the patronage of St. Gregory the Great and be named St. Gregory's." Following the ground breaking, excavation and construction on the basement were begun. This part of the project proceeded very well, and on May 4, 1913, the cornerstone, with the inscription, "Collegium Sancti Gregorii Magni" was laid. Finances were a continuous problem, but the

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[10]Bulletin of the Catholic University of Oklahoma, Shawnee, Oklahoma, September 9, 1915, p. 2.

building was ready for the college to open by September, 1915, as the following statement suggests:

> The new building, as now completed, is a credit to the State of Oklahoma, to the City of Shawnee, and to the many friends who have generously contributed to the cost of its erection. All have shown great patience, optimism, and determination in making this undertaking a success during a time when the outlook was often very discouraging, when the State of Oklahoma was suffering under marked financial stress.[11]

The building, a five-story structure, 220 by 70 feet, covers a floor space of approximately 70,000 square feet and is fire proof throughout. It was built in the beautiful Tudor Gothic style and was said to contain all modern conveniences, including the latest improved system of vacuum steam heating, electric lighting and natural gas. The structure occupies the focal point of the campus and was designed to house the offices of administration, the library, laboratories, classrooms, and dormitory facilities.

The Benedictine community had an ambitious plan of establishing a great university, The Catholic University of Oklahoma, that would be on a level with the best institutions in the United States. This goal is indicated in the first bulletin:

> For a number of years the Benedictine Fathers of Oklahoma have desired to establish in the Southwest an institution of higher instruction, which would rank with the foremost in the land. The Fathers realized that the State of Oklahoma and those bordering on it, offered a fitting field in which to serve and advance the cause of Catholic education; they felt the rising generation of this vigorous, progressive state should have the opportunity to secure at home, knowledge and moral training of the highest and soundest nature.

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[11] Ibid.

> But the Benedictines were loathe to undertake an enterprise, which demanded greater financial resources than they commanded. When, however, their desire became known, several of the leading cities of the state offered inducements for the possession of the contemplated institution. These progressive municipal bodies believed that if the Benedictines undertook the project, they would succeed; that the buildings would be erected and an institution to which the citizens might justly point with pride, be permanently established. No city of the State was more firmly convinced of this than Shawnee.[12]

The school opened, under the name The Catholic University of Oklahoma, on September 9, 1915.

Apparently, not only the Benedictines, but many Oklahomans as well, expected a great institution to rise. Elaborate planning and preparations were made for the dedication ceremonies to be held November 23, 1915. Numerous ecclesiastics and representatives of the civic life of Oklahoma were present for the dedicatory ceremonies. The dignitaries from Oklahoma who were in attendance include: The Honorable R. L. Williams, Governor of Oklahoma; Judge J. B. A. Robertson, Governor-Elect of Oklahoma; the Honorable M. J. Kane, Chief Justice of the State Supreme Court; Justice Thomas Doyle, of the Criminal Court of Appeals; Stratton D. Brooks, President of the University of Oklahoma; R. H. Wilson, State Superintendent of Public Instruction; and many others. The ecclesiastical celebrities included Rt. Rev. Theophile Meerschart, D. D., Bishop of Oklahoma; Rt. Rev. Mgr. Depreitere, Vicar General, Enid; Rt. Rev. M. B. Murphy, O. S. B., Abbot, Sacred Heart; Rev. P. Damien, O. S. B., Director of St. Benedict's College, Atchison, Kansas; Rev. F. M. Masters, President, Oklahoma Baptist University; Father John W. Maher, editor of The Catholic Advance, Wichita, Kansas; and others.[13]

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[12]Ibid.

[13]Murphy, pp. 304-305.

The purpose of the institution is suggested in the first bulletin:

> The Faculty of the Catholic University will carry out with all zeal and earnestness, the ideal educational traditions of the Benedictine Order . . . .
>
> It shall be the aim of the Benedictine Fathers, therefore, to attend scrupulously and unceasingly to the ideal growth, spiritual, mental, and physical, of the youth placed in their care.
>
> Besides through systematic instruction in all that pertains to faith and morals, students will be trained to develop character, to attain to true manhood, through proper associations and beneficial practices. Only those whose moral conduct is irreproachable will be admitted to the student body; hence, there should exist among the young men the uplifting force of mutual good example. Their daily friendly contact with the Religious, who are men of tried virtue, will tend to ennoble their aspirations, to preserve them from the dangers and temptations which commonly beset the path of youth. The Catholic students will be required to attend morning and evening prayers in common, to hear Mass daily, to approach the Sacraments regularly and to make an annual retreat. They will also be encouraged to enter various Sodalities and Religious associations; and they will at all times be free to seek the advice and aid of the Father Chaplin.
>
> Non-Catholics, of good moral character, will be received into the student body. Their religion will in no way be interfered with, although, for the maintenance of discipline, they will be required to attend with due respect and decorum, the common exercises of religion . . . .[14]

Benedictines assigned to the staff of the new school for the first year included the following priests: Father Blaise Haritchabalet (prior and president), Timothy Murphy (rector and vice president), Robert Gregory Gerrer, Aloysius Hitta, James O'Keefe, Jerome Wichulis, Benedict Ryan, and Celestine Smith; and three unordained clerics, Albert Brousseau, Martin Mulcahy, and Francis Luckinbill. The Board of Trustees consisted of Father Blaise, Father Timothy, Father Gregory

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[14]Bulletin of the Catholic University of Oklahoma, Shawnee, Oklahoma, September 9, 1915.

(Treasurer) and Father James (Secretary). The first faculty and their assignments were: Blaise, History; Gregory, Fine Arts; Timothy, English; James, Literature-Music; Celestine, Languages; Benedict, Stenography; Albert, Mathematics; Francis, Science; Martin, Commerce; and Mr. Thomas J. Abbot, Director of Athletics.[15] The school year began with 40 students, but the enrollment had increased to about 70 by the spring of 1916. The majority of students enrolled in the high school, a pattern that endured until the institution terminated all studies below the college level.

In 1916, the institution was issued a certificate of incorporation by the Secretary of State. That same year, the Oklahoma State Legislature authorized the Catholic University of Oklahoma to grant four-year degrees, but there was never a formal awarding of such degrees. The institution continued to advertise four-year programs in its bulletins until 1927, but the post-high school offerings were almost entirely restricted to freshman and sophomore courses.

The number of students attending the school remained low over the years. The enrollment for the 1921-1922 school year was 116, but the enrollment for the 1923-1924 school year dropped to 87.

On May 12, 1922, Father Celestine was appointed Prior Administrator. Following the appointment of Father Celestine, the name of the institution was changed. The pretentious designation, The Catholic University of Oklahoma, was dropped and no longer appeared on the college bulletin after the 1921-1922 school year. Since that time, all

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[15]Murphy, p. 308.

official literature from the college has been under the name St. Gregory's College.

The Oklahoma Benedictines and the college were in a period of extended financial struggles from 1915, when a tremendous debt was incurred in the building of the college, until shortly after 1938 when new production of oil occurred on the Montebello property in California. This property was owned by the Benedictines, and the royalty benefits derived from it enabled them to pay their debts, build and furnish a new monastic church, and make some long needed physical improvements. The royalty benefits began to decline after about three years, and the income from them became insignificant.[16]

The institution had from its beginning accepted pre-high school students. The first bulletin listed courses for the seventh and eighth grades. The pre-high school students were accepted for the last time for the 1928-1929 school year. Only 40 students were enrolled that year for all departments; elementary, high school, and junior college. The following year an increase raised the enrollment to approximately 60 students, including both the high school and the junior college.

The catalogs were describing St. Gregory's as a day-school and boarding school for young men and boys. They further stated that the institution was conducting a Junior College and a Preparatory or High School accredited by the Oklahoma Department of Education. The primary objective of the junior college program was described as "a thorough, liberal education, which consists of a well-balanced development of

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[16]Murphy, p. 428.

will and intellect, of high religious and social ideals and the requisite knowledge to use these properly as guiding principles in life."[17]

The first mention of an accredited junior college program occurs in the 1938-1939 catalog, which states:

> St. Gregory's is a day and boarding college for young men and boys. Its Junior College is accredited by the University of Oklahoma and by the Oklahoma Agricultural and Mechanical College; its four-year High School is accredited by the Oklahoma Department of Education. In both Junior College and High School Departments standard courses are given and offer the student the advantage of training under cultured instructors in an environment suitable to intensive mental application.[18]

The Oklahoma Benedictines were without an abbey church from the time of the great fire in 1901 until 1941. The area that had been designated for a chapel in the Administration Building on the new campus in Shawnee was unfinished and unused for the first five years. In 1920, Father Blaise spearheaded a campaign to raise funds for its completion. The area that had been set aside for the chapel was the west wing of the second floor of the Administration Building. Following its completion, it was used by the Fathers and the students as a convenient and adequate place for daily worship. This chapel fulfilled its purpose, but some, including Abbot Mark Braun, thought that St. Gregory's Abbey and College should have a separate chapel building.

In February, 1941, a contract for a new chapel was awarded to the Peltier and Fitzgibbons Construction Company of Oklahoma City. Inclement weather delayed the work of excavation and the pouring of cement, but by summer, the construction project was making rapid progress. The

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[17]Catalog of St. Gregory's College 1937-1937, Shawnee, Oklahoma, p. 25.

[18]Catalog of St. Gregory's College 1938-1939, Shawnee, Oklahoma, p. 5.

building was essentially complete by December 7, but the dedication ceremonies were not held until St. Benedict's Feastday, March 21, 1942. The chapel is used for the liturgical services by the Benedictine community and the college students.

Due to a loss of students to the armed forces during the early years of World War II, the administration of the college decided to suspend operation of the junior college program. The 1942-1943 college catalog makes the announcement:

VERY SPECIAL ANNOUNCEMENT FOR 1943-1944

> Due to the Exigencies of our nation in the present global war, the curriculum at St. Gregory's for the school year of 1943-1944 will be CONFINED ENTIRELY TO COLLEGE PREPARATORY OR HIGH SCHOOL WORK. Meanwhile, the full description of the Junior College is retained in this catalog, for there is no intention to discontinue this department. Plans for the college department will go forward apace during this temporary suspension of operations. Following the war it will be re-opened with a more complete curriculum, a more expertly trained staff, and a more wholehearted endeavor to bring St. Gregory's College into line in every way with the best and most efficient Junior College standards and requirements.[19]

The same announcement, except for a change in the dates, appeared in the 1943-1944 college catalog, also. For the next few years, through the 1949-1950 school year, the catalog carried a similar message. In the 1950-1951 catalog, the message was changed to include the following statement:

> . . . . It was hoped at the time of the cessation of hostilities in 1945 that an early announcement could be made regarding the re-opening of the College Department. Thus far, however, lack of sufficient living space has made it necessary to limit the college curriculum to classical studies designed only for students preparing for possible entry into a Catholic Seminary.

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[19] Catalog of St. Gregory's College 1942-1943, Shawnee, Oklahoma, p. 22.

> A very limited number of such students can be accepted. A complete Junior College curriculum will be reinaugurated as soon as feasible . . . .[20]

The Junior College Department of the same catalog contains the following statement: "These courses are offered for pre-seminary students only."[21]

Following the war, in 1947, a gymnasium was constructed from funds that had been obtained from a loan of several thousand dollars. The gym, located directly west of the Administration Building, contains a regulation-size basketball court, an exercise room, lockers and showers, as well as an office for intramurals. The building also contains a stage and a projection booth which provide the facilities for its use as an auditorium and a theatre.

Abbot Philip (Anthony) Berning began, in 1954, planning a monastery at St. Gregory's. The ground-breaking ceremonies were held May 30. The building was erected by the monks who had to divide their time between physical labor and their many other duties in the school and elsewhere. The project required the remainder of 1954 and approximately seven and a half months of 1955. Although several items were not yet finished, the monks moved into the monastery on August 16. The monastery is the residence of the Benedictine community of St. Gregory's Abbey which includes about half of the faculty and staff of the college.

There are two items of importance appearing in the 1955-1956 catalog. The first item appears in The Junior College Department of the catalog and describes the accreditation of the junior college program.

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[20]Catalog of St. Gregory's College 1950-1951, Shawnee, Oklahoma, p. 5.

[21]Ibid., p. 28.

It states:

> The Junior College Department is accredited by the United States Department of Education, The Oklahoma State Regents for Higher Education, and the University of Oklahoma. All Catholic institutions of higher education and seminaries accept students from this department without question.[22]

The second item is an announcement concerning the re-opening of the junior college program. The announcement declares:

> IMPORTANT NOTICE: For the terms of 1955-1956 enrollment for the general studies in the Junior College will be limited to first-year men. Second-year men in preparation for seminary will be admitted as in the past.[23]

The college, from 1915, was very closely joined with the high school, especially in terms of faculty and administration, until April 30, 1959, when a certificate of incorporation was granted to Catholic University of Oklahoma (known as "St. Gregory's College") by the Secretary of State of the State of Oklahoma. The college, from this time on, had its own chief administrator, its own faculty, and its own constitution and by-laws. Prior to this, the college and high school were under the administration of a single rector. Although the college now had its own faculty, some individuals continued to teach in both the college and the high school.

A number of new structures were erected on the college campus in 1960. St. Mark's Hall, located northwest of the Administration Building, was built as a residence hall or dormitory. The three-story structure was designed to house approximately 150 students. A second building erected in 1960, St. Bernard's Hall, was a two-story structure

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[22]Bulletin for St. Gregory's College 1955-1956, Shawnee, Oklahoma, p. 22.

[23]Ibid., p. 23.

which provided space for the student cafeteria, kitchen, bakery, guest dining room, and monastic refectory. The second floor provided a social center with vending machines for snacks, two television viewing rooms, a spacious study area, a game room, and a bookstore.[24] The monks aided in the construction of these two buildings but to a much lesser degree than that on the construction of the monastery.

Additional structures erected in 1960 include the monastery workshops and a greenhouse. The workshops are located north of the monastery and are housed in a two-story building. The first floor contains the carpenter shop, paint room, plumbing shop, electrical shop, and repair garage. The second floor contains rooms for a printing press, a book bindery, and storage space. These facilities are used by the Benedictine Community and by the maintenance department of the college. The greenhouse is located east of the workshops.

St. Gregory's Booster Club, an organization formed in the mid-1950's for the support of the school's athletic and recreational activities, solicited, in 1963, pledges for the purpose of constructing a natatorium. The campaign was successful and the building was completed in 1964. It contains a 25-meter A.A.U. regulation-size indoor swimming pool. In addition to the swimming pool, the natatorium provides ample deck space for classes and spectators, and contains a filter room, a boiler room, showers, lockers and dressing rooms for both men and women students, a faculty dressing room, and an office.[25]

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[24] Report of a Self-Study of St. Gregory's College, Shawnee, Oklahoma, May, 1967, p. 21.

[25] Ibid.

The Benedictine community voted in 1964 to make a number of changes in the program at St. Gregory's College. One of these changes was to discontinue the high school department at the end of the 1965 school year. Among the various reasons given for the decision were the following: The Catholic high schools in Oklahoma City and Tulsa caused a decrease in the demand for a Catholic boarding school; the college enrollment needed to be expanded to meet the increasing demands for higher education under Catholic direction; and the difficulty of coordinating two separate institutions, a high school and a junior college, on the same campus.

The junior college program called for increasing the enrollment, over the next ten years, to 750 students, for admitting women students, and for remodeling the Administration Building in order to provide for new laboratory, classroom, and library facilities and to construct additional dormitories to house the expected increase in the student body.[26]

The faculty and administration, in preparing an application for full accreditation of the junior college program, made a self-study and prepared a report for the Commission on Higher Education of the North Central Association of Colleges and Secondary Schools in the 1966-1967 school year. At that time, St. Gregory's College was accredited by the Oklahoma State Regents for Higher Education and was a candidate-member of the North Central Association. The institution was affiliated with The Catholic University of America and held membership in the American Association of Junior Colleges, the Council of North Central Junior

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[26]Ibid., p. 3.

Colleges, the National Catholic Education Association, and the Oklahoma Association of Junior Colleges. St. Gregory's College was accredited as an Associate degree granting institution by the North Central Association of Colleges and Secondary Schools in 1969. This new academic ranking gained prestige for and wider recognition of St. Gregory's College.

The Self-Study Report completed in May, 1967, and the catalogs of the late 60's and early 70's give the following statements regarding the college's purpose:

> As a member of the American Community of higher education on the junior college level, St. Gregory's College is dedicated to the fulfillment of these purposes:
>
> 1. To prepare students for advanced studies at a university or senior college by offering the courses they need for a bachelor's degree.
>
> 2. To develop programs in terminal education for which there is a need in the local communities.
>
> 3. To encourage the student's full development as a human person by providing instruction concerning the principles of conduct which govern individuals and groups, to help the student formulate a humanistic philosophy, and to bring the Catholic student to a deeper understanding and appreciation of his faith.
>
> 4. To provide opportunities for the adults of the local communities for continuing education in Catholic doctrine, practice, and worship.
>
> 5. To provide opportunities for the local communities by making available the educational talents, leadership, and influence of its faculty.[27]

A policy of designating new major buildings with the names of former abbots of the St. Gregory Benedictine community was adopted in 1967. This resulted in the name of St. Mark's Hall being changed to

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[27]Ibid., p. 5.

Mark F. Braun Hall. The name of St. Bernard's Hall was changed to Bernard F. Murphy Hall. All new major buildings are now named according to this adopted policy.

A building program in 1967 provided the college with three new structures. One of these, the Felix Degrasse Hall, was designed as a men's residence hall with a capacity of 256 students. In addition to the dormitory rooms, the building provides two television viewing rooms, a laundry room, six storage rooms, and two guest rooms. The first floor contains a recreation area with a pool table, a television set, and pin ball machines. Four study rooms are also located on the first floor.

Another building, the Thomas Duperou Hall, also constructed in 1967, was designed as a women's residence hall with a capacity of 145 students. This residence hall has a kitchenette, a laundry room, an enclosed lawn for recreational activities, and four guest rooms. It connects with the Felix Degrasse Hall via a common reception area. A third building, the Virginia Jackman Commons, is connected to both the Felix Degrasse Hall and the Thomas Duperou Hall by a corridor. The Virginia Jackman Commons, a large lounge area with a kitchenette, is used for meetings, special events, dramatic and musical performances, and student activities.[28]

The Gerrer Museum and Art Gallery, one of St. Gregory's cultural assets, and one of the most valuable collections in the Southwest, is about to receive a new home, made possible by a grant from the Mabee Foundation. A new building to house the museum is currently under construction and is scheduled to be completed during the 1978-1979

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[28]Report of a Self-Study and Basic Data Forms, St. Gregory's College, Shawnee, Oklahoma, November, 1978, p. 48.

school year.[29] This unique structure, a pyramid-style building, will have a floor space of approximately 15,000 square feet. The reason for the unique shape of the building is that the collection includes two mummies, one a royal princess named Meme, and over 500 artifacts from Egyptian tombs.

