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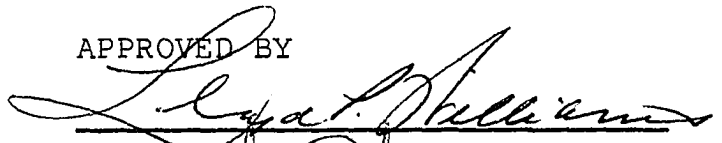
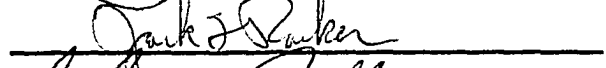
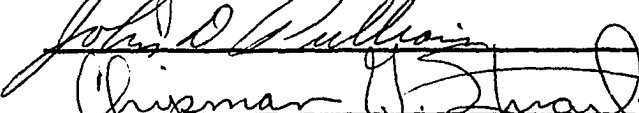

THE EDUCATIONAL THOUGHT OF THE PRESIDENTS AND  
CHANCELLORS OF OKLAHOMA CITY UNIVERSITY

A DISSERTATION  
SUBMITTED TO THE GRADUATE FACULTY  
in partial fulfillment of the requirements for the  
degree of  
DOCTOR OF PHILOSOPHY

BY  
CONNIE MACK McCOY  
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1976

THE EDUCATIONAL THOUGHT OF THE PRESIDENTS AND  
CHANCELLORS OF OKLAHOMA CITY UNIVERSITY

APPROVED BY

DISSERTATION COMMITTEE

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## CHAPTER I

### INTRODUCTION

College and university presidents are continually being studied from different perspectives and viewpoints, but the literature appears to neglect their educational philosophy. Educational philosophy helps shape their day-to-day responsibilities, and influences the goals and directions of the institutions which they serve. Educational history adequately analyzes the educational philosophy of the better known presidents, both past and present: Hutchins of Chicago, Gilman of Johns Hopkins, Eliot of Harvard, and, more currently, Kerr of California; however, little is known about the educational philosophy of the presidents of the nation's less prestigious colleges and universities. Yet, these institutions educate a significant number of Americans, and the philosophy of their presidents requires examination.

#### Statement of Problem

The purpose of this dissertation is to examine the educational thought of the Oklahoma City University presidents, both past and present. The principle focal point of this investigation is their public addresses and papers.

### Limitations

The study and educational philosophy of the presidents and chancellors presented pertain to only one private university, Oklahoma City University. No attempt will be made to explore their personal philosophy unless it is related to the educational philosophy.

### Definitions

Presidents and chancellors refers to the chief executive officer of the university. In the history of Oklahoma City University, on four occasions the chief executive officer carried the title of chancellor.

### Sources of Data

Data for this research investigation was obtained from the following: (1) published and unpublished materials dealing with the educational philosophy of the Oklahoma City University presidents and chancellors, i.e., university bulletins and catalogs, president's annual report to the trustees, proceedings of meetings presided over by the presidents and chancellors, the campus paper, presidential correspondence files; (2) personal interviews with the current president and/or members of the deceased presidents' families when available.

### Procedure

The first step in this study was to review the available literature concerning private colleges and universities

in order to gain the necessary background knowledge for this study. The second step involved the formulation of a procedure for gathering and organizing the massive amount of material. The materials were collected from the archives of the libraries of Baker University, Baldwin City, Kansas; Southwestern University, Georgetown, Texas; Southern Methodist University, Dallas, Texas; and Oklahoma City University, zeroxed, cataloged, and filed by president or chancellor in chronological order. The third step was to ascertain the educational philosophy of each president and chancellor. Several of the presidents and chancellors served short terms; therefore, for the purpose of clarity, the dissertation will consist of only six chapters. The chapters are as follows: (1) Introduction, (2) The Founding Years, (3) Prewar Years, (4) World War II-Postwar Years, (5) The Contemporary Years, and (6) Summary.

#### Contribution

Hopefully, this study will contribute to the general knowledge of higher education. Further, it may serve as a philosophical guide to future presidents of private colleges and universities, and enrich the historical archives of Oklahoma City University.

#### Historical Background of Oklahoma City University

Oklahoma City University traces its history to the founding of Epworth University in September, 1904. Epworth

University existed from September, 1904, until June, 1911. Epworth University was dissolved and the assets were transferred to the Oklahoma Methodist University in Guthrie, Oklahoma. The new Oklahoma Methodist University assumed the assets of Fort Worth University, another Methodist owned school. The new university existed until the spring of 1919 and closed for financial reasons. The Oklahoma Methodist University was reorganized as Oklahoma City College and moved back to Oklahoma City during the summer of 1919. Therefore, included in this historical statement is a brief outline on the development of Fort Worth University. Fort Worth University was originally chartered as Texas Wesleyan College on June 6, 1881, and eight years later a new college was reorganized and chartered as Fort Worth University. The new Fort Worth University was composed of the original College of Liberal Arts and Sciences; a School of Law organized in August, 1893; a School of Medicine opened in July, 1894; the School of Pharmacy inaugurated in 1906, as well as a School of Business.

The regulations of the new institution reflected strict rules regarding personal conduct, and church membership was required of each student. Students were expected to attend chapel every morning and church attendance on Sunday morning was mandatory. Expenses ranged from \$166.00 to \$215.00 per year for tuition, room, board and laundry--a far cry from the Oklahoma City University of 1976, where the same expenses

amount to \$2,750.00 per year.<sup>1</sup>

Under the Fort Worth University charter the University operated with a great deal of success for the next twenty years, and by 1910 had a total enrollment of 1,190.<sup>2</sup>

Oklahoma began its development during the 1890s, and by 1904 the Oklahoma Conference of the Methodist Episcopal Church and the Methodist Episcopal Church, South, voted to unite in establishing a university at Oklahoma City, Oklahoma. The campus was established on land donated by one of Oklahoma City's early civic leaders, Anton H. Classen. The university was chartered as Epworth University and opened its doors in September, 1904. The university was a joint project of the Oklahoma City Chamber of Commerce and the Methodist Episcopal Conference of Oklahoma, but the same relationship still exists in the present governing structure. The current 1975 catalog indicates that the trustees of the present university consist of seventy-one members--nineteen are United Methodist Conference pastors, and fifty-two are leading civic leaders in Oklahoma City or Oklahoma.<sup>3</sup>

Financial support for the university still comes primarily from the present United Methodist Conference of

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<sup>1</sup>H. E. Brill, Story of Oklahoma City University and Its Predecessors (Oklahoma City: University Press, 1938), pp. 10-11.

<sup>2</sup>Ibid., p. 7.

<sup>3</sup>Oklahoma City University General Bulletin (Oklahoma City: University Press, 1975-1976), pp. 130-132.

Oklahoma and the city of Oklahoma City. The partnership has been highly successful, and the records indicate that the two groups have been compatible throughout the history of the university.

Epworth University was discontinued in 1911 and each of the two Methodist Conferences chose to establish its own institution of higher learning. The original location of Epworth University now houses the Epworth United Methodist Church at Northwest 18th and Douglas Streets in Oklahoma City.

During the years between 1889 and 1911, Fort Worth University experienced an interesting development, for although the enrollment and faculty were sound, financial burdens caused the university to close in 1911. Private universities shutting their doors in the late 1960s and early 1970s are definitely not a new chapter in higher education; however, the financial burdens of Fort Worth University would make an instructive case study in financial management of institutions of higher learning.

The Oklahoma City University Bulletin of 1938 explains the direction of the two Oklahoma Methodist Episcopal Conferences in establishing the two new schools of higher education.

The Methodist Episcopal Church, South, joined with the Texas Conference in building a school in Texas. The Methodist Episcopal Church, combining the old Fort Worth University with the educational interests in Oklahoma, secured a location at Guthrie, where

the Oklahoma Methodist University was opened in old Convention Hall, March 11, 1911.<sup>4</sup>

The new Oklahoma Methodist University in Guthrie enrolled its first students during September, 1911. At the end of the first year the new university had organized a faculty and developed a College of Arts and Sciences, School of Music, an Art department, commercial school, an oratorical society, and even published a yearbook.

The editor of the campus newspaper, John Cosner, wrote in the May 12, 1912, edition of the paper:

Little did these men who founded the Oklahoma Methodist University at Guthrie realize that in one year the new school would accomplish the wonderful results that it has. Beginning at the opening of the school year without any equipment or organization to speak of, but with a student body of nearly 300 students full of college spirit and enthusiasm, it was only a few weeks until there was in our city a university doing college work and carrying on activities which would do credit to a much larger and older institution.<sup>5</sup>

Mr. Cosner's optimism about the new university did not materialize, and eight years later all corporate interests of the Oklahoma Methodist University were transferred to a new location in Oklahoma City. By 1919, Oklahoma City was the major city in the State and wisdom dictated the move. Fortunately, the judgment proved to be correct, since the university of the future appears to need a major metropolitan city to draw upon for financial support and resources such

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<sup>4</sup>Oklahoma City University Bulletin (Oklahoma City: University Press, 1938), p. 17.

<sup>5</sup>The Campus (May, 1912), vol. 1, no. 7, pp. 26-27.

as part time faculty and cooperative programs with other cultural and educational enterprises.

The new college was named Oklahoma City College and was located at Northwest 12th and Walnut Streets in Oklahoma City. Two years later, in 1921, the current site at Northwest 23rd and Blackwelder Streets was purchased and consisted of a twenty-five acre tract. Additional land purchases have been made since 1921, and the campus now consists of more than sixty-five acres.

The first building was erected in 1922, and now houses the Administration Building. The building was built in the English College Gothic design, and was modeled after the college in which the founder of Methodism, John Wesley, studied--Oxford. The second major building constructed was a fine arts building in 1927. The building was remodeled in 1967 and renamed the Kirkpatrick Fine Arts Building, after Admiral John Kirkpatrick, Oklahoma City philanthropist and benefactor of the arts in Oklahoma City. The original fine arts building was dedicated by Charles L. Lindbergh on September 28, 1927. Colonel Lindbergh, the great American hero of the 1920s, was to be a recipient of an honorary degree on the fiftieth anniversary of the dedication of the building in November, 1978. Colonel Lindbergh had been considered for an honorary degree in the early 1960s; however, some opposition was voiced because of his anti-war stand in the 1940s. History slowly heals the wounds of the past, but

Lindbergh's untimely death makes the issue moot.

The campus in 1975 consists of \$25 million physical plant with plans for a new law center, physical education facility, and a business administration building. Plans are presently being drawn and the necessary financial resources are being developed.

Oklahoma City College was later rechartered as Oklahoma City University in 1924. The graduates of the predecessor institutions--Texas Wesleyan College, Fort Worth University, Epworth University, and Oklahoma Methodist University--have been placed on the alumni rolls of Oklahoma City University, and their degrees fully recognized with all rights and privileges.

The 1930s were difficult years for the new university, because of general economic state of the nation. Often the faculty were paid in produce, or not at all. The emeritus members of the faculty who served during the period basically gave their lives to the institution and without their commitment Oklahoma City University would not have survived. The individual stories of such men as Clarence Burg deserve a study of their own.

World War II did tend to diminish enrollments, but an aggressive administration and faculty obtained several contracts to train military personnel and by the end of the war Oklahoma City University was prospering. Dr. C. Q. Smith, president of Oklahoma City University from 1941 to 1957, now

deceased, described one of the programs in his history of Oklahoma City University titled Building for Tomorrow.

An item of great importance to the University for 1942 and 1943 was the securing of the Training Detachment of five hundred Pre-Flight Army students--The 344th Aviation Student Detachment. For lack of buildings in the state fairgrounds were rented and \$60,000 was spent in the preparation for this training corps of the Eighth Army.

This department employed 34 teachers, 7 Army officers, and 8 enlisted men plus a subsistence personnel. Many of the colleges over the country had large training programs from the Government. These programs made it possible for the colleges to remain open. A contract was negotiated with Mr. Ralph Hemphill, Manager of the State Fair and the Fair Board, to lease their buildings for \$600 a month, and a contract was obtained from the Army for training 500 Pre-Flight students. Reactivating, furnishing and all preparation of the buildings had to be done in six weeks.<sup>6</sup>

The returning G.I. began to enroll in 1945 and Oklahoma City University developed a School of Business in 1947 and a School of Engineering in 1948. Facilities were expanded, often they were rebuilt army barracks, but they served as classrooms, dormitories, student union and they served their purpose until better facilities were developed.