The Gerrer Museum and Art Gallery is named in honor of its founder, the late Gregory Gerrer, O. S. B., a Benedictine Monk of St. Gregory's Abbey, and a member of the faculty of St. Gregory's College for a number of years. The collection was begun by Father Gregory after he was commissioned, in 1904, to paint the official portrait of Pope Pius X. In his subsequent travels in Europe, the Near East, North Africa, and South America, Father Gregory collected objects of artistic and ethnological value. The purpose of his collection was to bring art and a love for art to the then new State of Oklahoma.

The collection is said to represent all phases of quality art and contains artifacts from all civilizations. The current collection includes over 400 oil paintings by such artists as Jose de Ribera, Francis Millet, John Constable, Paul Seignac, William Singer, and many others. The collection also contains over 300 etchings and lithographs, including works by Rembrandt, James A. MacNeill Whistler, Joseph Pennel, Robert Strange, and others. Babylonian, Egyptian, Grecian, Roman, Far Eastern, Pre-Columbian, North American, and South American Cultures are represented by more than 6,000 artifacts.

The Articles of Incorporation adopted in 1959 contained certain deficiencies. These Articles were amended in 1967 in an effort to

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[29] Catalog of St. Gregory's College 1978-1979, Shawnee, Oklahoma, p. 6.

correct the earlier errors. Article V of the Amended Articles of Incorporation provided for a Board of Directors with a minimum of three members and a maximum of 41 members. It further provided that "Unless otherwise stated in the by-laws, the number of Directors of this corporation shall be nine." Another event, of perhaps even more significance, was the approval of the by-laws in 1969. Article III, Section 1, states:

> The Board of Directors shall consist of sixteen (16) members, at least six (6) of whom shall be members of St. Gregory's Abbey. No more than two (2) full-time members of the administration or faculty of St. Gregory's College shall be members of the Board of Directors.

This substantially changed the composition of the Board of Directors. Prior to this, the Board consisted entirely of monks, with the abbot as chairman. This change allowed laymen to serve on the Board as well as non-members of St. Gregory's Abbey. St. Gregory's College has a Board of Trustees, also, which meet annually. This Board serves in a consultative capacity and concerns itself with the welfare and problems of the college.

Enrollment at St. Gregory's College, during the 1960's, was continuously increasing. In 1963-1964, there were 150 students; in 1965-1966, there were 387 students; in the 1969-1970 school year, the enrollment reached a peak of 577 students. Since that time, however, the enrollment has continued to decline to the point that for the fall of 1977, there were only 174 students enrolled at the college. This pattern, to some extent, reflects the changes that were taking place in the supply and demand in American higher education during that period of time.

The decline in enrollment at St. Gregory's College was due to the decreasing number of students coming from the northern and northeastern regions of the United States. During the years of the college's greatest enrollments, a large number of the students came from these regions. At the time of the peak enrollment, there were 112 students from New York, 69 from Illinois, 51 from New Jersey, 23 from Pennsylvania, and 22 from Connecticut. The period of declining enrollments finds most of the students coming from Oklahoma and the contiguous states.[30]

Although there were no substantial changes in the goals of the college, they were reformulated in 1976 in hope that they would be more effectively communicated to the public. The 1976-1977 edition of the catalog, and all subsequent editions, have given the reformulated goals as follows:

> . . . . Through its academic programs, its concern for the students' well-being, and its service to the local community, St. Gregory's College attempts to achieve the following goals:
>
> 1. Its students will lay the foundation for rich disciplined lives based upon the values of the Roman Catholic Church.
>
> 2. Its students will develop an integrated understanding of themselves and their relationship to their creator, their fellow man, and their natural environment; they will develop an appreciation for the good, the true, and the beautiful in all of its manifestations.
>
> 3. Its students will develop their ability to think clearly and logically and to communicate effectively and imaginatively through the written and spoken word.
>
> 4. Its students will transfer successfully to four-year colleges and universities for specialized study within a particular academic discipline of the arts and sciences.

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[30] Report of Self-Study, November, 1978, p. 3.

5. The people of the environing community will expand their educational and cultural horizons; they will find growth and development through recreation; they will contribute to the quality of life within their community.[31]

St. Gregory's College has readily accepted qualified students from all regions, but the shift in enrollment patterns over the past few years has led the college to view its major role as one of providing education for students from Oklahoma and the surrounding states. The college considers itself uniquely suited to meeting the educational needs of the Catholic students of Oklahoma, since it is the only Catholic institution of higher education in the state. Although the student body, at present, is about two-thirds Roman Catholic, St. Gregory's College is in no sense narrowly sectarian. It eagerly seeks and accepts all students whose goals and lifestyle are compatible with the Catholic character of the college.

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[31]Catalog of St. Gregory's College 1976-1977, Shawnee, Oklahoma, p. 4.

CHAPTER VI

MONTE CASSINO JUNIOR COLLEGE

Early in his youth, St. Benedict of Nursia, was sent to Rome to be educated but left the city, however, before completing his studies. He was shocked by the looseness of morals he found there, and he wished to free himself of the distractions of the world. In an effort to lead a life of prayer and mortification, he retired to the solitude of Subiaco. Here he established twelve monasteries and began the first Benedictine schools for children.

In 528 A.D., St. Benedict, accompanied by a small band of youthful monks, moved to Cassino, a town approximately half way between Rome and Naples. Here, on the mountain that overlooks the town, he established Monte Cassino, the monastery that has, since that time, been associated with his name. The Monastic life of Monte Cassino was in more frequent communication with the outside world than was the position at Subiaco. These conditions brought a corresponding modification in the work undertaken by the monks and influenced St. Benedictine in his development of the community life associated with the Benedictine Order.

St. Benedict, patriarch and law-giver of Western monasticism, established the features that have been characteristic of the Benedictine Order: No work is foreign to the Benedictine, provided it is compatible with living in community and with the performance of the Divine Office. In no country were the marks of the Benedictine spirit

pressed deeper, or were its works more glorious than in Medieval England. Here the monks of St. Benedict, by their patient toil, cleared the land; by their laborious work in the Scriptorium, preserved the learning of the ancients; by their educational work, trained medieval youth; hence, one of the foremost places among the civilizing agencies of Europe, by right, belongs to them.[1]

It was this Benedictine spirit, zeal, and enthusiasm that prompted three Benedictine Sisters to come to the Indian Territory where they were able to establish a Parish school at Guthrie shortly after the Territory was opened for settlement on April 22, 1889. Their work in the early days was marked with hardship and privations peculiar to a new country. Nevertheless, they steadily and zealously went about their work establishing schools throughout the Indian Territory and later the State of Oklahoma. Here in these schools, they began educating and developing the youth of the area.[2] One of the schools established in Oklahoma was Monte Cassino, named in honor of the Abbey of Monte Cassino in Italy, the cradle of the Benedictine Order.

In December, 1924, the Right Reverend Francis Clement Kelly, Bishop of Oklahoma City and Tulsa, invited the Benedictine Sisters of Guthrie to build an exclusive school for girls in Tulsa.[3] The Sisters, realizing the possibilities offered by Tulsa for a select school, were in agreement with the Bishop's wishes and began planning a Catholic school for girls.

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[1]Supplement to The Southwest Courier, Oklahoma City, Oklahoma, June 13, 1931, p. 2.

[2]Ariel, Monte Cassino School for Girls, Tulsa, Oklahoma, February, 1939.

[3]Supplement to The Southwest Courier, p. 2.

The site chosen for the school was in the Wildwood Addition of Tulsa. This area of Tulsa was one of the most beautiful and picturesque. The gardens and wooded land would permit the school to enjoy the quiet and seclusion of country life, thought to be conducive to the pursuit of study, and the advantages of city life. This environment was considered to be ideal for both physical and intellectual development.

The school was built under the direction of Mother Mechtilde and was opened in September, 1926, with an enrollment of nine girls. This, however discouraging as it may seem, tended to challenge the persevering Order of Sisters and encouraged them to work more diligently. Their efforts were justly rewarded as the enrollment increased each year. The 1930-31 school year closed with an enrollment of 156 girls.[4]

Under the direction of Reverend Mother Agnes, a residence hall was erected in 1927. The four-story building, a beautiful brick structure, was built in the Tudor-Gothic style. The first floor housed reception rooms, playrooms, and a chapel. The second floor contained private rooms for the high school students and a large dining room beautifully finished in carved wood. The third floor contained dormitories and some private rooms for the students in the grades. The fourth floor furnished playrooms and fudge kitchens for the intermediates and a large recreation and ballroom for various school activities.[5]

The growth, particularly during the fourth year of its existence, strongly suggested that a junior college for girls would be needed in the not-too-far distant future. The possibility of a junior college

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[4]Ibid.

[5]Ibid.

persuaded the Sisters to purchase some additional land. The additional land purchased extended west from South Lewis Avenue along Twenty-First Street to Yorktown. This purchase provided the school with a 20-acre campus.

The school, according to The Supplement to The Southwest Courier, June 13, 1931, was rapidly gaining favorable recognition. The article suggests that Monte Cassino, although young in years, had reached a point of vantage where it was looked upon as one of the leading Catholic institutions in the Southwest. The article further suggests that the ideal location of the school, its magnificent grounds, the recreational activities afforded its pupils, and its unexcelled teaching staff were but a few of the factors that had placed Monte Cassino high in the estimation of the people of Oklahoma.

The increased enrollments and the urgings of the Right Reverend Bishop Kelly persuaded the Benedictine Sisters to establish a junior college in conjunction with the existing school. The school paper of April, 1931, carried the following announcement:

> The Benedictine Sisters are happy to announce to their friends of Tulsa that they are further extending their service to the city and the state by establishing a junior college at Monte Cassino. This step was urged by His Lordship Right Reverend Bishop Kelly and recommended and approved by the State Board of Education. . . .[6]

Within two weeks after the announcement was made, the school received 60 applications for admission to the junior college.

Although there were a number of applications for admission, it appears that the junior college program at Monte Cassino began with a

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[6]Tick-Tock, Monte Cassino School for Girls, Tulsa, Oklahoma, April, 1931, p. 1.

limited number of course offerings. Applicants were admitted upon presentation of a transcript showing 15 units of credit from a high school that was accredited by the Oklahoma State Department of Public Instruction, or credentials from high schools of equal standing in other states.

In preparation for the opening of Monte Cassino Junior College, new members were added to the teaching staff. The faculty members were adequately qualified according to an article in the Supplement to The Southwest Courier, Saturday, June 13, 1931. It states that the Sisters and the secular faculty were eminently qualified for their work, having received advanced training and advanced degrees in such universities as the Catholic University of America, Creighton University, the University of Chicago, John Hopkins University, the University of Oklahoma, Kendall Hall in London, and the Sorbonne in France.[7]

The College appears to have been accredited, at least provisionally, from the beginning. The same article referred to above, stated that Monte Cassino had received high ratings from the State Board of Education and as a result of this affiliation, the students of Monte Cassino (Junior) College will receive full credit for their college work when applying for advanced standing at other institutions and professional schools.

The general purpose of the junior college department was to prepare young women for entrance into a university. However, provisions were made for the young lady who expected to make junior college the

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[7] Supplement to The Southwest Courier, p. 2.

terminal point in her formal education.[8] The exposure to the environment of Monte Cassino was expected to have a good influence on those attending. The cultured, artistic, and religious surroundings would, it was hoped by the administration and faculty, prepare the graduates to better choose their way in pleasant paths; and to eventually establish homes of their own in which there would be peace, comfort, and security for themselves and others.

The atmosphere at Monte Cassino was described as that of a Christian family where a personal love and attention was given each student. The regulations were stated to be such as should exist in every household in which daughters are carefully trained. The girls were expected to practice on all occasions the little amenities of life and to observe all that mutual courtesy demands. Directly by training and indirectly by its atmosphere of refinement, charm and culture, the school intended to develop the social gifts of every girl under its charge. The students of Monte Cassino were expected to "grow into women of sterling character who will spread their good influence around them."[9]

In order to help worthy students, the administration immediately began soliciting funds for scholarships. The article in the Supplement to The Southwest Courier, June 13, 1931, suggests that Monte Cassino was looking to her friends and the friends of education for support in this effort. The article states that a contribution of $500 would provide an annual scholarship for a boarding student, and a contribution of $9,000 would provide a permanent scholarship for a boarding student;

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[8]Ibid.

[9]Ibid.

that a contribution of $200 would provide an annual scholarship in the day school, and a gift of $3,500 would provide a permanent scholarship in the day school. The article further states that already, before the opening of the College, two collegiate scholarships had been donated, one for a Monte Cassino girl; the other for a young lady of Holy Family Parish, Tulsa.

The junior college program began in September, 1931, and the first college commencement exercises of Monte Cassino Junior College were held on the evening of May 22, 1933. The Most Reverend Bishop Francis C. Kelly gave the commencement address. In his address, entitled, "The End of Education is to Give a True Philosophy of Living," he attempted to show that the development of man's spiritual faculties is the crying need of our present civilization. Following the address, Bishop Kelly awarded the diplomas to each of the four members of the graduating class of Monte Cassino Junior College.[10]

Many new students enrolled for the spring semester of 1933, and although the number of students enrolled isn't given, it was said to be the largest enrollment in Monte Cassino Junior College on record to that date. In order to meet the needs of the new students, a number of new courses were added to the curriculum. These included Religion, Government, English, Trigonometry, Analytic Geometry, Chemistry, Psychology, Ethics, Latin, French, and Spanish. New faculty members were added to the staff, also. They were Reverend Father Fink, Reverend Father McHale, Reverend Father Keegan, and Sister Hildegarde.[11]

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[10] Tick-Tock, Monte Cassino School for Girls, Tulsa, Oklahoma, May 26, 1933, p. 1.

[11] Tick-Tock, Monte Cassino School for Girls, Tulsa, Oklahoma, January 16, 1933, p. 1.

By 1936, the faculty of the junior college had become interested in the American Association of Junior Colleges. Sister M. Hildegarde and Sister M. Basil attended the session of the sixteenth annual meeting of the American Association of Junior Colleges held in the Hermitage Hotel, Nashville, Tennessee, the week of February 14. In the meeting, Irwin A. Conroe of the New York State Department of Education urged the junior college educators to raise their standards lest their institutions become only glorified preparatory schools. He stated, "If the recent suggestion that a four-year college course should train a man to be a producer of culture is true, then graduation from a junior college should train another man to become a conqueror of culture." In concluding, Conroe prophesied growth for the junior college movement in America. However, he listed two deterrents which were giving rise to serious problems. These were: First, the tendency of some smaller colleges to offer too many courses of study, and second, the influence of secondary and preparatory schools.[12] Monte Cassino Junior College became a member of the American Association of Junior Colleges in 1937.[13]

In an education edition of The Southwest Courier, Saturday, June 13, 1936, there appeared an article describing the growth and progress of Monte Cassino. The article is given in its entirety:

RISING OF MONTE CASSINO HAS BEEN RAPID

> With the enthusiastic spirit of progess so typical of the great Southwest, Monte Cassino School, Tulsa, has rapidly developed from humble beginnings to one of the leading schools in a city that justly boasts of its educational system.

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[12] Ariel, Monte Cassino School for Girls, Tulsa, Oklahoma, April 8, 1936, p. 1.

[13] Certificate of Membership in the American Association of Junior Colleges.

Situated in the finest residential section of Tulsa, Monte Cassino school was founded in 1926 by the Benedictine Sisters of Guthrie. From the first, the Sisters concentrated upon creating a fine private school for girls with accommodations for both boarding and day pupils.

They have enjoyed notable success during the last 10 years. In 1929, when the increasing enrollment necessitated additional buildings, a residence hall was erected. This structure, with its dignified architecture, added greatly to the beauty of the extensive campus, and made possible the dedication of the main building to purely scholastic pursuits.

New departments were created as demands increased. Ultimately, a junior college curriculum was added to the original program of kindergarten, primary, and secondary subjects. Hence, in 1930, Monte Cassino Junior College was founded and is gradually gaining that prominence which the other departments enjoy.

Monte Cassino is unique in many ways. First of all, it is the only Catholic girls' school in Oklahoma for both day and boarding students. Second, it has the distinction of offering its pupils private lessons as well as class lessons in all branches of music and dramatic art. French is taught by a native Frenchwoman throughout the grades and, of course, in the high school and college.

The scholastic standards of Monte Cassino have been kept at a high level through the years. This has been made possible by a faculty of 20 religious and lay teachers, the majority of whom possess advanced university degrees.

The students have not only profited personally by their superior instruction but have frequently gained state and national recognition for scholastic achievements. They have consistently gained first, second, or third place in any contest in which they have participated. This record has lately had a welcome approval, for Monte Cassino school was admitted in April, 1936, to the North Central Association of Schools and Colleges.

With a large alumnae of 90 graduates and a current enrollment of 180, Monte Cassino has high hopes for the future. Her advancement, thus far, has rested in no small measure on the efforts of those who have laid careful foundations. Under the leadership of Sister M. Gertrude, Sister M. Ignatia, Sister Mary Rose, and Sister Hildegarde, the Benedictine Sisters of Monte Cassino have contributed much to the Catholic Educational System of Oklahoma. That future achievements will justify their past and present sacrifices should be the devout prayer of all intelligent Americans.

Most of the article is related to programs below the junior college level, but the junior college was an integral part of the school, and the references to it merit the article's inclusion.

The potential junior college graduates of 1937 established a new sorority with Sister Mary Alice as the sponsor. All second-year students were charter members of the sorority. The purpose of the sorority, Kappa Gamma Phi, was to promote social contacts at Monte Cassino and to establish a scholarship fund for the junior college department.[14]

The four graduates of 1937 became successful students in senior colleges and universities in 1938, according to an article in the school paper. One of the graduates attended Oklahoma Agriculture and Mechanical College, Stillwater; one attended Fontbonne College, St. Louis; one attended the University of Virginia, and one attended the University of Oklahoma.[15]

Under the guidance of Sister M. Chrysostom, Director of Monte Cassino Junior College, a Department of Public Relations was added to the college administrative program for 1938. The major activity of the department was to initiate an intensive drive to increase the junior college enrollment.[16] The drive, under the direction of Miss Laura Jane Lattner, began as scheduled with the opening of the new year. An advanced viewbook and a catalog were to be published to assist in the

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[14]Ariel, Monte Cassino School for Girls, Tulsa, Oklahoma, March 24, 1937, p. 1.