Interesting was the impact of the mature veterans on the campus from 1946 until the early 1950s. Chapel was still required and drinking was supposedly banned. However, the stories of the boisterous conduct of the veterans during the chapel services are classics, especially during the programs

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<sup>6</sup>Clustor Q. Smith, Building for Tomorrow (Nashville: The Parthenon Press, 1961), pp. 154-155.

presented by the Women's Christian Temperance Union.<sup>7</sup>

By 1957 Oklahoma City University had experienced rapid physical and enrollment growth. However, the quality of the academic program was often questioned. In fact, Oklahoma City University was often referred to as "Blackwelder High." The trustees, administration and faculty tackled this most important problem. The launching of Sputnik in 1957 was the impetus that shook the total American higher education system and was the thrust that forced Oklahoma City University to seriously explore the quality of the institution in regard to the academic policy. On January 17, 1958, the trustees and administration of the university, working with a national study committee, began drawing a plan for strengthening the academic program at Oklahoma City University. Members of the committee included President Willis M. Tate of Southern Methodist University, Dr. Jerrold Zacharias, Massachusetts Institute of Technology, Mr. James E. Webb, former head of the National Aeronautical and Space Administration, Dr. Jerome Weisner, now president of Massachusetts Institute of Technology, Steve White of the Educational Services, Inc., and leading Oklahoma City civic leaders such as Mr. Dean A. McGee, chairman of the board of Kerr-McGee Corporation, and Mr. Stanley C. Draper, retired managing director of the Oklahoma City Chamber of Commerce. The committee organized

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<sup>7</sup>Undocumented stories by alumni and friends of the University.

what is now called the Great Plan and this program initially upgraded the faculty and student body of Oklahoma City University. A new phase of the Great Plan pertaining to new methods of learning was launched during the spring of 1974.

In 1963 the University developed its first graduate programs in Education and Business, and three other Masters Degree programs have been established. The graduate enrollment, including the Law enrollment, now constitutes over 34 percent of the total enrollment of Oklahoma City University. The University continues to strengthen its academic program and physical facilities.

This historical review does not attempt to review the history of Oklahoma City University in detail, but merely presents a brief sketch of the development of the institution. Oklahoma City University, like any other private college or university, had its ups and downs. However, all indicators presently show that the University has never been in a better position.

## CHAPTER II

### THE FOUNDING YEARS: 1904-1918

Robert B. McSwain, President, Epworth University  
April 22, 1904-April 7, 1905

#### Life and Background

Robert Brown McSwain was selected as first president and professor of Biblical Literature of Epworth University on April 22, 1904. President McSwain had been a member of the faculty, registrar of the university, and secretary of the Summer School of Theology at Southwestern University in Georgetown, Texas. His name was submitted by Dr. W. F. McDowell, educational secretary of the Methodist Episcopal Church, and J. D. Hammond, educational secretary of the Methodist Episcopal Church, South.<sup>1</sup> President McSwain faced a tremendous challenge in organizing a new university in a state that was still in its own infancy, and at the time of his appointment appeared physically and mentally capable of meeting the challenge. The catalog of Southwestern University describes briefly President McSwain's background.

Robert Brown McSwain is a native of Arkansas. He received the beginning of his collegiate training at Arkadelphia Methodist College. In 1893 he went to Vanderbilt, where he finished the Theological Course, and also took the degree of M.A. In 1897

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<sup>1</sup>Epworth General Bulletin, vol. 1, July, 1901, p. 15.

he went to the Polytechnic College of Fort Worth, where he taught until called to the Chair of Biblical Literature in Southwestern University. He is now also Registrar of the University and Secretary of the Summer School of Theology. In all his work he has achieved great success.<sup>2</sup>

The Daily Oklahoman of April 23, 1904, provided additional background information in an article titled "McSwain Chosen."<sup>3</sup>

. . . the deliberations finally resulted in the selection of Rev. R. B. McSwain, at present a member of the faculty of Southwestern University, Georgetown, Texas.

The new president is a native of Arkansas in which state he received his first college training, later graduating from Vanderbilt University. . . . He was later a member of the faculty of the Polytechnic (sic) College at Fort Worth, Tex., and for a considerable time, acting president of this institution. He has been for some time pursuing a post graduate course relating to the degree of Ph.D. in the University of Chicago, and in his great list of recommendations none is more profuse than that of President Harper of the University of Chicago.

In the numerous recommendations of Rev. McSwain, all speak of him highly as a scholar and teacher, possessed of great executive and administrative ability and having a strong influence over students brought under his supervision. His character as a Christian gentleman is above reproach. . . .

The responsibility of administering this new university would have taxed the most energetic leader. President McSwain did not possess great physical strength, and the Oklahoma winter of 1905, plus the strain and pressures of

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<sup>2</sup>The Sou'wester, Southwestern University, Georgetown, Texas, 1904.

<sup>3</sup>"McSwain Chosen," Daily Oklahoman, April 23, 1904, p. 1.

developing a new institution were so overwhelming that he suffered a nervous breakdown and resigned April 7, 1905.<sup>4</sup>

A series of short notes in the Daily Oklahoman, beginning January 14, 1905, offers some insight into the physical breakdown. "Cold Weather Grips the State."<sup>5</sup> On February 11, 1905, the Oklahoman stated "This is the severest winter Oklahoma has experienced since 1886."<sup>6</sup> The issue of January 22, 1905, called attention to the fact that President McSwain had been ill. "President McSwain was in his office again Friday. He is still weak from his protracted spell of la grippe."<sup>7</sup> The news releases continued and the Oklahoman reported on February 12, 1905, that "President McSwain is still ill; but is reported improving."<sup>8</sup>

President McSwain's resignation was announced in the Daily Oklahoman on April 7, 1905.

Rev. R. B. McSwain has tendered his resignation as president and professor of biblical literature in Epworth university (sic), having accepted a call to teach in a Methodist college at Shanghai, China. . . .

. . . The resignation of President McSwain is deeply regretted by the faculty, the trustees, and the citizens of Oklahoma City, who knew him and appreciated

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<sup>4</sup>Clustor Q. Smith, Building for Tomorrow (Nashville: The Parthenon Press, 1961), p. 31.

<sup>5</sup>Daily Oklahoman, Jan. 14, 1905, p. 3.

<sup>6</sup>Daily Oklahoman, Feb. 11, 1905, p. 1.

<sup>7</sup>Daily Oklahoman, Jan. 22, 1905, p. 3.

<sup>8</sup>Daily Oklahoman, Feb. 12, 1905, p. 4.

his sterling worth as an instructor and a Christian gentleman.

Dr. McSwain expects to depart for the Orient about May.<sup>9</sup>

President McSwain literally disappeared after May 1, 1905, and whether or not he actually arrived in Shanghai, China, or what happened to him in subsequent years is unknown.

#### Educational Thought

President McSwain's educational thought is unknown since no evidence appears to exist through any written documents, either during his short tenure as president or prior to his appointment or after his resignation. It could be safely assumed though that President McSwain represented the philosophy expressed by the various organization committees of Epworth University and the educational philosophy stated in the first bulletin of Epworth University. The organization committees of Epworth University and the first Board of Trustees reflected throughout the years of organization the philosophy that is best summarized by the Committee on Education of the Oklahoma Annual Conference of the Methodist Episcopal Church at their annual meeting at Perry, Oklahoma, October 9-14, 1902. The Committee, in reporting to the Conference, stated:

Regarding the fact that no man is thoroughly developed and cultured where the spiritual side of his education has been neglected, we devoutly thank God that the

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<sup>9</sup>Daily Oklahoman, April 7, 1905, p. 5.

attention of our Fathers in the Gospel was early given to this matter, and so many institutions have been erected for the development of the highest manhood and womanhood of our young people.

We would not be unmindful of the debt we owe to the public schools. They are the bulwark of our free government. Let us zealously guard them and allow no enemy to interfere with their best interests.<sup>10</sup>

The first bulletin of Epworth University was published in July, 1904, and since McSwain was hired as president on April 22, 1904, it seems safe to assume that he was involved in developing and writing the educational philosophy of the institution as expressed in that document. Under a section titled Aims, the writers express the dreams and purposes of the new college; they wanted the college to be "second to none anywhere in the thoroughness of the work it does."<sup>11</sup>

Particularly in regards to scholarship, they wrote, "Epworth University intends to accept no standard lower than the very best."<sup>12</sup> The purpose of a church-related university is expressed even though it was clearly pointed out that Epworth University does not intend always to depend on the church for support.<sup>13</sup> Yet they hoped the university would always influence the life of its students, faculty and environment through its religious affiliations. They wrote:

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<sup>10</sup>Report of the Committee on Education. Minutes of the Eleventh Session, October 9-14, 1902, Oklahoma Annual Conference of the Methodist Episcopal Church, Perry, Okla., p. 37.

<sup>11</sup>Epworth University Bulletin, 1905, p. 17.

<sup>12</sup>Ibid., p. 18.

<sup>13</sup>Ibid.

Devout religious spirit is not a matter that can be gained by mechanical process, nor is it a thing to be proclaimed upon the housetops, but it is the earnest desire of the trustees and of the faculty to make out of Epworth University a spiritual center from which there may be forth young men and young women with deeper consecration, purer ideals and with stronger faith in God. It cannot yet be seen what influence Epworth University is to have on the religious life of the two territories, but it is hoped that all of our friends will join us in the prayer that in this respect it may not be unlike the influence of the University of Halle on the German church in the eighteenth century.<sup>14</sup>

The educational philosophy of the new university is summarized under the last section in the catalog titled Special Advantages. The section analyzes each department of the University and describes briefly its advantages. The section could have been written by President McSwain since its format is of a summary nature and sounds very much like a presidential type of statement. It is pointed out in the summary that the University is not a school of technology but a liberal arts college; however, it is recognized that those desiring career training will find Epworth University helpful. For example, "The School of Education offers both practical and theoretical training for those expecting to become teachers."<sup>15</sup> The educational philosophy that the learning environment is an important part of the educational experience is expressed.

Epworth University is in a healthful location, with climate unexcelled. It is conveniently located and

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<sup>14</sup>Ibid., p. 19.

<sup>15</sup>Ibid., p. 83.

easily accessible to all parts of the Indian and Oklahoma Territories. For citizens of either of the Territories there is a peculiar advantage in seeking an education at one of the institutions of this coming state. This results not merely from the principle of patronizing home institutions, but also from the danger that those educated in other states will get out of touch, perhaps even out of sympathy with territorial conditions. Even for those not now residing in either of the Territories, Epworth University offers exceptional privileges as this is now perhaps the most rapidly developing section in the union and a college course is by common admission one of the best places to form acquaintances and make one's adjustment to the new country.<sup>16</sup>

The concept that physical training and athletics is an important part of scholarship was introduced. Mental exercises and ability is crucial for good scholarship but true scholarship is improved by physically able individuals.<sup>17</sup>

The philosophical idea that a true university develops character threads its way throughout the document. Also, the idea that a sound university must be Christian but must stand "as a protest against narrow sectarianism and ecclesiastical partisanism," is repeated several times.<sup>18</sup>

Finally, the University, in order to develop true scholarship and learning, must create a disciplined and controlled atmosphere. Rules regarding conduct and behavior will be developed and strictly administered. The president, according to this idea, would have the "personal oversight with the assistance of the faculty for each student."<sup>19</sup>

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<sup>16</sup>Ibid.      <sup>17</sup>Ibid., p. 84.

<sup>18</sup>Ibid., p. 85.      <sup>19</sup>Ibid.

Unfortunately, McSwain's personal health problems and the lack of written records make it difficult to review his ideas with certainty. Obviously, we might conclude that he influenced the educational philosophy of the new institution.

George Henry Bradford, Chancellor, Epworth  
University, July 13, 1905-May, 1911;  
Chancellor, Methodist University  
of Oklahoma, June 1911-June 1912

#### Life and Background

George Henry Bradford was appointed Chancellor of Epworth University on July 13, 1905, after the resignation of President Robert Brown McSwain on April 7, 1905. The title of Chancellor, instead of President, was adopted by the trustees. The reason for this change in title is unknown. Dr. G. C. Jones, professor of chemistry, served as acting president from April 7, 1905, until Chancellor Bradford's arrival on campus. Dr. Jones was retained as vice chancellor.

The trustees exercised caution in selecting a chief executive officer for the infant institution for they did not want to repeat the experience they had with President McSwain. Dr. Bradford was born on November 20, 1871, in Morrisville, Indiana. His parents, James and Kate Bartlett Bradford, were farmers. Chancellor Bradford was educated in the rural schools of the Morrisville community and developed an outstanding reputation for scholarship, oratory, and athletics. He started his college experience at the age of 16. He spent

the next nine years laying the foundation for his education. By the age of 25 he had achieved the following academic degrees: an A.B. degree from Missouri Wesleyan, a Sacred Theology degree from the School of Theology, University of Denver in 1898, Bachelor of Oratory degree, University of Denver, 1898, and an honorary Doctor of Divinity degree from Carrolton College. He was ordained in the Methodist Episcopal Church in 1897 and served several pastorates in the Kansas City, Missouri, area. According to the Daily Oklahoman of August 13, 1905, he had a reputation as a church builder.<sup>20</sup> The Oklahoman commented in announcing his appointment on July 14, 1905, that "the institution is now in sound hands."<sup>21</sup> The article described Chancellor Bradford as a vigorous young man whose reputation as an orator, intellectual and dynamic personality would move Epworth University forward. They wrote "his character is marked by that strength needed in building an institution that will be much in molding the character of the youth of the great southwest in the years to come."<sup>22</sup>

Prior to a speech in Mangum, Oklahoma, in January of 1906, The Mangum Star noted Bradford "is a great speaker and

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<sup>20</sup>Bradford, The Daily Oklahoman, August 13, 1905, p. 6.

<sup>21</sup>The Daily Oklahoman, July 14, 1905.

<sup>22</sup>Ibid.

everyone should hear his speech."<sup>23</sup> The news release stated "Everywhere he goes he manifests that same strenuous personality that wins his people and brings forth most abundant fruit. He is simply inspiring and appeals to both young and old."<sup>24</sup>

Chancellor Bradford guided Epworth University from July of 1905 until the end of the academic year of 1910-1911. On January 3, 1911, the Board of Trustees instructed the administration not to continue sessions beyond the end of the current session. Chancellor Bradford had the dubious honor of being named the first chancellor of the Methodist University of Oklahoma in Guthrie, and had the responsibility of closing Epworth University, transferring its assets, students and faculty to the new location in Guthrie, plus the complex problem of integrating the assets and faculty from Fort Worth University. He served as chancellor of the new university for the academic year, 1911-1912, and resigned in May, 1912. He returned to the ministry and lectured professionally as a Chautauqua circuit speaker for many years.

Records in the archives on his tenure suggest that he was an excellent administrator and a popular chief executive officer. The university grew in enrollment and developed dozens of new academic programs, including the

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<sup>23</sup>The Mangum Star, Mangum, Oklahoma, Jan. 6, 1906.

<sup>24</sup>Ibid.

establishment of the State's first medical school. Upon the closing of Epworth University, the medical school was transferred to the University of Oklahoma and served as the catalyst for the founding of the State's second medical school. However, C. Q. Smith in his history of Oklahoma City University describes in some detail the reasons for closing Epworth University. He wrote "The multiplicity of interests on the part of the Methodist Church, South and the slow collection of pledges on the part of the Methodist Episcopal Church contributed to the discouragement of the continuance of Epworth University. All of this added to the lack of support from the city and the church and the ambitious programs of the university seemed to demonstrate the proverb: Pride goeth before destruction."<sup>25</sup>

Bradford's own account of the demise of the university placed the primary blame on the conflict between the Methodist Episcopal Church, South and the Methodist Episcopal Conference.<sup>26</sup>

Upon the closing of Epworth University there was an effort on the part of the Methodist Episcopal Church, South to reestablish Epworth University. In the two official histories of Oklahoma City University there is no mention of this effort. However, an Oscar Fitzgerald Sensibaugh gives

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<sup>25</sup>C. Q. Smith, Building for Tomorrow, p. 36.

<sup>26</sup>Yearbook, Epworth University, 1911.

an account of his appointment as chancellor for Epworth University for a very short period sometime in 1911. (See Appendix I.)

### Educational Thought

It has already been noted that Chancellor Bradford was a gifted speaker, and his thoughts on educational philosophy were expressed primarily through public addresses. Also, several written pieces addressing his thoughts on education appeared in student publications during his tenure. An interview in The Daily Oklahoman in August of 1915 offered the first insight into his educational thinking. He told the reporter "Epworth University will stand for an even chance." He continued, "Every boy and girl shall have an opportunity in life to prepare themselves for their life work." Later in the interview he said, "It is a burning conviction I have that the price of an education in the 20th Century is a desire for it. A boy and girl desiring an education can get it." Bradford also observed that Epworth was the institution that would assist these students and provide them with a Christian education. In the same interview he expressed the concept that every phase of a student's life should be looked after by the university. He also stated that athletics were extremely important to the scholar.<sup>27</sup>

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<sup>27</sup>The Daily Oklahoman, July 14, 1905, p. 3.

In the third year of his administration he expressed his thoughts on the value of an education in a short essay in which he said:

Progress is power. Progress is some kin to growth. Continued growth gives greater power. Growth is good. Decay is not. Well-directed growth gives power to do good. Power, like science, is first to be obtained, then applied. It is not altogether wrong to say that all earthly power is human. The locomotive has some force, but after all, the power is in the human head.

Humanity has a head and hands also. Education deals with all three. So the heart desires, the head directs, and the hands do. This is the compound. To translate it into English is to write: A manly man. A manly man will love God's world and do a man's part in it. God has other names; one of them is Truth. Truth is the foundation of education. When truth is known and can be demonstrated by the individual, he is so far educated. Demonstration is doing. I presume one must know in order to do. I would that all do as well as they know. When the heart truly desires they will.<sup>28</sup>

He wrote an excellent essay on "College Life" in October, 1907, when he pointed out the importance of environment in the educational experience. Environment, he believed, influenced life and makes it what it is. A location of a college was important, and it should be in a metropolitan area where students would have the opportunity to meet merchants, bankers, jurists, and other professional men. These individuals would inspire students to greater goals. Bradford agreed that education could occur in beautiful surroundings, but thought that true character and scholarship

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<sup>28</sup>The Campus (Oklahoma City University), November, 1908, p. 7.

were primarily influenced by outstanding faculty members. The university had a responsibility to teach the student to live as well as to think. Good faculty was the key, not buildings. He pointed out that the function of the university was to teach students to think. Most students, he believed, entered the university trained in many aspects of life but that their parents were concerned more about their training and never bothered to teach their children to think. For example, he wrote: "It is a mistake to give more attention to training the feet than the head. The reason I object to the dancing master is that he gives more attention to the heels than to the head. I would rather have a mind capable of thinking than feet that can dance." The essay also deals with the value of study; the importance of debating and the value of extracurricular activities. He emphasized again the need for competitive sports. These things, he wrote, prepare one for a better life. A rounded university experience assures one of a better chance for a happier life. Bradford concluded his essay by illustrating a favorite pastime:

I used to, and do still enjoy following rabbits by their tracks. It is also a pleasure to follow the engineer by the bridge built, the mountain tunnelled; the preacher by the lives helped; the jurist by their improved condition of the forum; politicians by righteous government and teachers by educated students. Sun soon erases the tracks from the snow, but the influence of a complete life abides. College days are to prepare, after days to perform. Is there discouragement in college? I hope so, for there is so

much elsewhere and if we learn to solve each problem in college it will be easier to solve them in life.<sup>29</sup>

Chancellor Bradford's educational philosophy was probably not very different from any other college president of the period, but his style was effective and he expressed his philosophy clearly. He summarized his philosophy in the College Life essay when he quoted a teacher he had met during his own college days. The teacher had said, "We are not guilty of teaching the students what to think; we are engaged in the supreme calling of teaching the young mind how to think."

Ten years later Bradford was still lecturing on the Chautauqua circuit and he was expressing his views in a talk in Oregon City, Oregon. The Oregon City Enterprise reporter had several biographical facts incorrect. He was described as the ex-chancellor of the University of Oklahoma. The article quotes him saying, "The world rests today on the shoulders of America and the next 25 years means more to the world's destiny than have the past 200 years. America's destiny rests with the boys and girls and youths of the land." Throughout his talk, he pleaded for intelligent manhood and argued that we need manhood to rebuild the world instead of money to rebuy it. He said "the price of an education today is the desire for it. I would rather have a son or daughter

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<sup>29</sup>The Campus (Oklahoma City University), October, 1907, pp. 7-8.

at the door of a university without money but the desire for an education than with \$50,000 and without the desire."<sup>30</sup>

William Fielder, Acting Chancellor, Oklahoma  
Methodist University, June 1912-June 1914

Life and Background

William Fielder, Vice Chancellor of the Methodist University of Oklahoma, was appointed by the Board of Trustees in June, 1912, to the role of Acting Chancellor. However, Bradford remained as Chancellor for several months, but was officially on leave. Fielder had previously served at Fort Worth University in Fort Worth, Texas, as president from 1905 until 1911. Fort Worth University had experienced a series of financial crises and on April 19, 1911, in St. Paul's Church in Fort Worth the Board of Trustees approved a motion to dissolve and affiliate with another Methodist institution. A series of resolutions was passed on May 24, 1911, to transfer the assets of Fort Worth University to the new Methodist University of Oklahoma in Guthrie, Oklahoma. To implement the plan, Fielder was elected by the trustees of Fort Worth University and subsequently was appointed as Vice Chancellor of the new Methodist University of Oklahoma. The majority of the Fort Worth students were from the Oklahoma Territory, and this was the primary reason for joining with the next college in Guthrie. The graduates of the Texas school and

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<sup>30</sup> Oregon City Enterprise, July 13, 1922, vol. 24, no. 157, p. 1, "Former College Official Talks at Chautauqua."

its predecessor, Texas Wesleyan, were adopted into the alumni of the Oklahoma college.<sup>31</sup>

The action of the Methodist University of Oklahoma trustees in appointing Fielder as acting chancellor was apparently a holding action, until a permanent chancellor could be found and appointed on a permanent basis. Chancellor Fielder was 60 years old in 1912, and had been born in the south of England in 1852. Little is known of his early background, and both C. Q. Smith in his historical treatment of Oklahoma City University and H. E. Brill in his Story of Oklahoma City University and Its Predecessors agree on the following background.

He arrived in the United States in 1876 and was appointed a pastor of a Methodist church in Sioux Falls, South Dakota. He served several churches, including the First Methodist Episcopal Church in Minneapolis, Minnesota, and filled the position of District Superintendent on three different occasions. These biographies point out that Fielder devoted a period of his life to the cause of prohibition and law enforcement. During this period he served as president of the Minnesota State Anti-Saloon League and president of the Florence Crittenton's Home in Minneapolis, Minnesota. President Benjamin Harrison offered him a diplomatic post in the 1880s, and he was advocated by several

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<sup>31</sup>C. Q. Smith, Building for Tomorrow, p. 46.

newspapers in South Dakota for the United States Senate.

Later on he was a founder of a Ministers Casualty Union, an accident insurance company, and Dakota Wesleyan University conferred on him a degree of Doctor of Divinity in 1900.<sup>32</sup>

These biographical facts concerning Fielder are questionable, particularly the degree awarded by Dakota Wesleyan. (See Appendix II.)

The quest of the authenticity of Fielder's credentials would make an interesting investigation; however, that is not the purpose of this dissertation. Acting Chancellor Fielder inherited a floundering university and the records are rather sketchy, beginning in June, 1912, as to exactly what was occurring at the new Methodist university. Even though officially on leave, Chancellor Bradford was still on the scene as late as September 12, 1912. An article in the Daily Leader<sup>33</sup> of Guthrie, Oklahoma, titled "OMU is opened by M'Intyre, the presiding Bishop of the Methodist Episcopal Church at the opening Fall Convocation. If Fielder was actually in charge of the campus during the academic year 1912-1913 is open to question. The annual catalog of 1913 still lists Bradford as Chancellor and it wasn't until some-time in 1913 that he left the Guthrie area.

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<sup>32</sup>Ibid., p. 47; Brill, p. 75.

<sup>33</sup>The Daily Leader, Guthrie, Oklahoma, Sept. 12, 1912, No. 2, vol. xxxix, p. 1.

The university had begun its career at Guthrie without a permanent home and the problems of integrating the Fort Worth faculty with the Epworth faculty, plus the problems of financing were overwhelming. Fielder, who successfully directed the move from Fort Worth to Guthrie and helped launch Methodist University of Oklahoma, was simply holding the ship afloat until a new chancellor could be elected. Fielder, like McSwain, simply disappeared after June, 1914.

#### Educational Thought

Chancellor Fielder's educational philosophy is difficult to analyze, since no written evidence exists in the archives. A former faculty member at OMU during this period, Leslie Aaron McRill, in an interview in his home on August 22, 1975, stated that Fielder was simply holding the college together and had no time to make any speeches or to write. McRill further commented, "Fielder lacked charisma. He was strictly an internal operations man."<sup>34</sup>

All possible documents were researched in an attempt to find a shred of evidence that might be classified as educational philosophy, including the early Fort Worth University catalogs and the minutes of the Oklahoma Methodist University faculty meetings from 1911 to 1914. It might reasonably be assumed though that Fielder firmly believed in the Methodist church college concept; that a university should

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<sup>34</sup>Interview with Leslie Aaron McRill, August 22, 1975.

be Christian in its life and work, and every effort be expressed in forming Christian character in the students. But it should never be sectarian in the sense of teaching, and the freedom of religious belief is guaranteed to all.<sup>35</sup> The catalogs published during Fielder's short tenure reflect a sense of concern for the individual and point out that training for life was a legitimate function of the university. Chancellor Fielder was obviously an interesting leader, but, unfortunately, what he really believed about education is unknown.