[15]Ariel, Monte Cassino School for Girls, Tulsa, Oklahoma, November 12, 1938, p. 1.

[16]Ariel, Monte Cassino School for Girls, Tulsa, Oklahoma, December 17, 1937, p. 1.

drive and to help the public better understand and appreciate Monte Cassino Junior College.[17]

Membership in the North Central Association of Schools and Colleges mentioned in the article in the educational edition of The Southwest Courier must have been for the high school only. In February, 1938, a group, referred to as inspectors, made a visit to Monte Cassino Junior College. Apparently, the visit had something to do with the standing of the junior college. The school newspaper gives the following account:

> The Committee of Higher Institutions of Learning visited Monte Cassino Junior College on February 17, 1938. The committee members were Dr. Roy Bittinger, Dean of Administration at the University of Oklahoma; Dr. N. Conger, Dean of the School of Education, Oklahoma A. & M. College; and Mr. L. N. Duncan, Secretary of the State Board of Education at Oklahoma City.[18]

There is no mention of the purpose of this visit, but it appears to have been related to accreditation.

The school newspaper, Monte Cassino Ariel, of November, 1939, states that the junior college enrolled many new students. The article lists the names of 66 new junior college students and the names of six returning students for a total enrollment for the fall term of 72. This appears to be one of the largest number of junior college students attending the school in a single semester, if not the largest.

The last graduating junior college class was the class of 1944-45. The school yearbook, the Ariel, for the year 1945-1946, does not list the junior college students as freshmen or sophomores, but there are a

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[17]Ariel, Monte Cassino School for Girls, Tulsa, Oklahoma, March 17, 1938, p. 1.

[18]Ibid.

few students listed as post-graduates. Monte Cassino Junior College began in September, 1931, and came to an end, for all practical purposes with the graduating class of 1945. During its existence, the junior college graduated 46 students, according to available records. In 1933, there were four graduates; in 1934, there was one; in 1935, there were eight; in 1936, there were nine; in 1937, there were four; in 1938, there were six; in 1939, there were two; in 1940, there was one; in 1941, there were two; in 1942, there were no graduates; in 1943, there were two; in 1944, there were four; and in 1945, there were three.

The termination of the junior college program at Monte Cassino was due to a number of factors. The junior college department was small, the high school and other departments were on the increase and needed more room, and the four-year college at Guthrie could provide a suitable educational experience for the junior college students who would have been attending Monte Cassino. The school is still in operation and continues to serve the City of Tulsa as a high school for day students. The dormitory is now used as a convent for the Benedictine Sisters.

CHAPTER VII

OKLAHOMA CITY SOUTHWESTERN COLLEGE

Education in a Christian environment has been of prime concern among the parents and spiritual leaders who pioneered the "Pentecostal Movement" in the Southwest. Efforts of the Pentecostal Holiness Church to establish a recognized academic educational institution in this part of the nation, though often frustrating, continued until the founding of the institution that is presently known as Oklahoma City Southwestern College.

Efforts by the "Pentecostal Movement" to establish a Christian educational institution in Oklahoma, prior to the organization of the Pentecostal Holiness Church, came through a group of independent holiness people called "The Indian Creek Band." This group lived in a community called Beulah, located approximately midway between Elk City and Sayre. Under the leadership of Frank T. Alexander, they acquired a tract of land and established Beulah Holiness Bible School in the latter part of 1906. Daniel Awrey, a noted Christian of that time, came to Beulah in 1907 as the Bible teacher. He later became president of the institution. The school remained in operation until 1910.[1] A number of Pentecostal Holiness people can trace their spiritual lineage to Beulah Holiness Bible School.

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[1]C. H. Williams, "Some Pre-Southwestern Educational Efforts in Oklahoma" (Unpublished paper presented at the Southwestern Alumni Association meeting, Oklahoma City, Oklahoma, May 19, 1973), p. 1.

The first Pentecostal Holiness school in Oklahoma was located in Stratford. The exact time of the founding and closing of the school is not known, but it is believed that the school reached its peak about 1913. The Board of Trustees is reported to have been James Patterson, President; W. D. York, Secretary; Mrs. W. D. York, Treasurer. Reverends M. L. Dryden and L. F. Menser served as an advisory committee.

A second attempt to establish a school sponsored by the Pentecostal Holiness Church occurred at Seminole in April, 1925. A citizen's committee entertained members of the Oklahoma Conference Board of the Pentecostal Holiness Church at a barbecue where O. D. Strother, chairman of the committee, offered to contribute $1,000 to the school provided that it be located within three miles of Seminole. The school, however, did not materialize. A third attempt to establish a Pentecostal Holiness sponsored institution, to be located between Shawnee and Tecumseh, also failed.[2]

The fourth effort proved to be more successful, due primarily to the tireless efforts of Dan W. Evans and a few co-workers. Under the auspices of the East Oklahoma Conference of the Pentecostal Holiness Church, a school was organized at Checotah. It opened on October 20, 1925. The school was named King's College in honor of the General Superintendent of the Pentecostal Holiness Church, J. H. King. Dr. George M. Ryder was chosen as the first president of the institution, and Dan W. Evans was selected as the vice-president. The school began with a faculty of five in addition to the president and

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[2]Ibid., p. 2.

vice-president. The institution was housed in rented buildings while located at Checotah.[3]

Soon after the founding of the school, an invitation was given to the Kansas, Oklahoma, and Texas Conferences of the Pentecostal Holiness Church to share in sponsoring the school. The invitation was accepted with the ownership and control of the institution being shared by these conferences. Some of the members of the Board of Education were dissatisfied with the location of the school and wanted to relocate. After the second year of operation, it was decided to move the school. The community of Checotah tried unsuccessfully to retain the institution. A number of sites were considered, efforts were made to locate the school near Sand Springs, as well as on property located between Edmond and Oklahoma City. Eventually the school was located a mile east of the Post Office in Kingfisher, Oklahoma, on property purchased from the inactive Kingfisher College.[4] Kingfisher College had been chartered by the Association of Congregational Churches of Oklahoma on September 26, 1894.[5] The property consisted of more than 100 acres of land, four dormitories, two brick, one stone, and one frame, a stone administration building, and a frame house. The property was valued at more than $100,000.

King's College had an enrollment of more than 300 for its first year of operation in the new location. Reverend Thomas Lee Aaron was

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[3]King's College Illustrated Catalogue 1928-29, Kingfisher, Oklahoma, p. 1.

[4]Ibid.

[5]Kingfisher College Bulletin The Catalogue 1915-1916, Kingfisher, Oklahoma, p. 9.

selected as president and served from 1927 to 1930 when he resigned to take a similar position at Emmanuel College, a Pentecostal Holiness College located in Franklin Springs, Georgia. Reverend C. H. Williams was selected to succeed Aaron. President Williams served until the school was forced to close in 1934. Two of the more important factors which were responsible for the closing were: First, the depression of 1929 which resulted in rapidly diminishing support and interest in the school; Second, the fire that destroyed the administration building, a three-story structure housing the classrooms, offices, and an auditorium. There was no money available in the treasury to rebuild, and the depression made it practically impossible to raise money for such a project. Therefore, the school closed after the fire in 1934.

The decision to move King's College from Checotah resulted in a decision by Dan W. Evans to move to Arkansas and organize a school. Evans moved to the summer resort, Monte Ne, Benton County, Arkansas, located five miles southeast of Rogers. Here, the main summer resort hotels, an open air pavillion, and the grounds surrounding them were purchased. Two hotels were to be used as dormitories, one for the boys and one for the girls. There was no mention of the facilities to be used for classrooms and offices. The value placed on the property purchased was in excess of $100,000. The school name, Ozark Industrial College and School of Theology, seems unusual for a church-related institution. The administration included Reverend Dan W. Evans, President; Reverend L. R. Lynch, Vice-President; and G. M. Ryder, Dean of Theology. In addition to these, the faculty included Mrs. Della B. Ryder, Mrs. M. A. Wynkoop, A. C. Wages, and Miss Sibyl Fisher.

The purpose of the school is suggested by excerpts from the first school bulletin:

> For a number of years we have been convinced that there is an untold multitude of noble young men and young ladies with the "metal" in them to make worthy and useful citizens of our country and great soul winners for God if they only had the opportunity to be trained.
>
> There are two great hindrances that confront such youths of our land today: Financial depression on the one hand and the lack of some one to elevate their minds above the mad whirl of amusements and gay entertainments of this day to the realities of life and the consciousness of a beautiful character which means joy, peace, and contentment--the proper elements of civilization.
>
> This institution seeks to remedy the lamentable situation by offering an opportunity to the more unfortunate class to work their way thru school and leave with an education owing nothing and yet feel that they, by honest toil, have contributed an equation of value received. And although we make no charges for tuition or board, we expect parents to contribute either in provisions or money what they can--everyone doing what they can will carry this noble work on. . . .
>
> The courses that will be offered in this school will embrace from primary thru the grades, high school, college, and a full theological course. . . .[6]

Ozark Industrial College and School of Theology opened September 28, 1927. Although there is no mention of the Pentecostal Holiness Church in the first bulletin, it can be considered a Church school in that the educational board and the administration were, for the most part, members of the Church. The school flourished briefly but was forced to close after two or three terms. For a short time, the Pentecostal Holiness Church had two schools in the Southwest, Ozark Industrial College and School of Theology at Monte Ne, Arkansas, and King's College at Kingfisher, Oklahoma.

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[6]Bulletin No. 1 of the Ozark Industrial College and School of Theology, Monte Ne, Arkansas, September, 1927, p. 3.

After the closing of King's College, it appeared that there would be no further efforts in the near future to establish a school in this part of the nation by the Pentecostal Holiness Church. The Report of Committee on Education, Publication, and Literature of the General Conference of the Pentecostal Holiness Church in 1941, stated:

> . . . . This committee realizes the necessity of established schools and colleges in every geographical section of the Church and desires to place this conference on record as favoring this as an ultimate goal for the educational program of the Church. In order to reach this goal at the earliest possible date, we recognize the necessity of having Emmanuel Junior College fully accredited as a Senior College before the work of establishing schools in other sections begins.[7]

There seems to have been little or no effort to establish a school in this section of the country until January 30, 1944, when Reverend L. E. Turpin, who had been invited to speak to the P.H.Y.S. (Pentecostal Holiness Youth Society) at the Pentecostal Holiness Church in Shawnee, felt impressed to speak on the need of a Pentecostal Holiness school in the west. Before the Sunday night services were concluded, more than $1,307 had been raised toward starting a school.[8]

The following week, the East Oklahoma Conference Board met and appointed an education committee to serve until the next annual conference. Those appointed were the Reverends L. E. Turpin, George Harris, and Oral Roberts. These men were authorized to tour the conference, present the need for a Pentecostal Holiness School, and raise money for its establishment. The Conference Board set a goal of $25,000 to be raised by August of that year. Reverend George Harris was selected as

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[7] Yearbook of the Pentecostal Holiness Church 1941 (The Publishing House of the Pentecostal Holiness Church, Franklin Springs, Georgia), p. 25.

[8] East Oklahoma Conference News, Shawnee, Oklahoma, March, 1944, p. 1.

the Secretary-Treasurer, bonded for $25,000, and instructed to keep accurate records of all contributions. The tour was begun, and by March 14, churches had responded by raising, in cash and pledges, $8,900.[9]

On February 8, 1944, the official boards of the East Oklahoma and Oklahoma Conferences met in joint session to consider plans for uniting the efforts of all the Western Conferences in establishing a Pentecostal Holiness School for the West. The East Oklahoma Conference was represented by the Reverends C. E. Neukirchner, K. R. Jones, and George Harris. The Oklahoma Conference was represented by the Reverends C. H. Williams, Sammy Green, Paul Finchum, and R. L. Rex. In this joint session, it was decided to call a special meeting of all the conferences located west of the Mississippi River to convene at Okmulgee, Oklahoma, on March 8, 1944, during the scheduled Preacher's Convention.[10]

Recognizing the need of an educational representative, the members of the two boards invited Reverend Thomas L. Aaron, President of Emmanuel College, a Pentecostal Holiness junior college located in Franklin Springs, Georgia, to speak to the Preacher's Convention on March 7 and to meet with the Western Conference Boards the following day. The purpose of the meeting was to work out a united school program that would ensure the establishing of an accredited Pentecostal Holiness school in the West, an institution that would be a credit to the Church. Reverend Aaron accepted the invitation, came to Okmulgee, and discussed

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[9]Ibid.

[10]Ibid., p. 3.

with representatives of the Western Conferences the problems involved in the founding of a new school.[11]

During the following year, the conferences of the Pentecostal Holiness Church in this area appointed members to serve on the Board of Education of the Southwest. Those appointed were the Reverends R. O. Corvin, Oklahoma City, Oklahoma; Oral Roberts, Shawnee, Oklahoma; C. H. Williams, Guthrie, Oklahoma; A. M. Herndon, Memphis, Tennessee; and J. M. Lemmon, Amarillo, Texas. This board was given the responsibility of organizing the proposed school, raising funds for its support, and locating and obtaining suitable property on which to build it.

In March of 1945, Reverend R. O. Corvin was selected by the Board of Education of the Southwest to serve as president of the school. Reverend Corvin, a native of Ada, Oklahoma, had been in South Carolina for 11 years preparing for such a ministry. He attended Holmes Bible College, Greenville, South Carolina, from October, 1934, until June, 1937. He then attended Newberry College, Newberry, South Carolina, where he received his A.B. degree in 1940. From there he went to the University of South Carolina in Columbia and received his M.A. degree in 1943. Following this, he attended the Lutheran Theological Southern Seminary where he received his B.D. in January, 1945.

With the selection of a president, it seemed that the opening of a school in Oklahoma was imminent; however, complications arose at the General Conference of the Pentecostal Holiness Church which was held in Oklahoma City, June 7-14, 1945. At the conference, a plan was submitted by Reverend T. A. Melton that was to apparently end the efforts to

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[11]Ibid.

establish a school in this part of the nation. The plan presented by Rev. Melton suggested that the school here be dropped and that the school, Emmanuel College, located in Franklin Springs, Georgia, be sold and that a single college and Theological Seminary be established and geographically located in a center that would best serve the entire Church. This plan was endorsed by the Board of Education of the Southwest and was generally accepted by the Church as indicated in the minutes of the Report of the Committee on Education:

> From the information our committee has received we are of the opinion that there is a desire on the part of the leaders of the Pentecostal Holiness Church for a centrally located college and Theological Seminary. In the light of these facts the members of the Board of Education of the Southwest have agreed to unite their efforts and resources with the general educational program of the Church, on the CONDITION THAT the Church College and Theological Seminary shall be located in a geographical center that will serve the church. . . .[12]

It appeared, for a time, that the proposed school in Oklahoma would not materialize. The educational leaders of the church wasted no time in attempting to carry out the plan proposed by Melton. Certain properties in Memphis, Tennessee were considered as a likely site for the proposed college and Theological Seminary. Opposition to the plan, however, came from an unexpected source. Reverend G. H. Montgomery, who at that time was editor of the Advocate, the official publication of the Church, with the press located in Franklin Springs, Georgia, planned to publish an article in the Advocate in which he attempted to show that due to the location of the individual churches of the Pentecostal Holiness Church, it would be more feasible to retain Emmanuel

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[12]Yearbook of the Pentecostal Holiness Church 1945 (The Publishing House of the Pentecostal Holiness Church, Franklin Springs, Georgia), p. 43.

College to serve the Eastern part of the Church. He was persuaded not to publish the article by Reverend R. O. Corvin. However, since he had previously printed the article, he sent copies to various leaders in the Church. This led to a "whispering campaign" around the Church and caused some concern among the Church leaders. It further influenced a decision made by the General Board of Administration in their next meeting.

In January, 1946, the General Board of Administration held its annual meeting in Charlotte, North Carolina. Reverends C. H. Williams and R. O. Corvin, who were members of the Board of Education of the Southwest, were also members of the General Board of Administration and attended the meeting. A decision was reached by the General Board of Administration to go ahead with the plans to establish a school in the West. Upon their return, Reverends Williams and Corvin reported the General Board of Administration decision to the Board of Education of the Southwest. Immediately, the Board began searching for a suitable site for the proposed school. During their search, the Board considered locating the school in Ada, Seminole, Shawnee, Midwest City, and Oklahoma City. Eventually, a decision to locate in Oklahoma City was reached, and a search for an appropriate site was begun. The search culminated in the selection of the former Abe Hale Night Club property, located at 5000 Northwest Tenth Street. Tentative agreements to purchase the property were made.

Reverends C. H. Williams and R. O. Corvin, on June 14, 1946, while returning from a General Conference and waiting for a bus on the streets of Checotah, Oklahoma, decided it would be wise to open the school immediately and utilize both time and the property. The Board of

Education of the Southwest agreed with their decision, and the Abe Hale Night Club property was officially purchased July 1, 1946. The property consisted of a large building, the Club (44 x 96 feet), one garage apartment, and a few outbuildings located on seven and one-half acres. The cost of the property was $37,500.[13] At the time, there was only $12,000 in the treasury. In the purchase agreement, $15,000 of the price was to be paid at the time of closing. The Board was able to raise $2,000 between the time the decision to buy the property was finalized and the latter part of June. A friend of the school loaned the institution $2,500, of which $1,000 was used to complete the down payment. The remainder was used in remodeling and equipping the school. The contract for the purchase of the property was signed by the members of the Board of Education of the Southwest as follows: R. O. Corvin, Chairman, Oklahoma City; Oral Roberts, Secretary, Enid; C. H. Williams, Member, Guthrie; J. M. Lemmon, Member, Amarillo, Texas; A. M. Herndon, Member, Memphis, Tennessee.[14]

No time was wasted in setting in motion the processes that were necessary for the opening and operation of the new school. On July 5, Reverend Oral Roberts began a tour of the churches of the Kansas Conference of the Pentecostal Holiness Church for the dual purpose of informing the churches of the purchase of the property and to raise funds for the operation of the school. Reverend Roberts received an enthusiastic response to the news and the entire conference made liberal contributions

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[13]Southwestern Pentecostal Holiness College Bulletin (1947-48), Oklahoma City, Oklahoma, p. 2.

[14]Ibid.

for the support of this project.[15]

On the campus plans were being made for the opening of the school. Necessary equipment was being purchased, and all who were willing to help prepare the school for its opening were invited to come on August 5 and to bring hammers, shovels, lawn mowers, and any equipment they had which could be used in performing such tasks as hanging doors, installing sky-lights, remodeling garage apartments, mowing lawns, and other general work in preparation for the opening of the school.