Edward Hislop, Chancellor, Oklahoma Methodist  
University, June 1914-June 1918

Life and Background

At age 41, Edward Hislop was appointed Chancellor of the Methodist University of Oklahoma in June, 1914. Chancellor Hislop had served the previous four years as the youngest District Superintendent in Methodism at that time. Prior to this appointment as District Superintendent in the Omaha, Nebraska, district, he had achieved an outstanding record as an orator, intellectual and church leader, and after his resignation as chancellor on March 11, 1918, he continued to make valuable contributions to Methodism until his death on May 27, 1944. He continued a close association with his Alma Mater, Baker University (a Methodist-owned

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<sup>35</sup>The Methodist University of Oklahoma Bulletin  
(Guthrie, Okla., Sept.-July 1, 1913), p. 4.

university), and served as a member of the Board of Trustees of that institution from 1934 until his death. Baker University conferred an honorary Doctor of Divinity on Chancellor Hislop shortly after his appointment as Chancellor in 1915.

He was born in Stubenville, Ohio, on May 14, 1873, to Thomas Hislop, a native of Scotland, and Myra Kelly of Cumberland, Virginia. The family moved to Kansas City when Hislop was five years old. He spent his boyhood on farms in Dickinson and Ottawa Counties, Kansas, and his teenage years were spent in Lawrence, Kansas, where he studied telegraphy and the printer's art. He also developed an ambition for higher education. Apparently this ambition was instilled by Bishops Henry White Warren and William Ninde, at the Lawrence First Church. He entered Baker University in Baldwin City, Kansas, and developed a genius for public speaking and won first in many oratorical contests, including state-wide and interstate honors.

Upon graduation in 1903 with an A.B. degree, he entered the Boston School of Theology and graduated with a Sacred Theology degree in 1907. In addition he studied philosophy and literature during his years in Boston.

After resigning from the Methodist University of Oklahoma, he returned to the Kansas City, Missouri, area and served as a pastor and then for eight years as the District Superintendent of the Kansas City, Missouri, district. In 1942 he rejoined the Kansas Conference and served as pastor

of the Oakland Church, Topeka, Kansas, until the time of his death. He was married to Viola M. Hankins in 1905.

Dr. Hislop was a member of the Masonic Order, 32nd Degree, and for many years served as a trustee of the Bethany Hospital and of the Goodwill Industries, Kansas City, Missouri. At the General Conference of 1932 he was on the Commission of Interdenominational Relations, the forerunner of the Unification Commission.<sup>36</sup>

His official obituary described Hislop in the following manner:

Edward Hislop rendered distinguished service to the church during a period of forty years in six conferences. To the ministry he brought the capacities of clear thinking, facile expression, a native humor and warmth of personality that made him an outstanding pulpit orator, a constructive church administrator, a sympathetic pastor-counsellor.<sup>37</sup>

His years at Methodist University of Oklahoma were challenging and he faced the same problems encountered by his predecessors at Epworth University and the new Methodist University of Oklahoma: inadequate finances, lack of permanent facilities and the inability of the new institution to attract students. These problems were compounded by the fact that World War I was beginning and further exhausted the supply of potential students and financial resources.

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<sup>36</sup> Official Record, 19th Annual Session, Kansas Conference, The Methodist Church, 1944, pp. 103-104.

<sup>37</sup> Alumni Record of Baker University, Baldwin City, Kansas, April, 1917.

In a report to the trustees on May 10, 1917, he summarized these problems:

At the outset we may as well note that the Methodist University of Oklahoma has not greatly prospered since it came to Guthrie in 1911. The reasons are not far to seek. Since establishment here now six years ago the institution has had no home of its own. It has been the victim of several failures to provide it a home and has had the reputation of being brought into court with all the loss of prestige such action brings.

Then, too, there has been no permanency or stability to the institution, so that young people have not in great numbers cared to risk their education with us. Endowments could not be secured, gifts for improvements, such as library and equipment, were impossible to get, having no permanent abiding place.

Furthermore, many of the financial promises and endowment notes made the school were conditioned on the institution being given title to property in Guthrie. Title not having to date been received these resources are practically nil.<sup>38</sup>

The correspondence files indicate that he made every effort to solve these problems. On May 31, 1917, he wrote the trustees of his efforts to secure a permanent home for the university. He described his efforts in attempting to find a new home for the university in Tonkawa, Oklahoma.<sup>39</sup> A letter of June 25, 1917, explained in detail a new advertising campaign to attract students.<sup>40</sup>

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<sup>38</sup>Annual Report to Trustees, May 10, 1917 (Archives, Oklahoma City University).

<sup>39</sup>Edward Hislop, Letter to Trustees, May 31, 1917. (Archives, Oklahoma City University).

<sup>40</sup>Edward Hislop, Letter to Trustees, June 25, 1917 (Archives, Oklahoma City University).

In a letter to the currently enrolled students at Methodist University of Oklahoma, dated July 5, 1917, he outlined the recruitment plan:

The trustees in a recent meeting planned to advertise the school over the State as it has never been before. Literature is now on the press some of which will be sent you. Representatives from the school now plan to visit every neighborhood. Some of our students are volunteering for this work. Won't you help us in your town and community? The University has no better representatives than her students. They can speak most sincerely of her fellowships and her achievements. They know as no one else can know the things to be attained by attendance in her class rooms.

Tell your friends about us; tell us about your friends. We shall be glad to write a personal letter to every likely young man or woman whose name and address you send in. We shall also try to have a representative from the school visit them. Can't you give an O.M.U. party in your home town, or an O.M.U. social in your Epworth League or Sunday School? If you will we shall try to lend you some pennants, send catalogs and even send some one to make a little talk for the school.<sup>41</sup>

Chancellor Hislop's correspondence file also showed his appeals for financial support. Apparently he exhausted his resources and officially resigned on March 11, 1918, effective June, 1918.

#### Educational Thought

Hislop's educational philosophy is sketchy and the problems encountered by his administration left neither time nor energy for any creative thinking. He, like his predecessors, strongly believed in the Methodist concept of higher

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<sup>41</sup>Edward Hislop, Letter to Students, July 5, 1917 (Archives, Oklahoma City University).

education, that Christianity, not sectarianism, should be emphasized in a university environment. Addressing the Oklahoma Annual Conference on October 17, 1914, he strongly pointed out the needs of a Christian school, "We need schools not to teach sectarianism but Christianity."<sup>42</sup>

A review of the catalogs and documents during his tenure provide some insight. Unfortunately, no comprehensive statement about his educational philosophy exists. Obviously, he believed a college should stand for scholarship, the appreciation of high ideals, and develop a love for freedom and truth. Hislop believed that a small college should provide opportunity for personal contact between teachers and students. This personal contact provided for the best development of the student. Leadership development was fostered best in a small church-related college because of the opportunity to participate in the classroom, laboratories, debate, athletics, and church-related associations.

In a word of greeting to students, prospective students, parents and guardians that appeared in the Methodist Bulletin of 1918, he explained the value of the college community and its relationship to life:

A college is a little world in itself. It is, in fact, a replica of life. It has its own organization, its

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<sup>42</sup>Report of the Layman's Association, Minutes of the Twenty-third Session, October 14-19, 1914, Oklahoma Annual Conference of the Methodist Episcopal Church, Guthrie, Okla., p. 378 (Archives, Oklahoma City University).

own laws, its toil, its play, its fellowships and associations, its ideals and purposes; its joy and sometimes its sorrow. The spirit of the college world will depend upon the spirit that animates and controls the college. If the spirit that founds and supports an institution is one of benevolence, high purpose love of the good, the true, the beautiful, that spirit will prevail among the faculty and student body.<sup>43</sup>

In the Bulletin of 1917, he emphasized that it paid to go to college, but that it would not necessarily make quick money for the individual. If Hislop had been able to overcome the administrative problems of the Methodist University of Oklahoma, he would have continued as chancellor, and would probably have developed a more comprehensive educational philosophy. His educational background certainly indicates that he had the ability to think imaginatively and to reason systematically.

Edwin George Green, Acting Chancellor, Methodist University of Oklahoma, June 1918-June 12, 1919;  
President, Oklahoma City College,  
June 19, 1919-March 7, 1923

#### Life and Background

Upon accepting his appointment as Chancellor of Methodist University of Oklahoma, Edwin George Green is reputed to have said, "I can starve to death as comfortably as Chancellor as I could as a professor."<sup>44</sup> The appointment was announced June 1918 after Chancellor Hislop's resignation

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<sup>43</sup>Bulletin, Methodist University of Oklahoma, 1918.

<sup>44</sup>Undocumented source. However, the story is told on p. 17 of C. Q. Smith's Building for Tomorrow. Smith knew Green personally, and the story probably was told to Smith.

earlier that year. Chancellor Green was immediately faced with the same set of problems encountered by his predecessors. His report to the Board of Trustees in 1919 listed the problems. World War I was causing the enrollment to decline and when the government established Reserve Officer Training Corps units in state colleges enrollment dropped significantly. Apparently Chancellor Green made efforts to establish an ROTC unit at the Methodist University but the enrollment was too low to justify the establishment of a unit. The report also indicated that Chancellor Green ordered the institution closed in 1919 because of the influenza epidemic of 1918 that literally killed thousands of Americans. Financial problems were again brought to the attention of the trustees.<sup>45</sup>

The handwriting was on the wall and Green's efforts were immediately directed to the possible relocation of the college. Faculty and trustee committees were appointed to study the problem and by April 10, 1919, the Board of Trustees made the decision to relocate. A decision to recharter and move the university to Oklahoma City was made on June 12, 1919, by the executive committee of the Board of Trustees. On that date, the Methodist University of Oklahoma simply died and Oklahoma City College was born. In the same

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<sup>45</sup> Annual Report of the Acting Chancellor to the Trustees, March, 1919. (Typewritten in the Archives of Oklahoma City University.)

meeting Chancellor Green was elected the first President of Oklahoma City College and was directed to move the college to Oklahoma City during the summer months of 1919.

President Edwin George Green was born on March 24, 1884, in Yorkshire, New York. His father was a Methodist minister and a member of the Genese Conference of the Methodist Episcopal Church. He attended public schools in New York and Colorado. In 1906 he received an A.B. degree from the University of Denver. A Doctor of Letters degree was awarded by Oklahoma City College during the first commencement ceremonies of the new college in 1920. Green also did additional graduate work in philosophy and literature at the University of Denver and the University of Chicago.

He served as a high school principal and teacher in Central City, Colorado, from 1906-1910. He spent one year as a professor at Fort Worth University, 1910-1911, and joined the Methodist University of Oklahoma in 1911 as a faculty member and registrar.

After his resignation in 1923, he joined the Oklahoma Gas and Electric Company as educational director until his retirement at the age of sixty-five. He participated in a wide range of civic and cultural activities in the Oklahoma City area, including the Men's Dinner Club, Chamber of Commerce, Oklahoma City Yacht Club, Mason, Scottish Rite, Knight Templar, Shrine, Sigma Alpha Epsilon Fraternity and Delta Psi Omega Fraternity at Oklahoma City University, and the

Oklahoma City Rotary Club.<sup>46</sup> Chancellor Green also had the distinction of serving as the first non-minister president of Oklahoma City University.

President Green faced the challenge of reorganizing the faculty and moving the new college to Oklahoma City. Dr. Green managed to find quarters for the new college and the college received its first students in the Fall of 1919. Commencement was organized for the Spring of 1920 and Oklahoma City College graduated its first class.

President Green organized several successful fund drives during his tenure and generated new enthusiasm for the college among the church constituency and the general public. He restored the confidence of both the faculty and students.

He personally directed the efforts to secure a permanent campus and was successful when he secured the present location at Northwest 23rd and North Blackwelder. He also raised the money for the present Administration Building and directed its construction. Why he resigned on May 7, 1923 is unknown; he was only thirty-nine years old. However, it was rumored he was simply mentally and physically exhausted.

Chancellor Green remained a friend of the university until his death on December 11, 1961, at the age of seventy-

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<sup>46</sup>C.Q. Smith, Building for Tomorrow, p. 56.

seven years. C. Q. Smith cited his principle contribution to Oklahoma City University when he wrote Green "literally brought order out of chaos and put the institution on a permanent promising foundation."<sup>47</sup>

#### Educational Thought

President Green's educational philosophy was similar to his predecessors. However, his reports to the trustees and his correspondence files indicate that during the first three years of his administration he simply did not have time to think about the philosophy of the institution. No references were made in any of these reports or correspondence.

However, towards the end of his administration, glimpses of his educational thinking began to show. In his annual report to the Board of Trustees on May 31, 1922, for the first time he did not tell of the financial problems or administrative problems of the past school year. The report was a comprehensive statement of his educational philosophy. He wrote: "This college is established for sound scholarship and solid character." He also pointed out that cultured and Christian faculty members were the most important ingredient of a small college. In one section of the report he told of his efforts to limit teaching schedules to sixteen hours a week so that the faculty would have time to influence the lives of the students and have time to participate in community

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<sup>47</sup>C. Q. Smith, Building for Tomorrow, p. 68.

and church affairs. For the first time he pointed out the importance of having concerned trustees. He believed that concerned, dedicated trustees were one of the primary influences on the life and character of the university. Also, he introduced the concept that a college is much like a business. He pointed out the importance of management and dealing with students as customers. He wrote:

I view the credit of this college as the credit of a good business house, that must be built up steadily through a period of time, by careful and adroit management, satisfactory dealings with customers, in this case represented by the students and their families, and attention to the needs of all who deal here. I believe that it will be found that over our great State, in the offices of other schools and colleges, in gatherings of school men, in high school assemblies, and in every quarter where people meet who are familiar with the educational world, the scholastic credit of our college is above par and the work she is doing is viewed with respect and regard.

He stated that the physical aspects of a campus were important and that beautiful buildings indeed had a tremendous impact on the life of the university. He commented on the new classroom building, now the university's Administration Building. He said:

The building will stand there on a most commanding elevation of the city, to point the minds of citizens everywhere to the higher and better things, and when our bones are dust, I feel in my heart now that our souls will rejoice, as my own heart does already, that we had a part in the building of a college "for sound scholarship and solid character."<sup>48</sup>

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<sup>48</sup> Annual Report of the President to the Trustees, Oklahoma City College, May 31, 1922, n.p. (Typewritten in the Archives of Oklahoma City University.)

Like Bradford, Hislop and Fielder, he pointed out the value of athletics in the college experience. He believed that athletics were one of the most important aspects of academic development because when the bodies of young men and women were well fed and cared for they could learn more soundly and that athletics were the most suitable outlet required for the sheer physical energy of youth. Athletics, he believed, also furnished a splendid catalyst for the development of college spirit and loyalty.

President Green's writings indicate an understanding of the human mind and character, and an appreciation for history. Had he been serving the University during a period of financial stability, he would have had an opportunity to think and develop a solid educational philosophy. The financial difficulties of the University left little time for creative thought.

### CHAPTER III

#### THE PREWAR YEARS: 1923-1941

##### Eugene Marion Antrim, President, Oklahoma City University, May 7, 1923-May 24, 1934

##### Life and Background

Eugene Marion Antrim was inaugurated as President of Oklahoma City College in an elaborate ceremony commencing on December 3rd and lasting through the 5th of December, 1923. Outstanding educators, civic leaders and churchmen throughout the state and nation attended the ceremony. These ceremonies were the most elaborate that the college had ever attempted. Dr. Antrim had been elected in late May of 1923 after President Green's resignation on May 7, 1923.

Enthusiasm for the college at the time of Antrim's election was high and the college, like the United States, had entered its golden age of prosperity. The years from 1923 until 1930 were spectacular at Oklahoma City College. The number of faculty increased, land was added to the new campus, enrollment multiplied, and with each edition the catalog showed additional academic programs.<sup>1</sup>

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<sup>1</sup>Brill, Story of Oklahoma City University, p. 140; Smith, Building, p. 71.

President Antrim's background was superb for the role of president. He was born at Harveysburg, Ohio, on July 12, 1884. His parents were Charles L. and Emma Macy Antrim. He attended the public schools of Lincoln and Hastings, Nebraska, and then graduated from the Preparatory Department of Kansas Wesleyan University. He received a Bachelor of Arts degree in 1896 from the University of Denver. During his undergraduate days he was a member of the Student Senate, Glee Club, and was captain of the university's baseball team. He also developed an interest in oratory and won several collegiate state and interstate contests.

Upon graduation from Denver, he served for one year as the educational director of the Denver Young Men's Christian Association. His first year of seminary work was completed at the Iliff School of Theology, University of Denver, and he completed his seminary training at the Boston University School of Theology. At Boston he achieved an outstanding record and was proclaimed a Jacob Sleeper Fellowship winner, the highest scholastic honor of the university.

As a result of winning the Jacob Sleeper Fellowship he was able to study abroad for one year. After returning to the United States he served as a Methodist minister for several years. During these early years as a minister, he completed a Ph.D. in Philosophy at Boston University. In recognition of his services in the Christian ministry, the University of Denver awarded him an honorary Doctor of Divinity degree.

The next several years were spent as a pastor serving Methodist Episcopal congregations in Massachusetts, Michigan and Illinois. Prior to his appointment as President of Oklahoma City University, he served for six years as a District Superintendent in the Illinois Conference.<sup>2</sup>

President Antrim's first report to the Annual Conference of the Methodist Episcopal Church of Oklahoma in Woodward, Oklahoma, October 15-19, 1924, was typical of his reports for the "Golden Years." He told of increased enrollment, noting "this almost exuberant expansion of our student body has compelled us to make changes of various kinds. It has been necessary for us to add six new members to our liberal arts faculty and four to the fine arts faculty."<sup>3</sup>

President Antrim's glowing reports continued and he noted in a report to the Conference of 1929, a significant event: the joining together of the Oklahoma Annual Conference of the Methodist Episcopal Church and the East and West Oklahoma Annual Conferences of the Methodist Episcopal Church, South. This complicated marriage gave the now university a plan of joint administration and control by these three conferences. The name had been changed on June 17, 1904, from Oklahoma City College to Oklahoma City University. The report of 1929 also praised the athletic program, described

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<sup>2</sup>C.Q. Smith, p. 69.

<sup>3</sup>Report of the President of Oklahoma City University.  
Official Journal of the Thirty-third Session, Oct. 15-19, 1924.  
Oklahoma Annual Conference of the Methodist Episcopal Church.

the completion of the fine arts center and noted a ten percent increase in enrollment. Assets of the university were conservatively placed at a value of over \$1,000,000.00.<sup>4</sup>

The Wall Street crash of October, 1929, crushed the optimism and impaired the future of the university. By late 1930, the financial status of the university was once again a serious question. Enrollment dropped and salaries of the faculty were reduced and talk of foreclosure was rampant, both at the trustee and faculty levels. By the time Dr. Antrim tendered his resignation on May 24, 1934, the university operated literally without funds.

President Antrim's administration was dynamic and successful during the golden years; however, it almost ended in closing the university. In his final report to the Board of Trustees May 24, 1934, he cited the achievements and failures of his eleven years as president. He concluded his report by saying, "It is an extremely difficult responsibility to finance and maintain a Christian college in these bewildering times, but the university has a fighting chance and we believe it will win out in the end."<sup>5</sup> Fortunately, this optimism and foresight were justified. His years after leaving the presidency were spent serving various Methodist pastorates.

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<sup>4</sup>Report of the President to the Annual Conference of the Methodist Episcopal Church of 1929.

<sup>5</sup>Report of the President of Oklahoma City University to the Board of Trustees, May 24, 1934.

## Educational Thought

President Antrim expressed his educational philosophy through several mediums. He wrote in the student publications, and issued reports to both the trustees and the various annual conferences of the Methodist Church. He was also a prolific public speaker and was in constant demand as a speaker for church and civic events. The archives of the university provided extensive materials and contain several original copies of his speeches.

The early years of his tenure provided time for him to reflect, think and for the first time a president had the luxury of creating a sound philosophical basis for the university. He believed that "Civilization is a race between education and disaster" and that education of the current generation was crucial. The obligation of the university was to instill in its students the inheritance of the past and to inspire them to search out new intellectual frontiers. This obligation was expensive but the price must be paid, and he sincerely believed that if the price was not paid the entire society would eventually topple.<sup>6</sup>

Addressing the objectives of education, he wrote: "The great objectives of education are to discover, release, and discipline the inherent powers of the human personality. It is not genuine if it does not awaken and incalculable moral

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<sup>6</sup>The Scarab (Oklahoma City University), 1927, p. 19.

ideals. . No man can be truly cultured without character. The best character is developed under the inspiration of Christian ideals."<sup>7</sup>

If these objectives were uppermost in a university environment our civilization would survive. In President Antrim's own words, "Education will win in the race with disaster."<sup>8</sup>

Education, he explained in a presidential message to the student body in 1928, was like a great banquet. It should be enjoyed and everything at least sampled. A truly educated man will enjoy the variety, and especially the opportunity to share the experience with others. Friendship and loyalty were the trademark of the educated.<sup>9</sup>

In a presidential message to the students in 1929 he pointed out the importance of the Christian teacher. Antrim, like his predecessors, recognized that great equipment and faculty are desirable, but the key to education was the Christian teacher. In fact, he seriously questioned whether a university without Christian teachers had a role in contemporary American society.<sup>10</sup>

Youth, he believed, had the ability to make great discoveries and were actually making significant changes, but needed the guidance of great teachers to provide the background and stabilizing factors.<sup>11</sup>

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<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

The Methodist church college concept that controlled the entire lives of the students was a legitimate role. In a message to the students in 1931 he compared his role as president to that of a father. A father must discipline if necessary, but pride must be shown when a child achieves, either in the classroom or on the athletic field. A father has a responsibility to guide, direct, provide, encourage and weep when he fails.<sup>12</sup>

President Antrim's views on the value of the Christian university were expressed in his annual reports to the Methodist Episcopal Conferences. In 1925 he stressed that Oklahoma City University is a Christian college and the university had no real reason to exist without such an emphasis. The importance of the study of the Bible, regular chapel, and having Christian Faculty members were emphasized.<sup>13</sup>

The reports to the conferences from 1926 to 1929 expanded his thoughts on the value of the Christian college. However, the 1926 report best summarized this three-year period. He wrote:

A number of important factors enter into the making of a high-grade college or university. Among them I would place first, a faculty prepared by educational qualifications, personality, pedagogical ability,

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<sup>12</sup>The Scarab (Oklahoma City University), 1931, p. 12.

<sup>13</sup>Report of the President of Oklahoma City University. Official Journal of the Thirty-fourth Session, Oct. 21-24, 1925, Oklahoma Annual Conference of the Methodist Episcopal Church, Lawton, Okla., p. 46.

character, and consecration to the task and privilege of training youth; secondly, a curriculum of approved and comprehensive character, of sufficient compass to cover the essentials of a thorough course in arts and sciences with detailed requirements sufficient to lay the foundation for a broad culture as well as specialized training which will meet the needs of students and command the respect of educators and standard boards of review; thirdly, scholarship standards exacting enough to demand the best efforts of the students to attain excellence in study and research; fourthly, an equipment up to date and modern, so that students may be privileged in classroom and laboratory to pursue their studies under favorable circumstances; fifthly, ideals, atmosphere, and a college spirit incarnate in administration, traditions, student mind, character, and conduct which distinguishes it from a crude, sordid, uncultured, materialistic world. In addition, if the college be a Christian college, it must offer courses in Bible, Religious Education, Ethics, and Philosophy, (sic) which will conspire together to produce the highest type of Christian citizenship and train youth for ministerial, missionary, and civic leadership of distinctly Christian character anywhere in the world.<sup>14</sup>

The economic impact of the Great Depression began to influence President Antrim's thinking. He was especially concerned lest even public higher education might not survive and he was extremely worried that it would be impossible for any new Christian colleges ever to be founded. He said that this would be a grave day for the church and a tremendous loss to the country. Writing in 1931, he expressed the view that closing of church colleges would slow down the progress of civilization and eventually cause religion to die. He pointed out that Christian colleges were currently enrolling

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<sup>14</sup>Report of the President of Oklahoma City University. Official Journal of the Thirty-fifth Session, Oct. 13-17, 1926, Oklahoma Annual Conference of the Methodist Episcopal Church, Pawhuska, Okla., pp. 39-41.

more than 50 percent of college students in the United States. Their value, he wrote, was that they provided a basis for Christian idealism, combined with intellectual discipline. Christian colleges also provided a completely rounded education and Bible and Christian education courses could not be properly taught in tax-supported institutions. A Christian university was free to study social and political questions without partisan bias and to more objectively look at the problems of science. He also felt that the Christian college avoided the evil "mass production" in education that so often was found in public-supported colleges and universities. Also, the fact that the Christian university was an atmosphere charged with Christian idealism rather than social ambition.<sup>15</sup>

In a report to the Annual Conference of 1932 he made a dramatic appeal for support of the institution because if it failed the state and nation would suffer an irreparable loss and that character-building institutions must be supported and made permanent in Christian civilization to escape disaster.<sup>16</sup>

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<sup>15</sup>Report of the President of Oklahoma City University.  
Official Journal of the Fortieth Session, Oct. 13-18, 1931,  
Oklahoma Annual Conference of the Methodist Episcopal Church,  
Tulsa, Okla., pp. 339-340.

<sup>16</sup>Report of the President of Oklahoma City University.  
Minutes of the Forth-first Session, Oct. 12-17, 1932, Okla-  
homa Annual Conference of the Methodist Episcopal Church,  
Cushing, Okla., p. 41.

President Antrim was an excellent writer. His publications are filled with historical examples, poetry, and analogies, and he often quoted some of America's great thinkers and philosophers. He also had an ability to take complex philosophical ideas and present them in an easily comprehensible form. For example, he made an address on WKY Radio on Tuesday, November 7, 1933, where he reviewed his educational philosophy. The basis of the address evolved around the objectives of education and the role of schools in an organized human society. He said simply but eloquently, "The great object of education is to discover, release and discipline the inherent powers of the personality including the moral." "Schools," he said, "are the conservators of organized human society and we must make every effort to maintain good schools." In the address he said that "education is not exclusively concerned with the unfolding and disciplining of the purely intellectual powers, the enlightenment of the human mind, and the acquiring of the scientific truth. No man can be truly called educated who is without character, and the best character is developed under the inspiration of Christian ideals."<sup>17</sup>

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<sup>17</sup>Eugene M. Antrim, "The Christian College," Oklahoma City University Bulletin, XXIII (November, 1933), pp. 10-14.