Plans were also made for a fund-raising campaign among the Pentecostal Holiness Churches of the Southwest in hopes of raising enough money to liquidate the indebtedness of the institution. On August 16, the men who had been selected to assist in the campaign assembled on the campus to finalize their plans for the campaign. The result of this meeting was an agreement among those present that the following assignments would be given: Reverend Alfred M. Spell would visit the Churches in Colorado and part of the Panhandle Conference; Reverend John T. Mahoney, the remaining churches of the Panhandle Conference; Reverends C. E. Means and W. K. Stevens, the churches of the West Oklahoma Conference; Reverends J. M. Lemmon and J. Henry Maxwell, the churches of the Oklahoma Conference; Reverends Oral Roberts, S. N. Green and R. O. Corvin, the churches of the East Oklahoma Conference; Reverend C. H. Williams, the churches of the Tri-State Conference; Reverent Paul T. Finchum, all Pentecostal Holiness Churches in Missouri and two churches in Arkansas; and Reverend A. M. Herndon, the Pentecostal Holiness Churches in Mississippi.[16]

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[15]The Southwesterner 1947, Southwestern Pentecostal Holiness College, Oklahoma City, Oklahoma, p. 4.

[16]Ibid.

The campaign began as scheduled on September 8, and the 12 men participating in the campaign canvassed virtually every Pentecostal Holiness Church in the Southwest. The campaign did not succeed in raising enough money to liquidate the indebtedness of the institution, but when it was completed September 29, the school netted $11,637.16 in cash. In addition to the cash, there were traveling expenses and pledges that amounted to $6,334.17, giving a total of $17,971.33 as the amount that had been raised in the campaign.[17]

Financial assistance for the new school came from the East as the Falcon Camp Meeting, convening in Falcon, North Carolina, received an offering of $1,075 to be given to the institution to assist in the cost of constructing a music hall to be named in honor of the Falcon Orphanage. On September 2, 1946, Reverend Oral Roberts took a shovel in hand and dug the first shovelful of dirt in preparation for the foundation of Falcon Music Hall. The building, a two-story frame structure, was completed in November, a month or so after the school officially opened.

The new student body assembled on October 7 for the first reception at Southwestern Pentecostal Holiness College. The students were joined by many friends who came to share and enjoy this "momentous" occasion as a former night club became a Christian college. The following day, approximately 70 students enrolled in the day and evening classes offered by the college. By the time enrollment closed for the semester, 90 students had been accepted in the first year of the junior college program. Enrollment reached 110 by the end of the academic year.[18]

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[17] Ibid.

[18] Southwestern Pentecostal Holiness College Bulletin (1947-48), p. 3.

With the beginning of the school year, the student body settled down to a program of study, worship, work, and very little play. In addition to their program of studies and worship, the students spent many hours performing such tasks as restoring the sunken garden, digging ditches, installing septic tanks, removing old fences, painting furniture, waxing floors, etc. The first year, Southwestern was characterized as a place of thriving activity with students, faculty, and friends being tired and hungry, but happy. Headaches and victories seemed a normal part of the year, as headaches developed when bills needed to be paid and the available funds were insufficient to meet the obligations, but victories came as God answered prayer and as the people sacrificed in order to keep the school going.

One of the chief desires of the Board of Education of the Southwest, was to develop a high school as a part of the program of education for the Pentecostal Holiness Church for this part of the nation. The Board considered it unwise to begin with the high school for various reasons: the lack of finances needed to hire the additional teachers that would be required; insufficient facilities to house the classes and the students; the need to establish business and educational contacts that would be more easily established by a college program; the problem of deciding which grade to begin with since not all grades could be included; and the fact that most of the prospective students were prepared to attend college.[19]

The administration of the college worked to gain recognition by the state and approval by the federal government which would enable the

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[19]The Southwesterner 1947, pp. 6-7.

school to purchase surplus government property at a reduced rate. Because Southwestern was a new institution, a number of problems, that seemed almost insurmountable, had to be solved in order to receive permission to make such purchases. The surplus property was needed if the school was to add the high school classes or additional college classes. It was hoped that surplus buildings as well as many other supplies such as furniture, particularly beds, tools, and various equipment, could be purchased through this program. After filling in "yards of red tape," waiting patiently, and praying much, the needed certificate of eligibility arrived on February 26, 1947.[20]

As the spring and summer passed, it became evident that the institution was not going to accomplish the task of securing the surplus buildings from the government in time to move them to the campus and renovate them for the beginning of the second school year. The Board of Education of the Southwest, at times called the Western Board of Education or the Southwestern Board of Education, realizing this, reversed a previous decision and authorized the purchase of some additional property which joined the campus on the west.

On September 1, 1947, an additional seven and one-half acres of land containing a number of buildings that could be remodeled and used for needed classrooms, dormitories, and faculty housing, was purchased at a cost of $38,500.[21] The property, known as the Keller property, included: a large house which became the home of the president; two

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[20]Ibid.

[21]Raymond O. Corvin, "History of the Educational Institutions of the Pentecostal Holiness Church" (Unpublished dissertation, Southwestern Baptist Theological Seminary, Fort Worth Texas, 1956), p. 242.

other houses, one that housed the dean of students and his family, the other was used by one of the faculty members and his family; a small building which served as quarters for a single faculty member; and two other buildings which were to serve as dormitories and classrooms after being remodeled.[22] The largest building was a barn which was remodeled as a three-story building housing students on the second and third floors, and classrooms, a library, and some faculty offices on the first floor. The building, McNew Hall, was affectionately known as the "Barn" as long as it remained a part of the campus.

The acquisition of the Keller property enabled the school to add the junior and senior years of high school to its program for the 1947-48 academic year. The institution, now a junior college and limited high school, planned some additional programs. The Western Board of Education made definite plans to add two years of instruction beyond the junior college, providing a student wishing to become a minister or a missionary with the opportunity to follow a course of study that would lead to the Th.B. degree and a student interested in church music with the opportunity to pursue a course of study leading to the B.Mus. degree. The upper division classes were added beginning with the junior class in the 1948-1949 academic year, and the senior class was added the following year. The first graduating class from the senior college was in 1950. The addition of the other high school grades was longer in coming. The sophomore class was added in 1956, but the freshman class was not added until 1960.

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[22]Report of Self-Study of Southwestern College 1963, Oklahoma City, Oklahoma, p. 14.

It had been the desire of the Western Board of Education and the administration of the institution to have all of its programs accredited by the appropriate agencies. One of the problems that had prevented the high school division from receiving accreditation was a requirement imposed by the Oklahoma State Department of Education that any new school being considered for accreditation must have a minimum of 100 students; the high school did not meet this requirement.[23] The decision to add the ninth grade for the 1960-61 academic year was, in part, influenced by this requirement. With the addition of the ninth grade, the high school enrollment for the fall term climbed to over 100 students. Whereupon, an application was made to the Oklahoma State Department of Education, and in the fall of 1960 the high school program was accredited.

The buildings obtained with the purchases of the Abe Hale Night Club and the Keller property were all of wood construction with the exception of the president's home which was stucco, and were, therefore, considered to be temporary structures. The first permanent building to be erected on the campus was begun in 1955. The building, designated the Roberts-Braxton Administration Building, was partially financed through contributions from Oral Roberts and Lee Braxton and was built with labor donated by ministers, friends, and students. Reverend Ed Moore supervised the construction, which was completed in 1956. Upon its completion, the building housed the administration and business offices, the college bookstore, the library, and a classroom.

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[23]Letter from Standifer Koas of the Oklahoma State Department of Education to President R. O. Corvin, May 18, 1956.

From its beginning in 1946 until 1960, Southwestern was guided by its founding president, Dr. R. O. Corvin. He was assisted and supported by Reverend C. H. Williams, who had been involved in the establishment of the school and who served as Dean of the College during this administration. Dr. R. O. Corvin was the driving force behind the decisions of the Board of Education of the Southwest and the progress made by the institution during this decade and a half. President Corvin was able to guide the school through the very difficult formative years. He resigned his position as president in 1960 to devote more time to assisting Oral Roberts in his endeavors to establish a university at Tulsa. President Corvin was succeeded by his younger brother, Reverend W. R. Corvin.

The main objective of Southwestern from its inception until the early 1960's was to train ministers and religious workers for the Pentecostal Holiness Church. A second objective was to provide the church with both a secondary educational program and a junior college for its western region. While pursuing these objectives, Southwestern remained a relatively small educational institution with an annual enrollment of approximately 200 students, the majority of these students coming from the sponsoring denomination.[24]

Under the guidance and leadership of President W. R. Corvin, Southwestern's physical and educational character changed substantially. Some of the physical changes include the construction of a number of permanent buildings and the demolition of most of the temporary structures. In 1961, a two-story women's residence hall, Corvin Hall, was

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[24]Institutional Self-Study 1973-1974, Oklahoma City Southwestern College, Oklahoma City, Oklahoma, p. 7.

completed. The building was initially used as a multi-purpose structure. The women's dormitory was limited to the second floor. The first floor provided a lounge, a teacher's lounge, three classrooms, quarters for the dorm mother, and offices for some of the faculty. The one-room basement was used as a classroom for typing, shorthand, and other business education courses. The entire building later reverted to its original purpose, a women's residence hall.

The year 1964 brought two physical changes of significance. First, the size of the campus was increased to 26 acres with the purchase of an additional 11 acres joining the school property on the east. Second, the Southwestern Alumni Association provided funds for the construction of a gymnasium, the Mash-Loflin Field House, which was completed during the year. The Field House provided room for the music department as well as the athletic department. It also provided a much-needed place for school assemblies, special church services, and occasional community meetings.

Other physical changes that occurred during the 1960's include the construction of the men's dormitory, the Light Library, and an outdoor tennis court. The two-story, brick-veneer men's dormitory, designed to provide comfortable living quarters for approximately 100 students, was completed in 1965. In addition to the dormitory rooms and living quarters for the dorm supervisor, the building contained a lounge-reception room which, it was hoped, would provide a more home-like atmosphere for the student residents. The Light Library, completed the following year, was made possible by a contribution from Mr. and Mrs. W. C. Light of Rolla, Kansas. The library, also a two-story brick-veneer building, accented with glass, became the academic center of

the campus. The first floor housed the library, while the second floor provided three classrooms, one of which was an audio-visual classroom, and three offices. The tennis court was completed in 1968. Other physical changes were to come during the 1970's.

Shortly after the high school division received state accreditation, President W. R. Corvin and the faculty began placing greater emphasis on the development of the junior college program. The effort to improve the quality of the junior college program was one of the first steps taken in an effort to obtain its accreditation. President Corvin met with members of the Oklahoma State Regents for Higher Education to seek their help and direction in implementing a sound program for the junior college division of the school. Among the suggestions and instructions provided by the Regents was that Southwestern would need to make a self-study of its program, faculty, and facilities. Southwestern was the first junior college required by the Regents to do a self-study as a part of the procedures necessary in applying for state accreditation.

The faculty and administration began, shortly after the notification of the requirement of a self-study, to make the study and prepare the report. The Report of the Self-Study was completed during the latter part of the fall semester of 1963. Ten copies of the report were printed during the month of December. After being examined by the faculty and administration, copies were sent to the Oklahoma State Regents for Higher Education. The Regents, after reviewing the report, selected a committee of three to visit the campus of Southwestern and further evaluate the program. Those selected to serve on the committee were: Dr. Joe Jackson, Central State College, representing the four

year colleges; Mr. Gerald Williams, Oklahoma State Regents of Higher Education, representing the junior colleges; and Mr. Jake Smart, Oklahoma State Department of Education, representing the high schools.[25]

The investigating committee made their visit to the campus of Southwestern on March 12-13, 1964. In making their evaluation of the institution's junior college program, the committee spent much of their time in examining the financial and academic records and in consultation with the president. They also examined the qualifications of the faculty, teaching assignments, and the physical plant. Following their visit, they reported their findings to the Regents, who in turn, made certain recommendations concerning Southwestern's total program, and granted accreditation to the junior college program.

One of the recommendations made by the Regents was that the institution separate the high school and college classes and change the manner of teaching assignments. At the time, members of the faculty were teaching both high school and college classes. Concern was expressed by the Regents that the program was being weakened by those teachers who taught a high school class one period and a college class the next period, or vice versa. The concern was that those faculty members would have difficulty maintaining the proper level of instruction for each group of students. It was feared that a teacher in this position would either teach on a level that was above the high school students or on a level below that appropriate for college students.

Shortly after receiving state accreditation, Southwestern began corresponding with the North Central Association of Colleges and

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[25]Southwestern College (Oklahoma City, Oklahoma), Minutes of Meeting of the Faculty, meeting of February 15, 1964.

Secondary Schools regarding the junior college and the necessary procedures to be followed in making an application for regional accreditation by the organization. During the course of correspondence, the Association recommended that the high school be completely separated from the college and moved to another location. Inadequate funds and the lack of suitable property caused the Board of Education and the administration to decide to discontinue the high school program. The administration decided to phase out the high school and discontinued the freshman class after the 1964-65 school year. The sophomore and junior classes were discontinued after the 1966-67 school year, and the senior class was discontinued after the 1967-68 school year. The termination of the high school program and the report, prepared for and sent to the North Central Assocation in the fall of 1968, on Basic Institutional Data for Southwestern College, encouraged the Association in the spring of 1969 to change the status of the college from that of a correspondent to a candidate for accreditation.

State accreditation of the junior college program produced other changes at Southwestern, also. It prompted the administration to launch a recruiting program in Oklahoma City and the surrounding area. Prospective students, not only from Pentecostal Holiness churches, but from churches of other Christian denominations, were also contacted and informed of the opportunities offered by the institution. The success of this program, while increasing the student population at Southwestern produced a change in the character of the student body. Prior to the 60's, the student body had come from the ranks of the Pentecostal Holiness churches across the nation. The recruitment program brought more and more non-Pentecostal Holiness students to the campus. This

caused the percentage of Pentecostal Holiness students to continuously decrease to the point that for the 1966-67 school year, only 64 percent of the 246 students were Pentecostal Holiness, and by the fall term of the 1968-69 school year, less than 25 percent of the 558 students were from the sponsoring denomination.[26]

The school had not accepted Black American students during the early years of its existence, but an analysis of the student body for the fall semester of the 1968-69 year reveals that the enrollment consisted of 87 percent Caucasian, 8 percent Black, 2 percent either American Indian or Spanish American, and 3 percent foreign. The geographic distribution of incoming students changed during this period, also; 440 students came from the local community (within a radius of 25 miles of Oklahoma City), 40 others came from Oklahoma, 62 came from other states, and 16 came from foreign countries including Chile, India, Iran, Jordan, and others. The majority of the students, as determined by the socio-economic scale, came from the lower-middle class or below.[27]

Additional physical changes occurred on the campus during the early 1970's. In 1972, two new buildings were erected on campus and an apartment complex was completed on property owned by the school a short distance from the campus. One of the buildings, the Mabee Science Building, was made possible by a grant from the Mabee Foundation and funds which had been raised in a fund drive in the Oklahoma City area. The two-story, brick-veneer structure provided a chemistry laboratory, a

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[26]Basic Institutional Data Fall 1968, Southwestern College, Oklahoma City, Oklahoma, p. 2.

[27]Ibid., p. 13.

physics laboratory, a classroom, and three offices on the ground floor, and two biology laboratories, a music room, two practice rooms for piano, and five offices on the second floor.

The second building completed during the year was the Bell Student Center, named in honor of Mr. and Mrs. Claude R. Bell who had donated money, 160 acres of land, and other valuables to Southwestern. The funds for the construction of the Center came from the sale of the land donated by the Bell's and from a loan from the Department of Housing and Urban Renewal. The three-story brick structure provided space for the cafeteria, the college bookstore, student recreational facilities, classrooms, offices, conference rooms, and a small auditorium.

The college apartments, located at Northwest Tenth and Rockwell, approximately one and a half miles from the campus, were completed during the same year. They were built with federal assistance and provided one-, two-, and three-bedroom apartments which could be rented, at rates lower than the existing commercial rates, by students or faculty who met the governmental regulations relating to family income.

The last permanent building to be erected on the campus was the Irvin Learning Center. The structure, completed in 1974, was named in honor of Reverend and Mrs. Thomas D. Irvin of Memphis, Tennessee. Reverend Irvin served as chairman of the Southwestern Board of Education for a number of years, and he and his wife made numerous contributions of time and money in their support of the educational program of the institution. In addition to the monies donated by the Irvin's, funds for the construction of the building came from a grant of $200,000 by the Mabee Foundation and a grant of $250,000 from the Department of Health, Education, and Welfare. The three-story Irvin Learning Center

is, in essence, an addition to the Light Library. The combined structures are the academic center and the geographic focal point of the campus. The library occupies the ground floor of the combined structures, and the second floor provides a number of classrooms and offices; the third floor provides classrooms, offices, three educational television reception rooms, and an unfurnished television studio.

Continued growth in the size of the student body was a characteristic of the early 1970's, also, as the number of students increased by 150 to 200 each year through the fall semester of the 1975-76 school year when the on-campus enrollment was approximately 2,000. This was the largest number of students ever to enroll at Southwestern for a single term.

In the preparation of an application seeking regional accreditation of the junior college by the North Central Association of Colleges and Secondary Schools, the faculty and administration completed a self-study in 1971. The report of the self-study was sent to the Association in May. After reviewing the report, the Commission on Institutions of Higher Education of the Association advised President W. R. Corvin that the institution needed to develop more fully certain areas and to state what the institution perceived to be its primary weaknesses. The Commission further suggested that the examination visit be postponed for a period of time and that a supplemental report be submitted.[28]

President Corvin, after receiving the letter and consulting with the other members of the administration, decided to follow the suggestion and postpone the examination visit. The visit was rescheduled

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[28]Letter from Robert C. Bartlett to President W. R. Corvin, June 22, 1971.

for the 1972-73 school year and was made January 31 and February 1-2, 1973. Following the report of the examination committee to the North Central Association and the institutional response by the president, a group of administrators from the institution attended the Association's spring meeting in Chicago to appear before another committee of the Association and to answer any further questions they wished to raise.

President W. R. Corvin, in April, 1973, received a letter from Norman Burns, executive secretary of the Association, that stated: "It is a pleasure to inform you that the North Central Association of Colleges and Secondary Schools, at its meeting on March 28, 1973, voted to accredit Southwestern College as an Associate degree granting institution. . . ." This regional accreditation enhanced Southwestern's appeal in its recruiting program.