Walter Scott Athearn, President, Oklahoma City  
University, June 22, 1934-November 13, 1934

Life and Background

Walter Scott Athearn died November 13, 1934, in St. Louis, Missouri, of a massive heart attack less than five months after assuming the presidency. He was in St. Louis on university business, negotiating with a mortgage company that held a note payable by the university and the company was threatening foreclosure. After his selection as president he inherited a university filled with problems. The great depression was in its height and Oklahoma City University was on the brink of financial disaster. The university, like the country, was living in constant fear and serious questions were being asked as to whether or not the United States could possibly survive. A five-month presidential tenure is all too brief and provides only limited material to analyze. But apparently, President Athearn arrived on the campus and the Oklahoma City area like an Oklahoma tornado.

He addressed civic groups, delivered numerous speeches and was in constant motion attempting to generate new enthusiasm for the university. Vigorously he reassured both students and faculty that Oklahoma City University would survive. Prior to his appointment he had developed an interest in the university and had written a letter to President Antrim in 1930, in which he complimented the university on its Christian heritage and its special relationship

to Oklahoma City. He wrote:

As I have watched the development of Oklahoma City University, I have been delighted to learn how skillfully you are preserving the Christian ideals in the heart of a great municipal university. You are in a position to make a concrete demonstration to the older American universities under church foundations, of an ideal religious institution which preserves the highest standards of scholarship and culture without losing the spiritual emphasis, which is the special reason for the existence of the church college. I congratulate you most heartily on your achievement and shall watch the development of the university under your able leadership.<sup>18</sup>

President Athearn had had two years of experience as president of Butler University in Indianapolis, Indiana, from 1932 to 1934, and had many years of service as the founder and dean of Boston University's School of Religious Education and Social Service from 1918 to 1929. Athearn was born in Marengo, Iowa, on July 25, 1872, to Elisha and Sloan Athearn. He attended public schools in North English, Iowa, and received a teaching certificate from Iowa Normal College in 1892. Further study yielded a Bachelor of Pedagogy from Drake University in 1900; a Bachelor of Arts from Iowa State University in 1911; a Master of Arts, Iowa State University in 1914; and an L.L.D. degree from Fargo College in 1920. Additional graduate work at the University of Chicago on two different occasions, 1909 to 1911 and 1915 through 1916 rounded out his formal education.

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<sup>18</sup>Report of the President of Oklahoma City University.  
Official Journal of the Thirty-ninth session, Oct. 15-20,  
1930, Oklahoma Annual Conference of the Methodist Episcopal  
Church, Oklahoma City, Oklahoma, pp. 237-238.

He began his career by teaching in the rural schools in Iowa and later at Drake, Columbia and Boston Universities. Also Athearn was the author of many books and pamphlets on subjects related to education and religion, but his best works were produced as director of research and surveys of various types of religious and educational programs, both in the United States and western Europe.<sup>19</sup>

Athearn was almost sixty-two at the time of his appointment as president, which in our current way of thinking is almost retirement age, and it appears he saw one last chance to "save a sinking ship." Athearn had the maturity, experience, and intellectual capabilities to be a distinguished leader, and if he had lived his administration would probably be classified as one of the great administrations in the history of the University. The question is an intriguing one: why would a man who had achieved a successful career as a teacher accept the challenge of a faltering university in the first place. We do not know with certainty, but whatever the reasons, he should be commended for his efforts.

President Franklin Delano Roosevelt is credited by most historians for moving the country out of chaos during this period of American history. Similarly, we may reasonably assume that had President Athearn lived he would have been

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<sup>19</sup> Brill, The Story, p. 248.

recognized for moving the university into a successful position.

#### Educational Thought

President Athearn was a prolific writer and as a result we have an abundance of material from which to study his ideas on educational philosophy. However, it seems strange that he had the shortest administration in the history of the university, yet we know more about his views on education than most of the presidents who served longer tenures.

Athearn's principles of education developed around the idea of the value of the Christian college, its reasons for existence, and its contributions to the society as a whole. Also he affirmed the idea that the modern American university should be located in a metropolitan area.

This latter idea was the subject of Athearn's immediate concern upon assuming the presidency of the university in 1934. In a speech before the Oklahoma City Chamber of Commerce on August 31, 1934, he carefully addressed the idea. Ironically, the speech titled A Blue Print of Oklahoma City University: A Civic University of the Industrial Metropolis of the Eight State South West, was not published until three days after his death on November 16, 1934.

In the history of American higher education, he believed two educational principles had developed. "1. Edu-

cational institutions must follow the population. 2. You cannot educate the masses of America unless you educate the cities."<sup>20</sup> Within a single generation, city universities have developed in every major city of the United States. He commented on the rapid growth of Oklahoma City and pointed out that its citizens were forced to struggle and solve the questions of mass education. Oklahoma City citizens would not, in large groups, go away from home for their education; therefore, the need for their own institution of higher education must be created within short driving distances of Oklahoma City.

He affirmed vigorously, "The city must raise its own leadership from its own population. It must produce its own cultural opportunities; it must establish its own industrial and commercial training center."<sup>21</sup> Underscoring the point, he said, "Oklahoma City cannot import enough culture to save its citizens from mediocrity and illiteracy."<sup>22</sup>

Colleges and universities must follow the population center or its citizens will remain uneducated. He feared that public higher education systems had been planned for rural America, and would simply not meet the needs of the

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<sup>20</sup>Walter S. Athearn, "A Blue Print of Oklahoma City University," Oklahoma City University Bulletin, XXIV (Nov. 16, 1934), p. 7.

<sup>21</sup>Ibid.

<sup>22</sup>Ibid.

cities. In the speech, he pleaded, "The state system of higher education must be supplemented by urban universities."<sup>23</sup>

Later on in the talk he commented on the junior college movement and its tremendous impact on American higher education. Interesting were his observations on the philosophical basis for the success of the movement, for he felt that the junior college movement was based on the assumption that young men and women should remain under the influence of their parents until their late teens. Further, "Both economically and psychologically, it is better for young people to live at home during their high school and junior college course."<sup>24</sup>

To illustrate his point, Athearn compared the modern American city with two cities which in world history gave the most impetus to creative and intellectual pursuits--Athens, Greece and Florence, Italy. Oklahoma City University could help give Oklahoma City the same opportunity to become another Athens or Florence, but Oklahoma City must provide the support. The student who spends four years in such a modern university would have a fine opportunity to absorb beauty, great art, music, literature, and associate with great personalities. By these associations and opportunities, it would be impossible for the student ever to descend to the

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<sup>23</sup>Ibid., p. 8.

<sup>24</sup>Ibid.

common level either in thought, deed or action. He said, "One was Athens which gave birth to European civilization. The other, Florence, which restored it to the world after the thousand years of dark ages. In the new order, which is just being born, every city must be an Athens or a Florence. Then the new world order may enjoy an enduring civilization which rests on the eternal values of truth, beauty and goodness."<sup>25</sup>

Athearn wrote extensively in defense of the value of Christian education. He believed in the thesis that democracy is based on a sound educational support from the elementary level to the graduate school level, and that the study of religion should be incorporated at every step. In his book, A National System of Education, he wrote: "In the last analysis, the destiny of a nation is determined by the school masters of that nation."<sup>26</sup> The book was published in 1920, and was written during the recovery period after World War I. Elaborating the influence of the school master, he wrote: "The disarmament of the central powers will not insure world peace. Unless the very nature of the Prussian educational system can be changed, there will sooner or later appear in central Europe a race of men that will again

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<sup>25</sup>Ibid., p. 12.

<sup>26</sup>Walter S. Athearn, A National System of Education (New York: George H. Doran Company, 1920), p. 13.

terrorize the rest of the earth."<sup>27</sup> This is a frightening, prophetic anticipation of Hitler.

In the forward of his book, Religious Education and American Democracy, he ingested the principle that education is the key to the safety of the world. He observed that President Woodrow Wilson's statement that "we must make the world safe for democracy" would never occur until "intelligence and godliness are the common possessions of the whole human race. Democracies must learn how to make secular and religious education efficient and universal."<sup>28</sup>

In the address, A Blue Print for Oklahoma City University, he spoke to the issue of democracy and its relationship to secular and religious education; however, he told the audience that too much emphasis and support was being placed on secular education and attributed many of the nation's current problems to the lack of the nation's support of its church-related schools. He agreed that the United States needed both systems and that every normal person should have the opportunity for an education. Public education had developed into the greatest educational system that the world had ever known. Millions of dollars were spent annually out of the public treasury for the education of the American people, but religious education provided the ethics

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<sup>27</sup> Ibid.

<sup>28</sup> Walter S. Athearn, Religious Education and American Democracy (Boston: The Pilgrim Press, 1917), p. vii.

and moral education to solve the really crucial problems of democracy. The blame he placed on the church itself and its failure to provide the necessary funding and moral support. Public education had reduced general illiteracy and provided the technical and vocational background for the wealth and power of the nation, but religious education had neglected its responsibility for teaching honesty, truthfulness, industry, personal purity, and other virtues essential to the stability of our social structure.<sup>29</sup>

The actual value of the church-related college was discussed in several of his writings and he answered the age-old questions--why the church college and why the study of religion in a college curriculum. In a speech prepared for the Oklahoma City Ministerial Association September 24, 1934, religion, he pointed out, was excluded from the curriculum of tax-supported institutions because of the principle of the separation of church and state. He listed additional reasons for excluding religion from the college curriculum by reminding the audience of the old argument between Socrates and Aristotle as to whether or not virtue can be taught, and of a trend established by many church college presidents to remove the study of religion from their institution's curriculum. He wrote:

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<sup>29</sup>Walter S. Athearn, "A Blue Print of Oklahoma City University," Oklahoma City University Bulletin, XXIV (Nov. 16, 1934).

There are those like President Hyde (Homiletic Review of Oct., 1909), who hold that "if you make science the center and introduce religion into the curriculum as one of many subjects, religion as a subject of study turns out not to be religion itself, but merely historical facts and philosophical facts about religion; criticism and theology in other words; things no more like religion than astronomy is like sunshine, or botany like the beauty and fragrance of a flower."

On the other hand, he argues that if religion is made the center edification become more important than verification, and education becomes an inefficient sham. Therefore, he concludes that "as a subject in the curriculum, religion should have no place whatever until the students have sufficient maturity to study it scientifically."

It will be observed that President Hyde and the school of educators whom he represented, did not eliminate astronomy from the college curriculum because astronomy was not "like sunshine"; nor was botany excluded from the college curriculum because it was not "like the beauty and fragrance of a flower." President Hyde's fundamental error lies in the assumption that religion cannot be taught scientifically without excluding the very essence of religion.<sup>30</sup>

Athearn pointed out that this reasoning and other contributing causes described in an article by Dr. Votar in The Biblical World of October 1910, "by the beginning of the present century the teaching of religion had all but disappeared from the curriculum of both church and state colleges in America."<sup>31</sup> Athearn quoted Dr. Votar's comment:

Religion is a fundamental reality, a permanent and vital factor in the lives of men. Therefore, it should be an element in college education. Could

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<sup>30</sup>Walter S. Athearn, "Religious Life and the College Curriculum." Speech given at the Oklahoma City Ministerial Association, Oklahoma City, Oklahoma, September 24, 1934. (Typewritten in the archives of Oklahoma City University.)

<sup>31</sup>Ibid.

an education be complete or satisfactory which did not contain an adequate acquaintance with one of the most universal, continuous, influential and interesting phases of civilization and experience? If the college does not teach religion, few people will learn it in any comprehensive historical and systematic way. Yet, few colleges are now attempting such instruction in religion.<sup>32</sup>

Athearn opened his attack on the disappearance of religion from the curriculum by asking how can we divorce moral and ethical questions from the study of science or law? "Life is larger than any profession and every man is more than his professional title expresses."<sup>33</sup>

The problems encountered by college graduates always have a moral and religious element. The graduates must take a moral stand on almost all issues, and, therefore, must have an understanding of the church, Bible, and an historical perspective of the Christian church.<sup>34</sup> Therefore, he said,

A college course ought to contribute positively and definitely to the student's preparation for life, and the business of life is largely the solving of problems; but the chemist's problems are not all chemical, nor the lawyer's all legal. Life is larger than any profession, and every man is more than his professional title expresses. Moreover, into a large proportion of the most important problems which a college graduate will be called upon to solve, there enters a moral and religious element of no small moment. The college graduate must take some attitude towards the church, the Bible, the Christian Sabbath, Christian Missionary movements, etc. What training do the colleges now give which will prepare students to come to right conclusions on these subjects?

A college course should give the student the initial and foundational discussions of the great problems of

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<sup>32</sup>Ibid.

<sup>33</sup>Ibid.

<sup>34</sup>Ibid.

human experience. It is the exceptional student who invites lines of study and research after graduation to which he was not introduced in his college course.<sup>35</sup>

Athearn agreed that college courses in philosophy, ethics, and even science are often sources of misconception, and criticism by local church leaders. He did not deny that many students would have been more active in their local churches had they not attended a church college.<sup>36</sup> Courses in these subjects often changed ideas learned at home, but the formal study of these areas, especially religion, countered this criticism. The formal study of religion made religion a progressive social force that tends to elevate the human race.<sup>37</sup>

Religion must be given the same scholarly and scientific presentation as any other subject. Farming it out to the "YMCA, student teachers, denominational lectureships, or even affiliated colleges, is unfair and entirely out of keeping with our boasted 'academic freedom.' Religion should be given an equal place in the college curriculum with philosophy, political science, and it should be taught in the same scholarly manner as these subjects. Anything less than this is either a denial that religion is a vital factor in life, or an admission of cowardice on the part of the college faculties. As long as the Ethics of Spencer are taught five hours a week by a trained Ph.D., and the Ethics of Jesus are

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<sup>35</sup>Ibid.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

taught one hour a week by Bible Blank, a crack athlete selected from the student body to conduct the Y.M.C.A. non-credit Bible class, just so long will the Ethics of Jesus be in disrepute."<sup>38</sup>

In the end, the chief value of the church college is moral and the curriculum should therefore be constituted with that goal in mind.

In his annual convocation address to the student body in the fall of 1934, he reviewed the subject of democracy on the college campus, and its relationship to scholarship and subject matter. He reminded the students that the American university traditionally served a two-fold purpose. The first purpose was to give the student some measure of ordered knowledge, and secondly, it has sought to train the student in the processes of obtaining and using knowledge. The two ends, he said, "have been organized in college curriculums in five major groups of subjects: history, economics and social science, physical science, engineering and foreign languages. Ascetics, fine arts, religion and vocational guidance have constituted a minor part of a college program and have usually been regarded as non-essential elective subjects."<sup>39</sup>

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<sup>38</sup>Ibid.

<sup>39</sup>Walter S. Athearn, "Christianity and Democracy on the University Campus," Oklahoma City University Bulletin, XXIV (October 5, 1934), p. 1.

He pointed out that with each new generation these bodies of knowledge were subject to new methods of instruction. "The emphasis just now is upon conduct rather than knowledge."<sup>40</sup> Culture is conduct, and not a body of knowledge, which a "person may have acquired, but a personal capacity for the use of knowledge in the society in which he lives."<sup>41</sup>

The university in a democracy, therefore, must direct its efforts in helping the students acquire culture and teach them how to be better citizens. He said:

This theory of education places supreme emphasis upon personality rather than upon subject matter; upon the interplay of the minds and hearts of professors and students, rather than upon the mere acquisition of impersonal data. In other words, scholarship must function in useful citizenship.

If this is the true conception of culture, the university community must be a society of growing persons reacting upon one another and upon carefully selected bodies of knowledge to the end that young men and women may acquire a "disciplined capacity for conduct in society."<sup>42</sup>

Athearn believed student activities played a major role in the university experience for it constituted the social laboratory, "the drillground-in-personality building,"<sup>43</sup> and that all students should participate in student activities. The faculty, he charged, must never underestimate the value of student activities and never let it become dominated by one group of students. Student activities must

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<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

<sup>42</sup>Ibid.

<sup>43</sup>Ibid., p. 2.

be for all students. "The university is a democratic society in which all proper groups are stimulated to develop their own progress and objectivities for the purpose of enriching the whole student body."<sup>44</sup>

He recognized that when campus activities were finally accepted as an essential part of the academic curriculum, a new group of specialists would develop and become masters of inter-relating activity and knowledge into a single experience. Developing this point, he wrote, "If subject matter is not to be the end of educational process, there must be devised a new pedagogy which can use subject matter as a means of achieving culture, which we will have defined as the personal capacity for using knowledge in the society in which one lives."<sup>45</sup>

In the future Athearn predicted that a good university would probably require students to meet specified student activity requirements for graduation.<sup>46</sup> He concluded his remarks to the student body by reminding the students that religion must be a part of all experiences on a Christian university campus.<sup>47</sup>

Attempting to summarize Athearn is a rather complex problem because he developed his educational philosophy through extensive writings and research. One of his best books, The Minister and the Teacher, is basic for a study of

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<sup>44</sup>Ibid.

<sup>45</sup>Ibid., p. 3.

<sup>46</sup>Ibid.

<sup>47</sup>Ibid.

his views. The book covered almost 300 pages and he developed his philosophy very carefully and supported it with historical examples.<sup>48</sup>

A speech to the Founders Day Banquet of Butler University in 1932 best summarized his educational thinking when he said, "Education has a common enemy, ignorance; it has a common objective, the enlightenment and freedom of the human spirit. Unless educators stand together civilization must fall. There is no place for small rivalries, competition and jealousy in the field of education."<sup>49</sup>

Aaron George Williamson, Acting President,  
Oklahoma City University, November 13,  
1934-December 10, 1934; President,  
December 10, 1934-June 1, 1941

#### Life and Background

Aaron George Williamson was selected to serve as the acting president of Oklahoma City University on November 13, 1934, upon the announcement of Dr. Athearn's death on the same day in a specially called meeting of the trustees. Dr. Williamson was serving as District Superintendent and Chairman of the Board of Trustees. The trustees elected Dr. Williamson on December 10, 1934, as permanent president and he served until his resignation on June 1, 1941.

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<sup>48</sup>Walter S. Athearn, The Minister and the Teacher (New York: The Century Co., 1922).

<sup>49</sup>Walter S. Athearn, "A Civic University," speech given at the Founders Day Banquet of Butler University, Indianapolis, Indiana, February 6, 1932. (Typewritten copy in the archives of Oklahoma City University.)

His tenure started as most presidents of Oklahoma City University, under extremely difficult circumstances. He told the Annual Conference of the Methodist Episcopal Church of 1935, "I was fully aware of the immediate critical financial situation and of certain administrative difficulties, but I also had the firm conviction that the university had a worthy mission and that our resources, both material and spiritual, were sufficient."<sup>50</sup>

Dr. Williamson was forty-three years old at the time of his appointment and was described by the student newspaper on November 20, 1935, as one of the youngest college presidents in the State of Oklahoma. The article further describes his organizational genius and his untiring efforts to revitalize the university. They wrote: "Williamson, whose peerless leadership and ability at organization brought him to the head of Oklahoma City University last December at the age of forty-three years, is one of the youngest presidents of the state's institutions of advanced learning. On assuming office last fall he immediately stepped into the breach left open by the death of Walter Scott Athearn and within a few short months had the school well back on the road to its former stability.

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<sup>50</sup> Report of the President of Oklahoma City University. Official Record of the Forty-fourth Annual Session, Oct. 15-20, 1935, Oklahoma Conference of the Methodist Episcopal Church, Miami, Okla., p. 308. (In the archives of Oklahoma City University.)

"The success of the spring maintenance drive was greatly due to his unflagging efforts. During the past spring and summer Dr. Williamson has travelled several thousand miles in the interest of the university and the unusual enrollment of out-of-town students is a direct result of his new scholarship policies and numerous appearances about the state."<sup>51</sup>

Dr. Williamson also had the distinction of being the first alumnus of the institution to serve as president. He was graduated from Oklahoma Methodist University with the A.B. degree in 1916, and during these years was a student leader, and supported his education by filling pastorates in surrounding towns. He was born in Lincoln, Nebraska, on April 5, 1891. His parents were Frank Everett and Florence Christena Hostetter Williamson. During his childhood the family moved to Logan County, Oklahoma, where he was educated in the public schools and grew to manhood. He attended the Methodist University of Oklahoma from 1912 to 1916. The next three years were spent at Boston University School of Theology, where he earned the Sacred Theology Bachelor's degree. In 1925 he received the honorary degree of Doctor of Divinity from Oklahoma City University. He served several pastorates in Oklahoma and Kansas after his graduation from seminary.<sup>52</sup>

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<sup>51</sup>The Campus (Oklahoma City University), Sept. 20, 1935.

<sup>52</sup>Smith, Building, p. 93.

President Williamson made very effort to guide the university through the Great Depression, and his reports to the trustees and annual conferences tell of his attempts to save the university. In his report to the Methodist Episcopal Conference of 1935, he summarized his efforts and expressed his great delight by proclaiming the university was now meeting the payroll on a monthly basis. In the same report he told of his successful efforts in securing several scholarship endowments for the university, including \$50,000 he received to establish "The Robert A. Brown Chair of Christian Philosophy." He also praised the sacrifices and contributions of the faculty. However, he pointed out that the university was still not receiving the proper support from the Methodists of Oklahoma.<sup>53</sup>

Dr. Williamson apparently grew discouraged during his tenure in seeking support from the Methodist Conference and led a movement within the trustees to change the university from a private church-related university to a municipal university, supported by taxes. In C. Q. Smith's history of Oklahoma City University, President Williamson tells of his frustrations in dealing with the church and his efforts to change the charter.

As I have attempted to raise money for the University, both in the city and throughout the state, I have come very definitely to the conclusion that before this

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<sup>53</sup>Annual Report to the Conference, 1935, p. 380.

institution can be properly financed there must be an assumption of responsibility on the part of the churches of the state or the citizens of Oklahoma City, or both. At present, non-Methodist people in Oklahoma City feel that the University is an asset to the city but that in reality it is a denominational college and should be supported by the denomination. The Conferences, the churches, the ministers, and the laymen throughout the state feel just as definitely that the University is a distinct asset to the city of Oklahoma City. Personally, I am of the opinion that the best solution would be to move forward under the municipal plan and let the city by taxation do the distinctively educational job and the Methodist Churches confine their efforts to a department of religion and religious activities on the campus, by the use of funds that the church could retain from present endowment funds in its contract with the city.<sup>54</sup>

Apparently a series of long and serious debates struggled with the issue. However, nothing was changed and the university maintained its relationship with the Methodist Episcopal Conference of Oklahoma. Dr. Williamson finally reached the limitation of his efforts and he resigned on March 26, 1941.

#### Educational Philosophy

In comparison, Dr. Williamson's educational philosophy is similar to Dr. Athearn's views. However, he almost seems dull after considering Dr. Athearn's lucid ideas on education. An elaboration of these differences, however, is not the purpose of this dissertation.

Dr. Williamson believed in the Methodist Church concept of the role of a college. He expressed, briefly,

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<sup>54</sup>Smith, Building, pp. 100-101.

his thoughts in his first address to the Methodist Episcopal Conference on October 15, 1935. "Our highest responsibility at best is to build an institution of the highest scholastic standing which shall constantly present the Christian philosophy of life in all departments of the university, by a faculty of men and women of positive Christian character."<sup>55</sup>

In a review of his comments to the new freshmen of 1936, in the *Campus* newspaper, he repeatedly affirmed the value of a Christian educational experience: in that its most important function was to influence character. "A college education that informs only and does not transform and enlarge the character has no place in a program of sound social living."<sup>56</sup> He cautioned the 300 new freshmen--if your only purpose in attending college is the pursuit of subject matter and you exclude social development, then in your mature life you will be a disappointment both to the university and most of all to yourselves.<sup>57</sup>

In April, 1938, Dr. Williamson, in a letter to all Methodist pastors in Oklahoma appealing for additional funding and students, expressed his ideas on the value and mission of church schools. He said a church-owned and a

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<sup>55</sup>President's Report to the Oklahoma Conference of the Methodist Episcopal Church, Miami, Okla., Oct. 15-20, 1935, p. 308. (In the archives of Oklahoma City University.)

<sup>56</sup>The Campus (Oklahoma City University), Sept. 18, 1936, p. 1.

<sup>57</sup>Ibid.

church-controlled college must maintain academic standards like other colleges, but "will be distinctive in attitude, atmosphere and faculty."<sup>58</sup> The importance of the Christian teacher he listed as the most important factor in such education. Granted, courses in religion are important, the Christian faculty made the really significant contribution. If the university is truly Christian, the entire program of the university is influenced.<sup>59</sup> Williamson sincerely believed that the great teacher was the key to a successful university experience and he wrote in his "President's Message" of 1935:

It shall ever be the purpose of Oklahoma City University to furnish teachers who can thus inspire students and develop them into men and women with active minds and winsome personalities; with mature judgment and wisdom; and with courage and strength of character to be true to themselves and their highest idealism at all times. Such men and women will never lack an opportunity to render large service in the wonderful world that lies just outside the college gates.<sup>60</sup>

A typewritten statement in the Archives quoting President Williamson saying,

Oklahoma City University frankly seeks to place the Christian religion at the heart of the University. It seeks to pour into the life of the city and state those spiritual influences which supplement national literacy with moral integrity and spiritual idealism. We are stressing the fact that no college education

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<sup>58</sup>A. G. Williamson, Letter to Methodist Pastors, April 27, 1938 (Archives, Oklahoma City University).