Dr. R. O. Corvin, after resigning his position at Oral Roberts University and pursuing other interests for a short time, rejoined the faculty at Southwestern in 1972. His interest in non-traditional and externally-directed instruction prompted him to develop the External Directed Biblical Studies program that would permit a person to complete the requirements for the Bachelor of Arts Degree in Biblical Studies without becoming a resident student. At about the same time, Mr. Bradley O. Brauser became interested in developing a similar program for the junior college. After surveying a number of institutions, some with current external programs and some who had abandoned external programs, he decided to develop the External Directed Studies program. This would offer two Associate degrees, the Associate of Arts and the Associate of Science, in four areas of instruction, liberal arts,

business administration, business management, and church business management.[29] These programs attracted a number of students, including military service personnel and veterans, who for one reason or another, found it more convenient to take the directed study courses than to enroll in a regular on-campus program.

The external programs were approved for veterans in a manner similar to the on-campus program. The Veterans Administration, in the spring of 1975, began questioning certain practices and procedures that were being used by these two departments and recommended that changes be made. In August, the Veterans Administration, feeling that adequate progress had not been made by the departments, suspended the benefits of all veterans enrolled at the institution, whether they were enrolled in the external directed study programs or the on-campus program. The confusion and misunderstanding that followed led to the resignations of President W. R. Corvin and Dr. R. O. Corvin.

The two external programs were discontinued by the institution, and the veteran's benefits were eventually restored, but the damage had been done. The public image of the institution had been tarnished, and many of the veterans withdrew immediately; others did not re-enroll for the spring semester. The resignations of the Corvins, who were highly respected by many, caused a number of students to leave the institution, also. The result was a large decrease in the enrollment for the spring semester of 1976 and the beginning of a trend of decreasing enrollments in the junior college, a continuing problem for the administration.

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[29] External Directed Studies Catalog, Oklahoma City Southwestern College, Oklahoma City, Oklahoma, p. 3.

In October, Hugh H. Morgan, a chaplain in the Air Force and a member of the Pentecostal Holiness Church, was selected as the new president. At the time, Chaplain Morgan was stationed in San Antonio, Texas. Before he could assume the duties of his new position, he had to complete numerous procedures in order to be released from the military service. President Morgan arrived on campus during November. During his administration, he was able to bring a measure of stability to the campus, but his education and experience had not prepared him adequately for the tremendous task he inherited. The pressures of the office that began to affect his health, and his love for the ministry, were two of the factors involved in his decision to resign early in 1977 and to accept the pastorate of The Good Shepherd, a Pentecostal Holiness Church in Birmingham, Alabama. He was succeeded by Scott T. Muse, Jr., a former member of the Southwestern Board of Education and an experienced businessman.

Oklahoma City Southwestern College continues to serve the Pentecostal Holiness Church by preparing a number of students for the ministry and other positions of religious service. Although an accredited junior college, the institution attracts fewer community students, and no longer enjoys the support of the greater Oklahoma City community that it had in the early 1970's.

CHAPTER VIII

OKLAHOMA CHRISTIAN COLLEGE

A strong sentiment for education under Christian direction and control has been a motivating force in the establishment of educational institutions by members of the Churches of Christ. This sentiment was an important factor in the establishment of two institutions in Cordell; Cordell Academy, begun in 1898 by members of the local Church of Christ, and Cordell Christian College, founded in 1907 by members of the Churches of Christ in Western Oklahoma. Early in 1907, O. H. Gavock and W. D. Hockaday, while discussing the need for a Christian college in Western Oklahoma, decided to call a meeting of those interested. The meeting was held in Hobart, but the delegation from the church in Cordell was able to convince those present that the proposed school should be located in the city of Cordell.[1]

A Board of Trustees, chosen at the Hobart meeting, decided to purchase 160 acres of land located north of the business district of Cordell. The land, except for ten acres reserved for the college campus, was divided into lots and sold at auction to friends of the proposed college.[2] This project was an effort to raise the money needed to

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[1]M. Norvel Young, PhD., A History of Colleges Established and Controlled by Members of the Churches of Christ (Old Paths Book Club, Kansas City, 1949), p. 122.

[2]Ibid., pp. 122-23.

erect an administration building which would also contain space for the classrooms.

J. H. Lawson, a preacher, was chosen to serve as the first president of Cordell Christian College. The school opened September 17, 1907, in a rented building. The first session began with a faculty of seven and a student body of 70. President Lawson resigned at the end of the first year because of disagreement between him and the Board regarding policy.[3] J. N. Armstrong was chosen as the new president.

President Armstrong assumed the duties of the office in September, 1908. He immediately began making arrangements for the second year of the school. A curriculum, including grades one through four years of college and emphasizing the Bible, was instituted, and a faculty was hired.[4] By the time the school opened for the second year, the administration building, a three-story brick structure containing 12 classrooms and a chapel seating 300, had been completed except for the basement and the heating system. More than 100 students enrolled the first day of the second year. The second year proved to be more successful than the first year had been.

The college was granted a charter on April 2, 1909, under the name Cordell Christian College. The Board of Trustees involved in obtaining the "Charter of Incorporation of Cordell Christian College" included E. F. Grogan, J. C. Harrel, H. E. Warlick, W. E. Tomlinson, T. F. Brown, T. L. Cook, A. E. Freeman, J. W. Barrard, and W. D. Hockaday.

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[3]Ibid., p. 123.

[4]Ibid.

The institution grew gradually, and as progress was made, began to modify its programs and rearrange its offerings. This action resulted in the University of Oklahoma, during the 1913-14 school year, granting full recognition to 20 hours of college work and all of the work in the high school department. In further efforts to have the entire program accredited, President Armstrong, R. F. Rhodes, and L. C. Sears, made a trip to the University in July, 1917, to request that Cordell Christian College be accredited for its college program. The University agreed to grant full recognition for two years of college work from Cordell, provided the students could make satisfactory progress as they continued their studies as the University of Oklahoma.[5]

The college did not open for the 1918-19 school year, because of the intense resentment that arose in Cordell regarding the position of the administration concerning military service. President Armstrong and several members of the faculty were conscientious objectors to military service. They did not propose pacificism as a national policy, but they believed that a Christian's obligation to his government did not require him to kill. Most of the young men under their influence did enter non-combat duty, but some went so far as to refuse non-combat duty, and three of them were sent to prison in Fort Leavenworth, Kansas. Many of the members of the local Church of Christ became active in their opposition to the school.

Finally, the school was ordered not to reopen without a change of administration due to the fact that it was receiving a bad reputation which spread to the community. The president of the Board of Trustees

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[5]Ibid., p. 124.

invited Judge Thomas H. Owen of the State Supreme Court to investigate the situation. Following a visit to Cordell, he advised the school not to reopen, and so the school remained closed.[6]

Following World War I, after the prejudices against the college had subsided, a movement was begun to revive the institution. The city of Cordell had previously purchased the school property but decided to offer it back to members of the Churches of Christ if they would re-establish a college there. On April 1, 1921, a meeting of members of the Churches of Christ was held at Cordell, and a sum of $78,000 was pledged for the purpose of reviving the school. The support for the institution was now more state-wide than local, and the Board decided to change the name of the institution to Western Oklahoma Christian College.[7]

Ira Winterrowd was chosen as president of the revived institution, and a Board of Trustees, consisting of thirteen members, assumed the obligation of managing the college. The curriculum was practically the same as that of the school before the war, except only two years of college work were offered. The enrollment for the first year was 161, and for the second year it was 250, but then began a continuous decline.[8] The catalogue for the years 1925-1926 was under the name Oklahoma Christian College. A statement in the catalogue indicated the name had been changed from Western Oklahoma Christian College to Oklahoma Christian College.

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[6]Ibid., pp. 125-126.

[7]Ibid., p. 126.

[8]Ibid., pp. 126-127.

Each year the institution found it more difficult to raise the funds needed to pay the teachers and to meet the operating expenses. In an effort to find some means of meeting the expenses, numerous changes were made; new presidents were selected or previous presidents were re-instated, but the institution only went further in debt. A final effort was made to revive the dying institution when A. S. Croom, a man of some reputation as a businessman and a professor at Washburn College, was employed as president. Soon after the school opened for the 1930-31 school year, he began to travel over the state in search of financial support for the institution. In his travels, he found so much opposition to the college that he was convinced it could not succeed, and upon his return to Cordell, recommended to the Board of Trustees that the school be discontinued at the close of the current school year. The Board accepted his recommendation and gave the registrar, J. O. Murphy, power of attorney to dispose of the property and to pay the school's debts, especially the salaries of the teachers. Later some of the local members of the Board of Trustees filed an injunction to prevent any of the school property being sold, but a petition of bankruptcy was filed by the teachers, and the college was declared bankrupt. The property was sold, and the school's creditors were paid their proportionate share of the receipts. This brought an end to the institution in Cordell.[9]

Though the Oklahoma Christian College at Cordell had been closed, many Oklahoma Christians continued to dream of one day re-establishing an institution of Christian higher education in Oklahoma. There exists

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[9]Ibid., pp. 128-129.

no known record of any definite move in that direction until 1946. As World War II ended, large amounts of property and equipment suddenly became surplus as far as the United States Government was concerned. A high priority for acquiring such property was given to schools. At the close of the war, a prisoner-of-war camp was under construction near Pryor. The camp was located on 340 acres, some nine miles to the south. The Chamber of Commerce of Pryor became interested in finding some use of the property which would benefit the city.[10]

It appears the Chamber of Commerce decided the property would make a good location for a college. A. H. Bryant, a preacher for the Church of Christ in Pryor, was contacted and informed that the city was in the process of purchasing the property, including the buildings and equipment, and had in mind making a gift of it to the Churches of Christ provided they would establish a Christian college there. Mr. Bryant decided to call a meeting, to be held May 26, 1946, of the members of the Churches of Christ from nearby communities.[11]

The meeting was convened as scheduled, and a committee of three, A. H. Bryant of Pryor, George J. Jones of Muskogee, and E. Ray Rayburn of Wagoner, was selected and instructed to call a general meeting of members of the Churches of Christ for the purpose of considering the establishment of a Christian College on the prisoner-of-war camp site. The meeting was held June 4, 1946, and representatives from Churches of Christ from various parts of Oklahoma, Arkansas, Kansas, and Texas attended. The meeting convened at 10:00 a.m. with representatives from

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[10]W. O. Beeman, Oklahoma Christian College (Gospel Light Publishing Company, Delight, Arkansas, 1970), p. 9.

[11]Ibid., p. 11.

the Chamber of Commerce, and after a short discussion, all went to view the site. The meeting reconvened after lunch, and following a general discussion, the chairman appointed a committee of six and instructed them to develop a plan of organization to be presented to the evening session. The plan formulated called for a temporary Board of Trustees. Following the presentation of the plan, nominations were taken and a decision to use a mail ballot was made. After the return of the ballots, the results were tabulated and the elected members were notified with instructions to accept or reject the position. Due to a misunderstanding of the duties of the Board, a second letter was sent with a statement of the duties of board members, whereupon all except one withdrew.[12]

Another meeting was held in Pryor on September 25, 1946. Those present decided to elect a temporary board from among themselves. After much discussion and various votes, A. H. Bryant, Joe Pollard, D. O. Hastings, G. A. Wells, and E. R. Rayburn were elected. During the meeting the name, Mid-States Christian College, was adopted for the proposed institution. The temporary board was authorized to make an application to the Secretary of State of the State of Oklahoma for a charter under the adopted name. At the close of the meeting, Articles of Incorporation were prepared and signed. The following day, A. H. Bryant made a trip to Oklahoma City and presented the Articles of Incorporation to the Secretary of State who accepted them and issued a charter to Mid-States Christian College, Inc., the same day.[13]

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[12]Ibid., p. 12.

[13]Articles of Incorporation of Mid-States Christian College, Incorporated, Pryor, Oklahoma, September 26, 1946.

The first meeting of the Temporary Board of Trustees was held in Pryor at the offices of the Chamber of Commerce on the afternoon of September 27. At the meeting, officers were elected, a seal was adopted, and a committee was appointed to develop by-laws for the corporation. The committee was to present the proposed by-laws at the next board meeting.

Difficult problems had to be solved before the college could begin to function. The title to the property had to be obtained, buildings had to be painted and remodeled, an administration had to be selected, and funds had to be raised. As problem after problem arose, doubts about the feasibility of establishing a Christian College near Pryor began to surface. Negotiations for the title to the property shifted from the Chamber of Commerce of Pryor to agencies of the Federal Government. This changed the original proposal and placed the proposed institution in a position that might involve the expenditure of a very large sum of money before the college could begin to operate. After many efforts, hours of negotiating, and periods of frustration and doubt, the Temporary Board decided to call a general meeting of the brethren of the Churches of Christ to further consider the feasibility of establishing Mid-States Christian College. The meeting was to be held in Pryor on December 10, 1946.[14]

Brethren representing neighboring states and many localities in Oklahoma met as scheduled and proceeded with the task of electing a new board of trustees. Nine well-qualified men were chosen to constitute the new board; they were: Cline Mansur, Vinita; W. Kelly, Muskogee;

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[14]Mid-States Christian College (Pryor, Oklahoma), Minutes of Meeting of the Temporary Board of Trustees, meeting of November 19, 1946.

G. W. Wright, Bartlesville; J. D. Wright, Tulsa; Byron Fullerton, Norman; Frank Winters, Oklahoma City; T. E. Burch, Wewoka; Rue Porter, Neosho, Missouri; and Ray Kellog, Wichita, Kansas. The new board immediately attacked the problem of determining the feasibility of establishing the proposed college under the existing conditions.[15]

By February 20, 1947, the Board had decided that it was not feasible to establish a Christian College on the former prisoner-of-war camp site. In a general letter intended for wide distribution, Byron Fullerton, the Chairman of the Board of Trustees, stated:

> . . . .We have held meetings; we made a trip to Fort Worth; we have conferred with brethren experienced in the problems of Christian education. We have tried to make ourselves believe the proposal would be a good thing, but we have not been able to do so. We think it would probably be a "White Elephant." Here are our reasons:
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> (1) The land and buildings are seven miles out of Pryor.
>
> (2) The buildings are of wood construction, and even now are in need of paint.
>
> (3) The land is not suitable for agricultural purpose.
>
> (4) Jobs would not be available for students who have to work.
>
> (5) The situation is such that we do not believe we would want to send our own children there to school.
>
> (6) We do not think this is the place for a permanent school which we all desire.
>
> (7) What we would get from the Federal Government is very indefinite.
>
> (8) Even when remodeled the buildings would not be very suitable for class room buildings.
>
> We are asking the brethren to help us make the final decision on the matter. There might be enough who disagree with us to go ahead. Because of this, and because we have a lot of sentiment for a Christian College in Oklahoma, we are calling a meeting of all brethren who will come. The meeting will be held in the building of the Southwest Church of Christ, 2600 South Agnew Street, in Oklahoma City, on February 28, 1946. . . .[16]

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[15]Beeman, p. 22.

[16]General Letter from Byron Fullerton to Members of the Churches of Christ, February 20, 1947, Oklahoma Christian College Archives.

The meeting convened as scheduled, and after a general discussion, L. O. Sanderson moved that the Board of Trustees of Mid-States Christian College be relieved of the responsibility to further any program heretofore undertaken by the corporation, and the Board be empowered to advise with an attorney to carry out the dissolution of the present board and any connection with Mid-States Christian College. The motion was seconded by R. A. Hartsell. There is no record of a vote being taken, but the minutes contain the statement, "Discussion of Mid-States Christian College concluded."[17] The charter was surrendered, the Board of Trustees disbanned, and Mid-States Christian College, Inc., was dissolved.

Following the discussion of Mid-States Christian College, Chairman Fullerton called for a discussion of Christian higher education in Oklahoma and for possible solutions to the problem. During the discussion, A. S. Croom recommended that a steering committee be appointed, a president be employed, and a fund-raising campaign, raising from $250,000 to $500,000 be completed before any city was approached as a possible location. After further discussion, Frank Winters moved that the steering committee be selected by the three members of Mid-States Christian College then present. An amendment to Winter's motion proposed that the three former board members serve with four additional men to form a steering committee. The amended motion passed, and the following men, all from Oklahoma, were named as a Steering Committee: A. S. Croom, Enid; L. O. Sanderson, Norman; Lloyd Smith, Lawton;

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[17]Mid-States Christian College (Pryor, Oklahoma), Minutes of a Called Meeting, meeting of February 28, 1947.

Frank Winters, Oklahoma City; Byron Fullerton, Norman; Warren Kelly, Muskogee; J. E. Wright and G. R. Tinius, both of Tulsa.[18]

The first meeting of the Steering Committee was held in a dining room of the YMCA in Oklahoma City on March 11, 1947. A significant result of that meeting was the adoption of a three-fold proposal presented by Frank Winters. The proposal was that (1) No attempt be made to begin operation of a school until a minimum of $250,000 had been pledged; (2) Before any money is collected a treasurer be elected and sufficiently bonded to protect all funds; (3) All money be returned to donors unless a school is established.[19]

A series of regional meetings were held in Oklahoma and Kansas for the purpose of informing the brotherhood of the plans and the progress toward establishing a Christian college and for the purpose of raising funds. Reports from all of these meetings were generally favorable. This encouraged the Steering Committee to proceed to select a tentative board and to work out a plan to complete an organization capable of and dedicated to the building of a Christian college. A tentative board of trustees, including the eight members of the Steering Committee, was elected May 19, 1947. Following an organization meeting that same day, the Board employed G. R. Tinius, to begin June 1, to raise an initial capital fund of $250,000, which would be used to construct a Christian college. The name and location of the college were to be determined later.[20]

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[18]Ibid.

[19]Central Christian College (Bartlesville, Oklahoma), Minutes of Meeting of the Steering Committee, meeting of March 11, 1947.

[20]Central Christian College (Bartlesville, Oklahoma), Minutes of Meeting of the Board of Directors, meeting of May 19, 1947.

An Executive Committee, consisting of G. R. Tinius, Calvin Proctor, J. D. Fine, Frank Winters, and J. E. Novak, was selected from the Board. The Executive Committee met in Ponca City on June 3, and after some discussion concerning a name for the proposed college, approved the name Central Christian College and recommended that it be adopted by the Board of Trustees. The committee proceeded to draft Articles of Incorporation and by-laws to present to the Board of Trustees for approval, also. The Board, at a later meeting on July 31, after making one change in the by-laws, approved the Articles of Incorporation and the by-laws.[21]

The City of Bartlesville became interested in having the college located there. A committee from Bartlesville, headed by C. E. Burlingame, offered the Board a site for the school at a cost of $150,000. The site consisted of a beautiful wooded tract of 152 acres, located one mile south of the City of Bartlesville between Highway 23 and the old section of United States Highway 75. About midway between the two highways stood a luxurious mansion containing 32 rooms.[22] It had been built by J. V. Foster, a wealthy oil man, as a home. The cost was reported to have been a half-million dollars. Mr. Foster was now deceased, and his widow had remarried leaving the property vacant.

The Board of Trustees met in Bartlesville on January 15, 1948, and after listening to the proposal, decided to obtain an option on the property for six months. An option was obtained in March at a cost of

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[21]Central Christian College (Bartlesville, Oklahoma), Minutes of Meeting of the Board of Directors, meeting of July 31, 1947.

[22]Central Christian College Catalogue 1950-51, Bartlesville, Oklahoma, p. 5.

$5,000. In a meeting of the Board on November 1, 1948, the Board passed a resolution exercising its option on the Foster property, provided the money could be raised. Later that month, a payment of $10,000 was made on the property. Another payment of $10,000 was made in March, 1949.

The Executive Committee had been authorized, in a Board meeting on December 4, 1947, to seek a qualified man to head the college. Little progress toward this end had been made until the Executive Committee interviewed E. A. Sanders for the position in December, 1948. On January 4, 1949, the Board voted to make an official offer to E. A. Sanders, but directed the Executive Committee to continue its search in the event Mr. Sanders declined. About that time, word was received that L. R. Wilson had resigned as president of Florida Christian College, to be effective July 1, 1949. Mr. Tinius, after discussing the matter with members of the Board of Trustees, obtained approval to visit with L. R. Wilson in Tampa, Florida, to discuss with him the possibility of his becoming the first president of Central Christian College. At first, Mr. Wilson was not receptive to the proposal, but later, after receiving an invitation from the Board, he agreed to come to Oklahoma City and meet with the Board on April 29. At this meeting, after some discussion, he accepted the invitation to be the first president of Central Christian College.[23]

The goal of the Board of Trustees had been to begin classes in September, 1949, but it became apparent that the starting date would have to be delayed. Since President Wilson did not assume the duties

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[23]Beeman, p. 36.

of the office until September 1, 1949, the date for beginning classes was moved to September 1, 1950. When President Wilson arrived, he found interest in the college at a low. He spent the remainder of the year visiting with groups of members of the Churches of Christ in Oklahoma and Kansas wherever he could arrange a meeting. The purpose of the meetings was to arouse interest in the school and to raise funds for the operation of the institution.

Additional buildings and some remodeling were needed to provide adequate facilities for the school. Funds were difficult to raise, but it was possible for construction on a girl's dormitory to begin in April, 1950. The dormitory, a two-story brick structure, was designed to accommodate 70 young ladies and was to cost approximately $79,000. In June, it was possible for the institution to begin construction on a temporary frame building which was designed to include eight classrooms and an auditorium with a seating capacity of 200. A second small frame building, to house the bookstore, was also built. The remodeling of the mansion included enclosing the garage and using it for a physics and chemistry laboratory and remodeling two servants quarters, one for music studios and the other for home economics classes. On August 17, 1950, President Wilson reported to the Board that the college would be ready for the fall semester.[24]

The school opened on September 25. From its beginning, it was a junior college as plans for a high school had been dropped. Classes were begun with a faculty of eight, including J. O. Baird, Roy H. Lanier,

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[24]Central Christian College (Bartlesville, Oklahoma), Minutes of Meeting of the Board of Trustees, meeting of August 17, 1950.

Harold Fletcher, Winnie Claytin, Howard Longley, Jay Hansell, Joan Fergus, and Lucien Bagnetto, and 97 students. The enrollment for the second semester dropped to 67.

There was never any doubt about the quality of education that would be offered by the institution. President Wilson and Dean J. O. Baird had visited the University of Oklahoma and Oklahoma State University where they had been assured that the work taken at Central Christian College would be "provisionally" accredited from the beginning. The college was certified for accreditation by the Oklahoma State Regents for Higher Education at the close of the first school year.[25]

The purpose of the institution is indicated in the statement of aims in its catalog:

> The aim of Central Christian College is to furnish young people a liberal arts education on the junior college level with additional courses in Bible, business education and home economics. It is the purpose of this institution to provide this work under a Christian faculty and in a Christian atmosphere, in order that the students may be stimulated spiritually as well as intellectually. This type of education is extended in the hope that those who receive it may be more capable of meeting the problems of life as they come, that it will enable them to be leaders in whatever field they may choose, and above all, that it will teach them to be honorable, upright, Christian citizens.[26]

Further payments on the property were slow in being made. In fact, no payment was made after the March, 1949, payment until March, 1951, when a payment of $1,000 was made. Another payment of $4,500 was made in the month of November, 1951. At the regular spring meeting of the Board of Trustees on March 14, 1952, President Wilson reported that

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[25]Central Christian College Catalog 1956-57, Bartlesville, Oklahoma, p. 8.

[26]Bulletin Central Christian College Catalogue 1951-52, Bartlesville, Oklahoma, p. 7.

Mrs. Burlingame, the former Mrs. J. V. Foster, had offered to reduce the principal by $25,000 and to cancel the accrued interest provided she receive the money within 60 days. Later, upon a request from the Board, she agreed to a short extension. The final payment of $94,500 was made on June 30, 1952. The funds used to make the final payment came from an intensive fund-raising campaign and from general funds on hand. By taking this action, the cost of the property was reduced from $150,000 plus interest to $125,000.[27]

In May, 1954, at a Board meeting in Oklahoma City, President Wilson presented his resignation to become effective September 1. In a statement prepared by President Wilson at the request of W. O. Beeman, to be used in a history of Oklahoma Christian College Beeman was writing, Wilson stated:

> When I resigned as President of Florida Christian College, I did so with every intention of returning to my first love: that of preaching the gospel, in which I had been engaged 30 years before being asked to head the Florida school. I was conscious of the fact that I had no special qualifications as a fund raiser, an educator, or as an administrator. I knew full well that I was asked to head Florida Christian College and Central Christian College both because of wide acquaintance in the brotherhood, and the confidence my brethren had in me as a sound and faithful gospel preacher--and because no one else wanted either job.
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> I never really enjoyed my position as President of either college, because preaching the gospel was always uppermost in my mind. It is true that I was flattered by the request of my brethren to head both colleges. Yet, in a way, I reluctantly accepted both places. I had a feeling that God would hold me responsible if I did not help them to get started-- . . . .[28]

The high esteem in which President L. R. Wilson was held by the Board of Trustees and the administration of Central Christian College

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[27]Beeman, p. 49.

[28]Ibid., pp. 59-60.

is illustrated by his election on October 1, 1954, to the position of President Emeritus.

Dean J. O. Baird was contacted immediately after President Wilson's resignation and asked to take the position. He agreed to do so. Although President Baird did not officially become the chief administrator until September 1, for all practical purposes he became president upon his election to the office on June 1 and began organizing for the fall term. When President Baird officially assumed the office, he was faced with a number of problems. The college was heavily in debt, and the morale of the Board was very low because of a feeling that the City of Bartlesville had not supported the institution as they had agreed to do. A number of the businessmen of Bartlesville were unhappy because of President Wilson's resignation, and they refused to help President Baird financially or otherwise. Consequently, President Baird came to the conclusion that the probability of the college making any real progress in Bartlesville was remote.[29]

During the summer of 1955, a small frame building was acquired from the State Agency for Surplus Property. It was moved to the campus in sections, reassembled, and converted to a dormitory for men. The interior of the building was divided by sheet rock partitions into 11 rooms; each room was designed to accommodate two young men. The outside of the structure was bricked.

President Baird, convinced that the future of the college was at stake and that the Board should consider moving from Bartlesville, decided to lay his prestige and position on the line in order to get

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[29]Ibid., p. 71.

the Board to have a full and fair consideration of a move. Consequently, he requested a special Board meeting. The meeting was held July 4, 1955, and his resignation was read. The primary reason for his resignation was the refusal of the Board to consider moving the school. The meeting, some have suggested, was a stormy one, but two important developments came from it: President Baird's resignation was rejected, and an agreement to appoint a committee of three men outside the Board to make a study of the feasibility of moving the college to a larger city was reached. The committee was to be composed of one member selected by G. R. Tinius, Chairman of the Board, one member to be selected by President Baird, and the third member to be selected by the first two.[30]

President Baird selected Dr. George S. Benson, President of Harding College, Searcy, Arkansas, who had been the most successful man in the brotherhood in raising funds for Christian education. Chairman Tinius selected Delton Voss of Ponca City. These two selected Dr. Ralph Owens of Oklahoma City to be the third member of the committee. The committee had three and a half months to make the study and prepare a report to be given at the regular fall meeting of the Board, which was scheduled for October 28, 1955. The written report was entitled, "The comparative merits of a smaller city versus a larger city as a location for a Christian College." Following the reading of the report, a three-part motion was made and unanimously passed. The parts of the motion were:

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[30]Central Christian College (Bartlesville, Oklahoma), Minutes of a Called Meeting of the Board of Trustees, meeting of July 4, 1955.

1. The same committee which made the study be requested to serve as a committee to secure an offer from Tulsa or Oklahoma City.
2. If an offer of $250,000, plus a suitable site of at least 20 acres be secured, the college will accept it.
3. An effort be made, in light of pending Government Loan, to make the approach to Tulsa or Oklahoma City within sixty days.[31]

President Baird and Dr. Benson attended meetings of church members, businessmen, and civic leaders in both Oklahoma City and Tulsa during the months of December, 1955, and January, 1956. Following these meetings, the committee concluded that Oklahoma City was the best location because of its central location geographically and church membership. The Board decided to move to Oklahoma City provided the necessary financial support could be obtained. Dr. Benson was instrumental in organizing two committees in Oklahoma City that would help provide the funds. One of the committees was of church members who were to conduct a campaign among members of the Churches of Christ in Oklahoma City. The other, a Sponsoring Committee, was composed of a cross-section of the top business leadership of Oklahoma City.

The church committee raised $100,000 during January, 1956. In February, a state-wide meeting of members of the Churches of Christ was held. The meeting convened in Oklahoma City and was attended by members of the Churches of Christ from Kansas and Texas, as well as from all over Oklahoma. This meeting was the opening activity of a state-wide fund-raising campaign, which by June 1 had raised $155,000. The Sponsoring Committee accepted a challenge to raise $200,000. In view

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[31]Central Christian College (Bartlesville, Oklahoma), Minutes of Meeting of the Board of Directors, meeting of October 28, 1955.

of the finances available, the Board voted to move the college to Oklahoma City.[32]

A committee, composed of L. B. Clayton, J. E. Burch, and J. G. Stratton, was selected to locate a site for the college. They, with the help of five Oklahoma Cityans, began evaluating prospective sites. The committee took an option on 70 acres near the intersection of the Northwest Highway and Northwest 63rd Street. While the committee was considering this property, another site was offered. It contained 200 acres with frontage on both Memorial Road and Eastern Avenue. The latter site was strongly recommended by the Oklahoma City advisory committee, and the land was purchased September 1, 1956, at a cost of $500 per acre.

Dr. Benson began working with Central Christian College in the summer of 1955 and worked for over a year without compensation or any official connection with the college. President Baird and the Board decided he should assume a more authoritative position. On November 16, 1956, the Board created the office of Chancellor and elected Dr. Benson to the position. His duties were to involve fund raising and to be a consultant to the president in all day-to-day administration of the institution. He was to devote approximately one-third of his time to Central Christian College; the other two-thirds of his time would be given to his duties as President of Harding College, and he would receive a salary commensurate with the duties and responsibilities of the position.

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[32]Central Christian College (Bartlesville, Oklahoma), Minutes of a Called Meeting of the Board of Directors, meeting of June 26, 1956.

Following the public announcement that Central Christian College would be moved, efforts were begun to find a buyer for the Bartlesville campus. A number of prospective buyers were approached, but each time it seemed some complication would develop and the sale would not be made. Finally, in the summer of 1957, the property was sold to Mr. L. E. Scott for $185,000, with the understanding that the college could retain the right to use the property until July 1, 1958.[33]

In anticipation of the move to Oklahoma City, the Central Christian College Catalog for 1957-58 suggested the facilities that were expected to be available when the college opened there. It states:

> In 1958, when the college occupies its quarters in Oklahoma City, plans now suggest that at least four buildings will be ready for use: an administration building, which will include offices, classrooms, library, and auditorium; two dormitories; and possibly a gymnasium.[34]

Jack Nusbaum and the firm of Caudill, Rowlett, and Scott had been engaged to develop a master plan for the college campus. Four academic buildings were ready for the opening of school in Oklahoma City; the administration building, a building containing the library and a small auditorium, and two split-level classroom buildings. Still under construction was the cafeteria-student center, completed a week after classes began, and the two dormitories which would not be completed for several months.

Dormitory students, for the first semester, were housed in homes of members of the Churches of Christ in Oklahoma City, Midwest City,

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[33]Central Christian College (Bartlesville, Oklahoma), Minutes of Meeting of Combined Meeting of the Board of Directors and the Associate Board of Directors, meeting of October 4, 1957.

[34]Central Christian College Catalog 1957-1958, Bartlesville, Oklahoma, p. 15.

Bethany, and Edmond, and in a large two-story residence and a motel that had been leased by the college. The dormitories were ready for occupancy by the beginning of the second semester, and the students moved in during the third week of January, 1959.

A change in the name of the institution was considered when it was moved to Oklahoma City. Many thought the name Central Christian College would be confused with Central State College, which was located only three miles from the new campus. The agenda of two Board meetings in 1958 listed the matter of a name change, and although a name was recommended, no change was made until a Board meeting March 31, 1959, when Dr. Benson proposed the name be changed to Oklahoma Christian College. After discussion, the Board voted to make the change, and on September 1, 1959, the name of the school was officially changed from Central Christian College to Oklahoma Christian College.[35]

During the time Central Christian College was located in Bartlesville, the enrollment remained under 200 students each year. The first year the college operated in Oklahoma City, the fall enrollment reached 209. The fall enrollment for the second year was 245. Although the college offered a quality education, it was never accredited as a junior college by the North Central Association of Colleges and Secondary Schools. A self-study was made and presented to the North Central Association in 1960. It is probable that the junior college would have been accredited at that time had the college delayed its four-year program. The examination team made their visit, and due to the change

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[35]Oklahoma Christian College Catalog 1960-61, Oklahoma City, Oklahoma, p. 15.

in the status of the institution, granted Oklahoma Christian College candidate status as a four-year college. Its first bachelor degrees were issued in May, 1962. Oklahoma Christian College continues to serve the Churches of Christ in Oklahoma and the surrounding area.

CHAPTER IX

BARTLESVILLE WESLEYAN COLLEGE

The Wesleyan Church of today came into existence in June, 1968, when the Wesleyan Methodist Church merged with the Pilgrim Holiness Church. The Pilgrim Holiness Church was the result of a number of mergers of previous denominations whose purposes and aims were closely related. Through institutions of higher education, these bodies had provided their young people with Christian directed higher education since shortly after the turn of the century. Bartlesville Wesleyan College developed as a result of mergers of a number of educational institutions: Pilgrim Bible College of Pasadena, California; Holiness Evangelistic Institute of El Monte, California; Colorado Springs Bible College, Colorado Springs, Colorado; and Miltonvale Wesleyan College, of Miltonvale, Kansas.

Bartlesville Wesleyan College's heritage dates back to 1910, when a local minister of the People's Mission Church in Colorado Springs, Colorado, took a step, by faith, and opened Colorado Springs Bible College. The minister, Reverend William H. Lee, and his co-workers, established the institution in response to the needs of Christian young people. There was an ever-growing demand on the part of the Christian young people for an educational institution that could adequately prepare them for the Gospel work which they felt had been placed upon them by a call of God. The church, too, was in need of workers who had been

trained and prepared to take the message of Christ to the people of the middle west.[1]

Colorado Springs Bible College continued its operation under the People's Mission Church until 1925, when the People's Mission Church merged with the Pilgrim Holiness Church. Following this merger, the Colorado Springs Bible College became recognized as one of the regional schools of the Pilgrim Holiness Church.[2]

The General Board of the Pilgrim Holiness Church, in 1959, made a recommendation that the school be moved to a more central location of the educational zone. The General Board believed this would enable the college to better serve the entire church. A suitable site was located in Bartlesville, Oklahoma. A college, Central Christian College, operated by the Churches of Christ, had moved from Bartlesville in 1958, and the property which had belonged to it was selected as the new campus. Two-thirds of the Pilgrim Holiness Churches of this zone are located within a 400-mile radius of the campus.[3] This move, it was believed by the General Board, would enable more of their young people to attend the church school.

The property, located on a little knoll overlooking the city of Bartlesville, was located one mile south of the city limits. The beautiful 20-acre tract had a tree-lined drive that wound from the eastern entrance to the college buildings.[4] The new property, obtained at a

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[1]Central Pilgrim College Catalog 1959-1960, Bartlesville, Oklahoma, p. 5.

[2]Ibid., p. 6.

[3]Ibid.

[4]Central Pilgrim College Catalog 1960-1961, Bartlesville, Oklahoma, p. 9.

cost of $140,000, was said to be one of the greatest bargains ever to be taken advantage of by the church. The new campus, one of the most beautiful in the church, tripled the facilities of the old campus in Colorado Springs.[5]

The new campus consisted of the Foster mansion, described in Chapter VIII, page 146, a garage building, a girls' dormitory with a capacity of 75, a boys' dormitory with a capacity of 22, a well-constructed frame building containing seven classrooms and an auditorium with a seating capacity of 300. The second floor of the mansion was used for faculty apartments and to house the overflow of young men from the dormitory. The first floor of the mansion was used to house the administration offices, the library, reading rooms, social and reception rooms, some faculty apartments, the cafeteria and kitchen, and the chemistry labs. The basement provided some classrooms and recreation rooms.[6]

An immediate project undertaken by the school was to remodel the former garage building to house the Music Department. Classrooms and studios were arranged to provide suitable accommodations for the kind of singing and playing that their type of Gospel music required.

The college adopted a new name, Central Pilgrim College, when it moved to Bartlesville. The program of the school, however, included a standard four-year high school course for those who were preparing for the college Bible program or for those high school students who wished

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[5]Central Pilgrim College Catalog 1959-1960, Bartlesville, Oklahoma, p. 6.

[6]Ibid., p. 6.

to complete their studies in a spiritual atmosphere. Central Pilgrim College, although a denominational school, was not sectarian. All students enjoyed the privileges and opportunities provided by the school, but the spiritual life of the student body was of vital interest to the school, and it used all possible means and emphases to help the students realize the proper spiritual development.[7]

The primary objective of the college, as stated in the first catalog published for the new campus, is contained in the statement: ". . . .the supreme purpose of Central Pilgrim College is to train young men and women for Christian service." To further emphasize this objective, the catalog contained the following doctrinal statement:

> The Central Pilgrim College, one of the regional schools of the Pilgrim Holiness Church, wholeheartedly upholds and teaches the doctrines of the Pilgrim Holiness Church as set forth in the manual of said church, and the certificate of incorporation of this institution.
>
> 1. That there is one God, eternally existing in three persons; Father, Son, and Holy Spirit.
>
> 2. The inspiration of the Holy Scriptures, as found in the Old and New Testaments, and that they are all the truth necessary to faith and practice.
>
> 3. That Jesus Christ, the incarnate Son of God, is one personality of two natures, very God and very man.
>
> 4. The personality of the Holy Spirit and His office as the executive of the Godhead.
>
> 5. That man was created in the image of God and that he sinned; thereby becoming morally depraved and spiritually dead.
>
> 6. That man is a free, moral, rational, responsible and self-determining sovereign being.

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[7]Ibid., pp. 6-7.

7. That the vicarious death of Jesus Christ is the full and only atonement for the sins of the whole human race, and that whoever repents and believes in Him is justified freely and made a recipient of the new birth.

8. That entire sanctification is a definite instantaneous act of divine grace wrought, through faith in the shed blood of Jesus Christ, by the baptism with the Holy Spirit, by which the regenerated heart is cleansed from all sin, filled and empowered to live wholly unto God.

9. We embrace the scriptural doctrine of healing for the body, and believe that it is the privilege of every child of God to be healed in answer to the prayer of faith, according to James 5:14, 15; yet we are not to sever our fellowship from or pass judgment upon those who use other providential means for the restoration of health.

10. That the Word of God teaches an actual separate bodily resurrection of the saved, and the unsaved; the eternal bliss of the righteous, and the eternal conscious suffering of the finally impenitent.

11. The personal imminent, premillenial coming of our resurrected and ascended Lord Jesus Christ.

12. That it is the privilege and God-given responsibility of the church to speedily evangelize the world and conserve the fruit of its ministry.[8]

The first school to merge with Central Pilgrim College, Western Pilgrim College, had its beginning in Pasadena, California. Reverend Seth Rees, later general superintendent of the Pilgrim Holiness Church, founded the Pilgrim Bible College of Pasadena, in 1917. In 1919, the institution was granted a charter by the State of California. It continued to operate successfully for many years.[9]

The Holiness Evangelistic Institute of El Monte, California, was founded in 1932 under the auspices of the Holiness Church. The Reverend

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[8]Ibid., pp. 6-7.

[9]Bulletin of Central Pilgrim College 1961-1962, Bartlesville, Oklahoma, p. 17.

James R. Adams was chosen to serve as its first president. This institution remained in operation for approximately 15 years until it was involved in a merger.

In 1947, subsequent to the amalgamation of the Pilgrim Holiness Church and the Holiness Church, the two schools, Pilgrim Bible College of Pasadena and Holiness Evangelistic Institute of El Monte, were united. The name given to the resulting school was Pilgrim Holiness Institute. This name, however, was later changed to Western Pilgrim College.[10]

On March 3, 1960, the Board of Trustees from Western Pilgrim College met in Bartlesville, Oklahoma, with the Board of Trustees of Central Pilgrim College. At the joint meeting, a merger of the two schools was arranged.[11]

Following this merger, the purpose of the college was expanded. Briefly stated, the purpose and aims are:

> In the light of modern educational philosophy and techniques, and in order to most effectively achieve its goals, the following objectives and aims are set forth:
>
> I. To accomplish the will of God.
>
> II. To educate leaders for the Pilgrim Holiness Church.
>
> III. To bend every effort to meet the demands of the local area in the way of pre-professional training.
>
> IV. To promote progress in education, ethics, and principles.

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[10]An Institutional Self-Study of Bartlesville Wesleyan College October 1977, Bartlesville, Oklahoma. p. 2.

[11]Central Pilgrim College Catalog 1960-1961, Bartlesville, Oklahoma, p. 10.

Against the background of the above general objectives, the program of Central Pilgrim College is guided by the following specific aims:

1. To stimulate faith in the Scriptures as the inspired Word of God and the authority for Christian faith and practice.

2. To stress the claims of Jesus Christ upon each student, to encourage commitment to personal faith, and to emphasize the importance of heart cleansing and the empowerment by the Holy Spirit.

3. To stimulate participation in Christian life activities designed to promote the personal spiritual development of the student.

4. To instill a concern for soul-winning, resulting in a missionary compassion directed into world-wide fields of activity.

5. To emphasize the Divine basis of the home and family life and to cultivate insight into the privileges and responsibilities of marriage and parenthood.

6. To aid in the development of habits of independence, logical thinking, and to appreciate the thoughts of others; to teach the student how to express his own thoughts clearly and effectively.

7. To instill in the student the consciousness that every member of society has a positive responsibility for the promotion of the good and the witness against evil in the social order.

8. To provide general education preparation for nursing, teaching, and other professional fields.

9. To provide vocational education for pastors, missionaries, ministers of music, and secretaries.

10. To educate Christian laymen for service and leadership in their local churches.[12]

The doctrinal statement given in the previous catalogs was retained, but modified, particularly the statement relating to the scriptural doctrine of healing for the body.

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[12]Bulletin of Central Pilgrim College 1961-1962, Bartlesville, Oklahoma, pp. 18-20.

The first statement mentioning Central Pilgrim College being accredited by the Oklahoma State Regents for Higher Education occurs inside the front cover of the 1965-1966, 1966-1967 Bulletin. The bulletin goes on to say that the college is listed in the Report of Credit Given by Educational Institutions in the Bulletin of the American Association of Collegiate Registrars and Admissions Officers as a Class "A" college and that transfers from the Junior College division may expect to transfer without loss of credit.

The Wesleyan Methodist Church and the Pilgrim Holiness Church merged to form the Wesleyan Church in June, 1968. Following the merger, the name of Central Pilgrim College was changed to Bartlesville Wesleyan College. This name was adopted July 1, 1968.[13]

Another institution that merged with Bartlesville Wesleyan College was Miltonvale Wesleyan College of Miltonvale, Kansas. The college was founded in 1909 through an agreement between the people of Miltonvale and the Wesleyan Education Society. The agreement is expressed in a contract executed in the spring of 1908. It states:

> Articles of agreement between the Wesleyan Educational Society of Syracuse, New York, party of the first part, and the Committee of Five, of the Commercial Club of Miltonvale, Kansas, the party of the second part. It is herein and hereby provided that the Wesleyan Educational Society, of Syracuse, New York, party of the first part, agrees to establish and conduct a school of not lower than preparatory grade in Miltonvale, Kansas, the said school to be opened not later than 1909.
>
> The said Educational Society also agrees to proceed at once through the Educational Secretary, the Rev. S. W. Bond, to raise an Endowment Fund of not less than $50,000.00 to be applied to the maintainence of said school, and until that

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[13]Bartlesville Wesleyan College Catalog 1969-70, Bartlesville, Oklahoma, p. 17.

> amount of endowment is secured and becomes productive of not less than 4%, the said Wesleyan Educational Society also agrees to secure for the current expenses of the said school an amount not more than $4,000.00 per year, but when the $50,000.00 endowment is secured the obligation to raise the $4,000.00 shall cease and become void.
>
> The said Educational Society further agrees to erect upon the land hereinafter mentioned a dormitory or buildings of said school, of value not less than $12,000.00.
>
> It is agreed herein and hereby also by the Commercial Club Committee of Five of Miltonvale, Kansas, that a deed to 10 acres of land in fee simple shall be given to the party of the first part, located just outside the Corporate limits of Miltonvale, Kansas, known as the Tuttle Estate, and $12,000.00 in cash to be paid to said party of the first part as follows: 25%, July 1, 1908; 25%, September 1, 1908; 25%, November 1, 1908; 25%, January 1, 1909; as may be needed for the purpose of erecting the school building, the same to be subject to the order of the building committee of said Wesleyan Educational Society.[14]

Reverend Silas W. Bond, the Educational Secretary of the Wesleyan Methodist Church, was selected, in 1908, to serve as the president of the proposed institution. In October, 1908, President Bond reported that the school was finally a reality and that on October 14, the deeds and contract were signed. The contract omitted the provision that the land and buildings or Tuttle Estate were to revert to the Committee of Five if the Education Society failed to complete the building for any reason.[15]

The official name of the school, determined by the Educational Society and the Building Committee, was Miltonvale Wesleyan College. The Building Committee was composed of the Reverends Silas W. Bond, President-elect of the college; H. S. Abbott, President of the Kansas

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[14]Kathy Jones, et al, "A History of Miltonvale 1909-1972" (Unpublished paper in the library of Bartlesville Wesleyan College, Bartlesville, Oklahoma), pp. 25-26.

[15]Ibid., p. 26.

Conference; R. Wesley Mack, Secretary of the Iowa Conference; T. J. Pomery of Hollis, Kansas; Mr. W. E. Emmick, Manager of the Miltonvale Telephone Company; and Mr. A. C. Hill of Clay Center, Kansas.[16]

Construction on the school building, a two-story structure with a basement, was begun. The basement was to contain the furnace room, the toilet and cloak rooms; the first floor the president's office, the chapel, the library and study room; the second floor six classrooms. The building was completed December 6, 1909. The cost of the project, including plans, blueprints, all equipment, sidewalks and incidental expenses, amounted to $13,783.66.[17]

The school opened September 6, 1909, for the first registration and 60 students enrolled that day. One of the students who enrolled the first day recalled that it rained all day that day and that the first chapel service was held on the veranda of Hillcrest Cottage, the home of one of the teachers, because the college building had not been completed. During the early part of the semester, the students stood during recitation periods because the chairs had not arrived. The workmen in the adjoining rooms pounded until the place at times resembled a boiler factory.[18] The building was completed before the second semester began.

The first faculty of Miltonvale Wesleyan College included Reverend F. C. Hill, Theology; Nellie M. Hazelhurst, Latin and Greek; Bertha O. Emerson, English and History; Mary Taliaferro, Mathematics and Science;

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[16]Ibid., pp. 26-27.

[17]Ibid., p. 28.

[18]Ibid.

Mrs. A. P. Bacon, Elementary Grades; and Rebecca Taliaferro, Music. The enrollment had reached 144 by the end of the first year. The first commencement was held in 1910.[19]

The school continued operations and received state accreditation in 1952. Following the state accreditation, the school began strengthening its academic program in preparation for seeking regional accreditation. A Status Study was made by the faculty and presented to the North Central Association of Colleges and Secondary Schools. The plans for merger forced all planning for the Miltonvale campus to be discontinued.[20]

In June, 1968, the Wesleyan Methodist Church and the Pilgrim Holiness Church merged to form the Wesleyan Church. A Board of Trustees, appointed by the general conference, met in the fall of 1968, and began making plans to merge Miltonvale Wesleyan College and Bartlesville Wesleyan College. The Board of Trustees met again February 22, 1969, and decided to have the merger take effect in September. This decision created a great deal of controversy, which prompted the Board to meet again in March and to delay the merger action. The Board decided to form a common administration for the two campuses. The common administration was to consist of a president, vice-president, academic dean, a director of public relations, a director of development, and a director of student affairs. This new administration was to take office July 1, 1969.[21]

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[19]Ibid.

[20]Ibid., p. 13.

[21]Ibid., pp. 13-14.

During 1970, the Board continued making plans to merge the two schools. In October, 1970, the Board decided to go ahead and move the third and fourth year programs in Theology to the Bartlesville campus but decided Miltonvale could remain as a junior college indefinitely. After much consideration of that decision, the Board, in February, 1971, decided that Miltonvale could continue as long as it did not jeopardize the proposed four-year program of the Bartlesville campus. In April, the Board decided that the faculty and students of Miltonvale would be given an 18-month notice before the school would close and that the college was to stay open for no less than three years unless a financial emergency developed or there were too few students.[22]

A crisis had developed by December, 1971, and the Board made the decision to close Miltonvale Wesleyan College following the graduation exercises on May 14, 1972. By this action, the Board directed the educational efforts of the Wesleyan Church of the western area to be centered in a total merger by September, 1972, on the Bartlesville Wesleyan College campus.[23] At the time of the final merger, both Miltonvale Wesleyan College and Bartlesville Wesleyan College were operating as junior colleges with four-year ministerial training programs.[24]

The merger was made in order to better serve the Wesleyan Church and the greater Bartlesville community. Following the merger, the Board decided to go ahead with plans that had been developing for some

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[22]Ibid., p. 14.

[23]Ibid.

[24]Bartlesville Wesleyan College Catalog 1978-80, Bartlesville, Oklahoma, p. 11.

time and create a four-year liberal arts college. The Oklahoma State Regents for Higher Education accredited Bartlesville Wesleyan College as a four-year degree-granting institution that same year. In 1975, the college was certified to train elementary teachers by the Professional Standards Board and the State Board of Education. The college was granted full accreditation by North Central Association of Colleges and Secondary Schools in 1978.[25]

Since the merger in 1972, the college has enjoyed continued growth in student enrollment, financial resources, faculty development, physical facilities, and support staff. One cannot forecast accurately the future of Bartlesville Wesleyan College, but with an ever-continuing commitment and faith in God, one can assume that it will continue to grow and expand and to provide the type of education that will equip its graduates for meaningful service to God and man.[26]

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[25]Ibid.

[26]Ibid.

CHAPTER X

HILLSDALE FREE WILL BAPTIST COLLEGE

The role of education has held an important position in man's struggle for religious freedom. It led Paul Palmer to a position of leadership as he prepared the doctrines of the early Free Will Baptists in America. That the roots of the Free Will Baptist denomination are deeply embedded in education is evident when one considers that the denominational leaders have been men of learning who taught their people the Arminian position regarding "freedom of the will." In 1840, the Free Will Baptists opened a college in Hillsdale, Michigan. The college, still standing, though no longer affiliated with the Free Will Baptists, is known for quality education.[1] The vision and courage of the founders of that institution became legacies for other Free Will Baptists, over 100 years later and some 900 miles away, as they considered the founding of a new college.

In the early part of this century, the Free Will Baptists of Oklahoma began to feel a growing awareness of their educational needs. The first definite steps to establish an educational institution in Oklahoma were taken by the General Co-operative Association when, in 1917, they founded Tecumseh College in Tecumseh, Oklahoma. Little

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[1]Hillsdale Free Will Baptist College Catalog 1976-1978, Moore, Oklahoma, p. 11.

information about the college is available other than the first president was the Reverend John H. Wolfe and that the institution was destroyed by fire in 1927.[2]

Following the destruction of Tecumseh College, the Free Will Baptists of Oklahoma were without an educational institution for approximately 30 years. As early as 1956, however, some considerations were given to establishing a junior college in the state. The report of the State Education Board of the Free Will Baptists of Oklahoma to the Forty-Ninth Annual Session of the Oklahoma State Association of Free Will Baptists states:

> The Board met in Tulsa at the First Free Will Baptist Church on November 12, 1956. They looked over the Ross Public School building and agreed to let Brothers John H. West and Melvin Bingham investigate further into the possibilities of purchasing same, should the State Association desire it for use as a junior college.[3]

In the Fiftieth Annual Session, held in Ada during October 21-24, 1958, further steps were taken to establish an educational institution as is indicated by the following resolution which was passed.

> Resolved: That the Board of Education seek out a location and make plans to establish a Free Will Baptist Bible College in Oklahoma.[4]

After searching for a suitable site and considering a number of possibilities, the Board of Education decided that the college would begin

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[2]Harvester 1963, Oklahoma Bible College, Oklahoma City, Oklahoma, p. 5.

[3]Oklahoma State Association of Free Will Baptists, Minutes of the Forty-Ninth Annual Session (Tulsa, 1957), p. 18.

[4]Oklahoma State Association of Free Will Baptists, Minutes of the Fiftieth Annual Session (Ada, 1958), p. 11.

in Tulsa and that the Reverend John H. West should serve as its first president.

The first semester of work at the Free Will Baptist Bible College began February 3, 1959, at the First Free Will Baptist Church of Tulsa. The curriculum consisted of the following courses: Practical Evangelism, taught by Reverend Roy Bingham; English and Pastoral Theology, taught by Reverend Don Payne; Bible (Book of Acts), taught by Reverend N. R. Smith; and Sunday School Administration, taught by Bill Sherill and Mrs. N. R. Smith.[5] This first effort was considered a tremendous success by the Board of Education, as 54 people enrolled the first evening and 30 of these finished the semester.

After the completion of one semester, the school was moved from Tulsa to Wagoner. It remained in Wagoner for three semesters, the fall and spring semesters of the 1959-60 school year and the fall semester of the 1960-61 school year. In October, 1960, the State Association, acting on a recommendation of the State Education Board, voted to purchase property in the Oklahoma City area and to move the school to that area. Four lots, 50 by 200 feet each, were purchased from the Northwest Free Will Baptist Church of Oklahoma City at a cost of $2,500 per lot. Following this purchase, the school was moved to its new location at 4625 Northwest 36th Street early in January, 1961.[6] Until appropriate buildings could be constructed, the Board and administration believed that the school could develop by using the education facilities

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[5]Oklahoma State Association of Free Will Baptists, Minutes of the Fifty-First Annual Session (Oklahoma City, 1959), p. 22.

[6]Oklahoma State Association of Free Will Baptists, Minutes of the Fifty-Third Annual Session (Duncan, 1961), pp. 26-27.

of the church. This arrangement proved to be unsatisfactory, and the school was moved again, in January 1962, to the Capitol Hill Free Will Baptist Church where it remained until it was moved to its permanent location on a 39-acre tract approximately two miles south of Moore.

A year of transition and adjustment, 1961 presented the college with the challenge of solving problems created by the move to Oklahoma City and the changes in its leadership. On June 12, Reverend Danny Parker was elected to serve as president of the college. He assumed the duties of the office July 1, but his term was a brief one as he served only until October 9. There is some question as to whether Reverend Parker was ever "officially" president. He was replaced by Reverent Don Payne who was elected by the Board of Christian Education. The Board directed Reverend Payne to assume the responsibilities as president on October 9, 1961.[7]

One of other changes that occurred in 1961 was that the State Association granted a request, made by the Board of Christian Education, that its name be changed to a Board of Trustees. The new board was to be composed of seven members, but its function was not well defined. Its purpose, simply stated, was "to supervise and promote the Oklahoma Free Will Baptist Bible College."[8] Another change resulted in the school offering 15 hours of junior college work during the fall semester. Since that time, the school has functioned as a junior college.

The Board of Trustees, after much prayer and consideration, decided during 1962 to locate suitable property for the permanent

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[7]Ibid.

[8]Ibid., p. 50.

campus site. They located a 39-acre tract of land, west of Interstate Highway 35, approximately two miles south of Moore, but just inside the northern city limits of Norman, which they decided to purchase. The contract for the property was signed on September 12, 1962.[9] The Board decided, however, that the college should continue to operate in the Capitol Hill Church until the newly acquired property could be developed and the needed structures could be erected.

The character of the school and the role of the Board of Trustees became more definite when, in 1964, a charter, under the name Oklahoma Bible College, was adopted. Article II of the charter stated:

> The purpose of the body politic is the establishment and maintenance of a college devoted to the promotion and impartation of higher Christian education and such other education, instruction, and training as may be deemed essential; for the cause of Christ. . . .[10]

The latter part of the above statement, with only slight emendation, has remained the stated purpose of the institution.

The Board of Trustees, at the State Association Meeting in October, 1964, recommended a $100,000 building program that included landscaping, utilities, and the construction of roads, an administration building, a girl's dormitory, including an apartment for the faculty sponsor, and three apartments for married students. The Board further recommended that an architect be retained who would have general control of the construction and development, that a State Association meeting be

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[9]Oklahoma State Association of Free Will Baptists, Minutes of the Fifty-Fourth Annual Session (Tulsa, 1962), p. 24.

[10]Oklahoma State Association of Free Will Baptists, Minutes of the Fifty-Sixth Annual Session (McAlester, 1964), p. 34.

convened for approval of the plans, and that after approval was given, construction would not begin until the land was free of indebtedness.[11]

Dr. J. D. O'Donnell, in June, 1965, replaced Reverend Don Payne as president of the college. President O'Donnell and the Board of Trustees began searching for some means of financing the building program which had been approved the previous October. Tentative agreements were made with a bank, but the bank, after further consideration, decided not to grant the loan since the college had not established a continuous income over an extended period of time and did not have sufficient reserves. The Board decided to investigate the possibility of raising the needed monies through a bond program. In a meeting at the Lewis Avenue Church in Tulsa on September 17, 1965, the Board voted to issue $140,000 in first mortgage bonds to finance the program. Arrangements were made with Executive Church Bonds, Incorporated, of Nashville, Tennessee, to issue the bonds and to guide the college in this program.[12]

President O'Donnell was instrumental in persuading the Board to incorporate the college and to revise its charter. At the Board meeting on September 17, 1965, the Board voted to recommend these plans to the State Association, and at its annual meeting in October, the Association approved the plans to incorporate the college and to revise the charter. This action gave the college a more definite purpose. The revision of the charter and the official incorporation of the college, as Oklahoma Bible College, Incorporated, gave a new impetus to the plans for the development of the campus.

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[11]Ibid., p. 33.

[12]Oklahoma State Association of Free Will Baptists, Minutes of the Fifty-Seventh Annual Session (Ardmore, 1965), p. 16.

During November and December of 1965, and January of 1966, the Board met several times. On November 19, in a board meeting at the college, a committee of three was selected to serve as a mediating board between the contractor and the architects. Dr. O'Donnell, Reverend Jerry Rhodes, and Mr. Bob Followwill were selected to serve on the committee. In another meeting at the college on December 3, Reverend Jerry Rhodes was selected to serve as chairman of a committee that was given the responsibility of developing a program to sell the bonds. The committee was instructed to develop a procedure which would be strictly followed.[13]

On January 14, 1966, the Board, meeting at the Lewis Avenue Church in Tulsa, was informed that the potential contractor, a Mr. Russell, did not wish to post bond. After a period of discussion, the Board decided that they could not contract with him for the construction project. Following further discussion, the Board voted to act as a general contractor and to hire a building superintendent to supervise the project. Such an arrangement required the approval of the Executive Board of the State Association. A joint meeting between the Board of Trustees and the Executive Board was arranged for January 18. At this meeting, the Trustees presented their proposal, and the Executive Board approved it.[14] Construction of the permanent campus was finally about to begin.

The college opened the 1966-67 fall semester on its new campus by welcoming the first students on September 13. The construction of four multi-purpose buildings had been completed prior to the beginning of

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[13]Oklahoma State Association of Free Will Baptists, Minutes of the Fifty-Eighth Annual Session (Pryor, 1966), p. 20.

[14]Ibid.

the semester. The four buildings included two dormitories for men, one dormitory for women, and the Administration Building, a multi-purpose structure providing room for the library, a chapel or small auditorium, a dining hall, classrooms, and offices, including the office of the president. As these buildings marked the emergence of a new educational institution, the student body make-up marked the emergence of a new direction for the institution. High school graduates who were searching for an academic institution that would prepare them for their chosen vocation began to be attracted to the college. The curriculum had been designed primarily for ministers or other Christian workers and was not adequate for the new breed of students that came to the institution.

In an effort to design a curriculum that would meet the needs of this new breed of students, the administration of the college, during the 1966-67 school year, contacted the Oklahoma State Regents for Higher Education and solicited their assistance. The result, a more comprehensive junior college curriculum developed and implemented under the guidance of the administration and members of the State Regents, became an integral part of the college's program. The two-year program was designed to offer concentrated areas of study that would prepare a student for continued study in a four-year program or to orient the student toward a satisfying life in our society.[15]

The Board, desiring to reach more students, to expand the area served by the college, and to acquire some additional help in promoting the college in the expanded area, sent a letter to several State

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[15]Hillsdale Free Will Baptist College Catalog 1976-1978, Moore, Oklahoma, p. 12.

Associations, Arkansas, Kansas, Missouri, and Texas, inviting them to send two representatives from each state to a meeting of the Board of Trustees to be held August 25, 1967. Representatives from all of the states except Kansas attended the meeting and were favorably impressed with the college and its program. They agreed to send two representatives from each state to the two annual meetings of the Oklahoma Bible College Board to serve as an "advisory council."[16]

Later that year, at the close of the State Association meeting in October, the Board met and directed the Buildings and Grounds Committee to proceed with a proposed bond program which was to be used to finance the second phase of the long-term building program and to hire an architect to begin plans for a new dormitory. The Board met again on November 27 and voted to finalize plans for a $300,000 bond program. The Executive Church Bonds of Nashville, Tennessee, was again selected as the company to issue the bonds and to assist the Board in this project. On December 29, the structural plans for the individual rooms were approved, and the architects were authorized to proceed with the construction drawings.[17]

After the drawings were completed, a number of construction companies were invited to submit bids on the project. The bids were opened March 19, 1968, but no contract was awarded because all of the bids exceeded the proposed budget. The plans, with instructions to reduce the cost, were returned to the architects. Following changes

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[16]Oklahoma State Association of Free Will Baptists, Minutes of the Fifty-Ninth Annual Session (Ada, 1967), p. 17.

[17]Oklahoma State Association of Free Will Baptists, Minutes of the Sixtieth Annual Session (Oklahoma City, 1968), p. 17.

made by the architects, Douglas Construction Company was awarded a contract to build the dormitory at a cost of $214,289.[18]

An extended discussion was generated among the Free Will Baptists of Oklahoma by a statement concerning the position of the "backslider" adopted at the annual State Association meeting of October 17-19, 1967. As the discussion continued, a number of the people, as often happens, began to question the position of the officials of Oklahoma Bible College regarding the adopted statement. This caused members of the Board to feel it necessary for them to inquire of the college officials their position on the question. Following their investigation, they voted on October 17, 1968, to send the General Board of the Oklahoma State Association the following report:

> 1. That the administration of Oklahoma Bible College is made up of dedicated Free Will Baptists who are in full agreement with the traditional doctrines of Free Will Baptists as stated in the Treatise of the faith and practices of Free Will Baptists and its articles of faith as subscribed to by the Oklahoma State Association of Free Will Baptists.
>
> 2. That they, the administrative officers of Oklahoma Bible College, accept in its intent and purpose the statement on the backslider as adopted by the Oklahoma State Association and they not only agree to teach but do believe:
> . . . .
>
> The Board of Trustees has found no reason to further question the doctrines of these men and do hereby give them our full endorsement.[19]

This report appears to have settled the question regarding the position of the college officials.

The second phase of the building program did not proceed as well as or as rapidly as the Board believed it should. The extra long time

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[18]Ibid., p. 18.

[19]Ibid.

taken by the Douglas Construction Company in construction of the dormitory became the main topic of discussion at the November 22, 1968, Board meeting. The structure was to have been completed in 1968, but due to the slow progress made by the contractor, it was not completed until 1969. Following the discussion concerning the delay in the dormitory project, the Board discussed plans to build a second dormitory that was part of the second phase of the building program.[20]

By the time of the State Association meeting in October, 1969, the Board had decided that it would be more practical to delay the construction of a second dormitory and to concentrate its efforts on the construction of an activities building. A recommendation to this end was presented to the State Association, which authorized the Board to hold up on the construction of the second dormitory and to proceed with the plans to build an acitivites building that would provide adequate space for a gymnasium that could be used as an auditorium, also a kitchen, and a dining hall. The estimated cost of the complex, which would encompass 10,300 square feet, was $85,000. The project was to be financed by selling the bonds remaining from the $300,000 bond program, and construction was to begin as soon as funds were available.[21]

Further efforts to emphasize both the wider geographical appeal and the developing curriculum in liberal arts prompted the Board to ask that its membership be expanded to include members from the neighboring states. At the State Association meeting, October 14-16, 1969, the

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[20]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-First Annual Session (Tulsa, 1969), p. 21.

[21]Ibid., p. 22.

Board recommended that Article Five of the Charter (or Articles of Incorporation) be amended to read as follows:

> The general control of this corporation shall be vested in a Board of Trustees consisting of 15 members, 9 of which trustees shall be elected by the delegates to the annual Oklahoma State Association of Free Will Baptists--. . . .and one member each shall be elected by the delegates to the annual meetings of the state associations of Free Will Baptists of the States of Arkansas, Colorado, Kansas, Missouri, New Mexico, and Texas. . . .[22]

The By-Laws of Oklahoma Bible College, Inc., as printed in the Minutes of the Sixty-Second Annual Session of the Oklahoma State Association of Free Will Baptists indicate this amendment was adopted.

The faculty and administration, in preparing an application to present to the Oklahoma State Regents of Higher Education seeking to have the junior college program accredited, completed a self-study during the 1969-70 school year. In preparing the self-study, it was discovered that, although the purpose of the college had been generally accepted, it had not been specifically stated. The members of the Board of Trustees, in their January, 1970, meeting, corrected this oversight when they moved to perfect a program that would demonstrate that Oklahoma Bible College had as its purpose Christian education in a liberal arts context. They further defined the goals of the Board and the college by stating that the immediate goal of the program was to meet the standards of the Oklahoma Higher Education Code and that the long-range goal was to meet the standards prescribed by the North Central Association of Colleges and Secondary Schools.[23] Upon completion of the

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[22]Ibid.

[23]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-Second Annual Session (Muskogee, 1970), p. 19.

self-study report, it was presented to the Regents who selected a committee and instructed them to visit the institution, make a further examination of the institution and its program, and to report their findings to the Regents. When the process was completed, Oklahoma Bible College, Inc., was granted accreditation for its two-year program in 1970.

The feeling that a change in the name of the institution would serve to emphasize the wider geographical appeal and the liberal arts curriculum began to develop. Therefore, the Board of Trustees began considering changing the name of the institution. At the annual meeting of the State Association, October 20-22, 1970, the Board recommended that the name of the college be changed to Trinity College, Inc.[24] Apparently, the name did not find favor with the majority of the people involved with the institution, since the name was never used. Later that year, the Board decided to change the name of the institution to Hillsdale Free Will Baptist College in remembrance of the college that was founded by the Free Will Baptists in 1840 in Hillsdale, Michigan. The college was later incorporated under this name through provisions of the corporation laws of the State of Oklahoma.[25]

President O'Donnell, after having resigned, left the school at the end of the 1971 spring semester. The college had experienced its most rapid period of growth, both in the size of the physical plant and in the number of students attending, during his administration. Following Dr. O'Donnell's resignation, the Board of Trustees, after prayerful

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[24]Ibid.

[25]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-Third Annual Session (Lawton, 1971), p. 53.

consultation and under what they believed to be the direct leadership of the Holy Spirit, selected Reverend Bill M. Jones to be the new president. Reverend Jones was considered to be one of the outstanding churchmen in the Free Will Baptist denomination. His credentials, both in the educational and missionary fields, were considered to be outstanding by the members of the Board who believed that he would provide the leadership necessary for the Christian liberal arts junior college, Hillsdale.[26]

The Board and President Jones, in viewing the future of the institution, began to analyze the feasibility of launching a new building program. The Board, on August 27, 1971, initiated the program that had been recommended at the State Association meeting in 1969 which would provide an activities building, including a modern cafeteria. The cost of the project was expected to be approximately $150,000, nearly doubling the estimated cost of 1969. The Building Committee was given the responsibility for completing the plans. The final plans provided for a two-story, multi-purpose building, the cost of which would exceed all previous estimates.

The multi-purpose Activities Building was completed in 1972 at a cost of $310,000. In addition to the gymnasium, which was to also serve as an auditorium for special occasions, it provided space for a cafeteria, a library, music rooms, a printing room, and storage rooms. With the completion of the Activities Building, the college's space for the library, cafeteria, and classrooms was doubled.[27]

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[26]Ibid., p. 27.

[27]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-Fourth Annual Session (Oklahoma City, 1972), p. 23.

Two significant changes occurred in the school's program in 1972, one of which was the addition of an extension school located in the Tulsa-Claremore area. The extension program enrolled 37 students. The other change occurred on campus where the cirriculum was expanded to include courses in the field of business and a third year ministerial preparation program. These two developments were expected to make the institution's program more attractive and to bring additional students to the campus.

The fourth year of the ministerial program was added to the curriculum for the 1973-74 school year. The ministerial training program added a new dimension in the maturity of the students attending Hillsdale as well as in the balancing of the curriculum. The first graduates of the four-year program participated in the graduation exercises in May, 1974.[28]

President Jones, after receiving a recommendation from members of the Oklahoma State Regents for Higher Education, appointed a committee, including members of the administration, the faculty, and the Board of Trustees, to prepare a status report for the North Central Association of Colleges and Secondary Schools. The report was to provide the North Central Association with information about the college and its progress, as it planned to make an application sometime in the future for regional accreditation. The report, completed during December, 1973, was presented to the North Central Association, but there was no indication as to when the formal application for regional accreditation would be made.

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[28]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-Sixth Annual Session (Tulsa, 1974), p. 28.

Prior to 1974, the president of the college had been living in Moore in a house provided by the college. During the year, two houses were built on the campus. One was designed to be the president's home, while the other, a duplex, was designed to provide homes for two faculty members and their families. The Board had anticipated selling the house in Moore, but no buyer was found immediately, and the Board decided to retain it temporarily for use as a dormitory.

Further construction was anticipated by the Board, when in a meeting on September 10, 1974, a proposal was adopted to enclose the patio on the west side of the Activities Building and to purchase furnishings for it. The cost of construction was estimated to be $5,000, and the furnishings were estimated to cost $2,500. A second proposal, to erect a four-plex, designed to provide married student apartments, but to be temporarily utilized as a dormitory for men was also adopted. The cost of this new structure was estimated to be approximately $55,000. The project was not to be started until the college had received all the funds needed for its completion. The four-plex, debt free when completed, was built during 1975 with the contributions and support of 67 individuals and churches.[29]

Criteria used in evaluating a college vary; enrollment statistics reveal one aspect of an institution's standing, gifts and donations exhibit its esteem and reputation, the employees disclose its emphasis and interests. Using these criteria and the past five or six years as guides, the Board of Trustees were impelled, in their report to the

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[29]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-Seventh Annual Session (Moore, 1975), p. 35.

State Association in October, 1976, to report "Free Will Baptists must conclude one important fact--Hillsdale Free Will Baptist College is permanent!" The Board believed that the steady increase in every area by which they measured growth revealed the firmness of the foundation and the sureness of the superstructure being built.[30]

Recommendations of the Trustees to the State Association at the annual session of 1976 included the construction of two four-plexes at an estimated cost of $120,000 and that priority be given to the planning of a three-story classroom building. The beginning of construction on the two four-plexes was delayed by two problems; one was the weather, and the other was the de-annexation procedures. Hillsdale Free Will Baptist College's sewer system included a series of lagoons on the campus property where the sewage was treated. The college wished to change over to Moore's sewer system but could not do so until they were de-annexed by Norman and annexed by Moore. To accomplish this, time was required, and the administration of the college and the Board of Trustees decided that construction should not begin on the complex until the procedures had been completed.

The delay was perhaps a blessing for the college, as the plans for the two four-plexes were changed to two eight-plexes, providing 16 apartments for married students. Construction on the complex began in May, 1977. The plans for the classroom building were revised during the year, also, as is indicated in the following statement made by the Board in its report to the State Association in October, 1977:

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[30]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-Eighth Annual Session (Muskogee, 1976), p. 37.

> We also recommend approval of the revised design for the classroom building with the stipulation that fund raising and construction not begin until after approval by the 1978 State Association with all specifications and costs stipulated.[31]

The 1977-78 school year began with a rededication ceremony in which the buildings on campus were named or renamed. The Administration Building became the John H. West Administration Building, the annex to the Administration Building became Oller Annex, the three-story women's dormitory was named Yandall Hall, the northern-most men's dorm was named Willey Hall, the men's dorm on the south was named Barnard Hall, another men's dorm was named Friends Hall, and the two new eight-plexes, still under construction, were named Randall Hall and Palmer Hall. These names identify all but one of the buildings on Hillsdale's campus.

Construction on the sixteen-apartment complex was completed during the summer of 1978. The total cost of the project approached $280,000. Part of the cost, approximately $10,000, was for the new water line across the campus. Several individuals contributed their time, energy, and creativity in the construction of the complex.[32] The minutes of the State Association meeting of 1978 did not mention the classroom building.

Hillsdale Free Will Baptist College appears to have the full support of the Free Will Baptists of Oklahoma, particularly those who serve on the Board of Trustees. In reviewing the progress made by the

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[31]Oklahoma State Association of Free Will Baptists, Minutes of the Sixty-Ninth Annual Session (Ardmore, 1977), p. 29.

[32]Oklahoma State Association of Free Will Baptists, Minutes of the Seventieth Annual Session (Tulsa, 1978), p. 25.

institution since its beginning in 1959, and assuming it continues, one is persuaded to agree with the statement made in the Report of the Board of Trustees to the State Association in 1976: "Hillsdale Free Will Baptist College is permanent!"

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VITA[2]

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Doctor of Education

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Biographical:

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