<sup>59</sup>Ibid.

<sup>60</sup>The Scarab (Oklahoma City University), 1935, n.p.

is complete which fails to give the Bible and the Christian religion full recognition as a major academic discipline, and that character education to be vital must be deeply rooted in religious sanctions. We want Oklahoma City University to put its lasting stamp upon its graduates.<sup>61</sup>

Williamson, however, made it very clear that the church college must never be sectarian in any respect.<sup>62</sup>

"Education is a process of gaining valuable experiences and knowing how to profit from them" wrote Williamson in his President's Message to the students in 1940. He compared education with a journey. Others blazed trails for the current students, thus making the journey simpler. The four years in college were a part of the journey, where a student gathered new techniques of travel, saw new areas, and most importantly, he chose new traveling companions. If the trip was to be a success, the travelers should learn certain basic laws and principles of life, or the trip would be filled with problems. Wrote Williamson, "One cannot always follow his own impulse or desires, but must constantly take into account the welfare of others along the way, as well as the good of those who will come after him. The greatest joy of life comes from sharing adventures, experiences with others, and helping fellow travelers on the way. This, after all, may be the best sign of an educated man."<sup>63</sup>

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<sup>61</sup>Undated, untitled, typewritten sheet, author unknown, found in Archives of Oklahoma City University.

<sup>62</sup>The Scarab (Oklahoma City University), 1939, p. 11.

<sup>63</sup>The Scarab (Oklahoma City University), 1940, n.p.

In a chapel session he reached the same conclusion about education when he said, "Education is the development of personalities to meet the changing circumstances of life."<sup>64</sup> He continued by explaining that education is not simply the acquiring of facts but personality development is also important. Williamson wanted the students to graduate from the university and be able to face life with more than facts and knowledge gained from books. All subjects he believed must be taught with the outside world in mind.<sup>65</sup>

Greeting the new class in September, 1935, he challenged the students: "Keep an open mind and receptive attitude towards new truths and ideals with which you come in contact. Develop the proper attitude about the new conditions encountered on the campus. Your previous ideas on subjects must give way to the broader perspectives of life and a new perspective will unfold during your next four years of academic life. Above all, stick steadfastly to the idealism and singleness of purpose that is necessary to all material and moral accomplishments in life."<sup>66</sup>

In a statement reminiscent of the great Swiss educator, Pestalozzi, Williamson said a college is like a family;

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<sup>64</sup>The Campus (Oklahoma City University), November 15, 1935, p. 1.

<sup>65</sup>Ibid.

<sup>66</sup>The Campus (Oklahoma City University), Sept. 20, 1935, p. 1.

the same ingredients that make a good home are also found in the college. You find love, respect, and if the college is to function at its best, it must have discipline. This was Dr. Williamson's method of reintroducing the Methodist concept of control of the students' lives. "In the building of a home probably nothing is more important than discipline. Discipline is the method by which love and loyalty are attained, and is the source of all moral principle."<sup>67</sup>

Dr. Williamson also introduced the philosophical basis for the study of business administration as a legitimate academic study. Courses relating to business began to appear in the curriculum as early as 1935; however, it was not until 1947 that the School of Business Administration as a separate academic unit was established. He said,

In earlier days, it was thought that a college education as a preparation for business was a waste of time and money, and that one desirous of becoming a business man could occupy the four years more advantageously in a shop than on a campus. The business world today recognizes the necessity of a college-trained mind. By broad, practical training, the college now fits men for business activities. In no other place can such training be acquired. The professions recognize the fact that ability to cope intelligently with problems of business is the basis of material success. He who would win success, whether at playing basketball or governing a kingdom, must lay the foundation for that success by intelligent, laborious training.<sup>68</sup>

The 1930s were a time of crisis and experimentation in the history of higher education. President Williamson's

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<sup>67</sup>The Scarab (Oklahoma City University), 1941, n.p.

<sup>68</sup>Ibid.

philosophy of education was not as profound and scholarly as either Antrim's or Athearn's, but they all agreed that the role of the university was to produce a student that was capable of meeting real life situations. The university archives indicate that Dr. Williamson was more an implementor of educational changes than either of his two predecessors in the 1930s. He faced the same problems--lack of proper funding and declining enrollment--yet in this atmosphere of "crisis management" he provided the groundwork for the theory that higher education must relate to the real problems of the world. Williamson, too, like the other chief executive officers of the institution, believed that the church-related institutions were best equipped to meet the challenge. By the time of his resignation in 1941, the world again was at war and the United States was beginning to prepare for that war--a change intailing momentous importance for the theory and practice of higher education.

## CHAPTER IV

### WORLD WAR II-POSTWAR YEARS

Clustor Quenton Smith, President, Oklahoma City  
University, June 1, 1941-May 31, 1957;  
Chancellor, Oklahoma City University  
June 1, 1957-May 31, 1960

#### Life and Background

"A great educator is gone. He left a living memorial for which the city will be eternally grateful," wrote The Oklahoma Journal in a tribute to Dr. Clustor Quenton Smith shortly after his funeral in 1966.<sup>1</sup> His tenure as president spanned over the World War II years and postwar decade. In addition, he served as chancellor for another three years and finally retired on May 31, 1960.

During his administration he guided Oklahoma City University from an institution of approximately 400 students to over 3,000 students. He supervised the construction of several new buildings, expanded the university's influence in the Oklahoma City area and achieved regional accreditation for the institution.

Due to the complexity of his personality, it is difficult to describe Dr. C. Q. Smith either as a man or as a

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<sup>1</sup>The Oklahoma Journal, October 25, 1966, p. 4.

college president. He was extroverted, dynamic, energetic, a tireless leader who would borrow funds on his own signature to meet a payroll, an articulate spokesman for Christian higher education, and he exhibited a warm, winning personality. Yet, on the other hand, he was a manipulator of people, a salesman, promoter, actor, and was often guilty of "little white lies"; especially if it helped raise money. In an article in the Oklahoma City Advertiser in 1952 he gave his views on raising money: "Money should be spent only to enrich and elevate the lives and characters of our people. That money, as such, is not of value, but if it helps provide the tools with which the level of society may be raised, then it is of the utmost value. Our main object in raising this money is to raise the standards of civilization. We as a people cannot go backward, nor can we stand still; we must go forward. It is with this in mind that we are seeking more funds."<sup>2</sup>

In addition he was a procurer of surplus war materials. After the close of World War II, he literally rebuilt the campus with government surplus property. The School of Technology and Engineering existed solely on surplus property for many years. He traded much of this property for the use of other equipment to local businessmen; seeking in return promises of future support. The ethics of his "trade-out

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<sup>2</sup>The Advertiser, April 17, 1952.

deals," from our present vantage point of prosperity, seems to raise some potential ethical questions.

C. Q. Smith's projects and personality often sparked controversy among the institution's alumni, trustees, church leaders, and caused many of these people either to react with strong negativism or to worship the man and his administration.

Accounting and sound business practices were very simply not a part of the man's personality. Statistics were manipulated to his own advantage and the enrollment data given out during his administration appear to be not accurate. Sometimes students were counted as many as three times.

Like many dynamic leaders, he exhibited traits of egomania. His book Building for Tomorrow; The Story of Oklahoma City University, reflects intimate details regarding his tenure, and praises his own accomplishments but fails to give any credit to the accomplishments of the earlier presidents.

The Student Union Building at Oklahoma City University was named for Dr. Smith and there is a bust of Dr. Smith located in the lounge of that facility. The inscription attached best describes the man: "A man who dared to dream that Oklahoma City University had a future when other men wondered, a man whose untiring devotion, masterful energy, and deep sense of Christian duty carried the dream through to reality, a man whose keen mind, sharpened by many important

responsibilities in church and state, has made Oklahoma City University all that you see around you and much more you cannot see that is in the hearts and minds of those who know, love and appreciate him. In honor of this good man and for posterity, this bust has been sculptured."

Whatever his limitations President Smith, however, was a builder and he developed a solid foundation for Oklahoma City University to continue into the present time.

President Smith was born in Stephenville, Texas, and was educated in the public schools of Childress, Texas. He held earned degrees from several Methodist-owned universities and spent several summers at Teachers College, Columbia University. He received his first degree, a Bachelor of Science from McMurry College and earned both the Bachelor of Arts and Master of Arts from Southern Methodist University. In later years he received several honorary degrees, including a Doctor of Divinity degree from Southwestern University and a Letters Doctorate from McMurry College. During his youth he worked on both farms and ranches in Texas and actually worked for several years in the mercantile business. He taught in rural schools and was superintendent of the Memphis, Texas, public school system.

He entered the Methodist ministry and served several churches throughout the central Texas area. Dr. Smith became interested in the various arms of the Methodist Church and was the administrator of the Harris Hospital in Fort Worth, Texas.

Later on he was appointed president of McMurry College in Abilene, Texas, and later served as vice president of Southern Methodist University. Dr. Smith was serving as District Superintendent of the St. Louis, Missouri, district when he was appointed to the presidency of Oklahoma City University in 1941. He was a member of General and the Jurisdiction and Ecumenical Conference of Methodist Churches; vice president, U.S. Loyalty Board; vice president of the board of United Founders Life Insurance Company; director of Oklahoma City Chamber of Commerce; director of Local Federal Savings and Loan Associations; a Mason, a Rotarian, and a member of the Oklahoma Methodist Conference.

A fairly accurate history of Dr. C. Q. Smith's administration as president of Oklahoma City University is covered from pages 108 to 274 of his history of Oklahoma City University, Building for Tomorrow. Several highlights of his administration have already been noted in the historical background for this dissertation in Chapter I; however, several significant events bear repetition.

Dr. Smith began his presidency at a very crucial period in the history of the university. The Second World War had already broken out in Europe and he assumed office only four days after President Roosevelt proclaimed a national emergency. Dr. Smith refers to the situation he encountered at Oklahoma City University in his inaugural address: "I doubt if ever in the history of education, the

administration of a college or university faced so many complex problems. The whole world is at war. Every energy of brain and brawn, and every available material for use by civilized man is being mobilized for a death-struggle between opposing ideologies."<sup>3</sup>

The university was in physical difficulties and creditors were once again threatening to foreclose. In fact, salaries for the faculty had not been paid the previous month.<sup>4</sup> Since no funds were available for salaries, no repairs had been made on any of the buildings and the Administration Building and Fine Arts Building had not been painted since 1927. The university's physical plant had literally disintegrated.<sup>5</sup>

By December, 1941, Dr. Smith had somehow met the payroll every month and was already joining forces with the defense effort by signing several government contracts to provide government sponsored engineering, scientific and management programs.<sup>6</sup> When World War II ended in 1945, Oklahoma City University actually looked like a military base and the university was approximately 60 percent financed by defense projects.<sup>7</sup>

In April, 1943, Dr. Smith secured over \$500,000 from the Banning sisters, thus enriching the scholarship endow-

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<sup>3</sup>Smith, Building, pp. 130-131.

<sup>4</sup>Ibid., p. 109.    <sup>5</sup>Ibid., p. 122.    <sup>6</sup>Ibid., p. 140.

<sup>7</sup>Ibid.

ment.<sup>8</sup> The Downtown College was developed during the war years and by 1944 enrolled over 1,100 students annually.<sup>9</sup>

In September of 1945 the war was over and the veterans from that war returned to the college campuses. Oklahoma City University was also literally flooded by returning "GI's" and additional demands for classrooms, faculty, and new academic programs faced Dr. Smith. The university was in a position of financial solvency by 1946 and the university sought regional accreditation. During the month of February, 1946, Dr. John L. Seaton, a representative of the North Central Association of Colleges and Secondary Schools, spent a week on the campus. Dr. Seaton's report to the North Central Association recommended that Oklahoma City University was now in a position to seek accreditation. He wrote: "It was gratifying to me to note the remarkable advance made in recent years. They might be considered as making an epoch or creating a new era. The payment of their debt which had so long hampered the school was a signal achievement. Balancing the budget and then obtaining a modest balance in the bank were developments quite new in the history of the University. Indeed, they are regrettably rare among educational institutions."<sup>10</sup>

During the next four years, Dr. Smith developed new sources of funding and the church, for the first time,

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<sup>8</sup>Ibid., p. 147.    <sup>9</sup>Ibid., p. 166.    <sup>10</sup>Ibid., p. 173.

subscribed to a continuing financial drive on an annual basis. The curriculum was strengthened during this period and faculty retirement programs were developed. Enrollment also continued to expand rapidly and the present School of Business was inaugurated in the fall of 1947. Dr. Smith also developed the necessary administrative support systems, such as the development of a Public Relations department in 1948. In September of 1949 there were 116 full-time faculty and administrative support personnel. The enrollment for the year was 2,967 students. Oklahoma City University was now the largest church-related school in Oklahoma and had the largest enrollment of the 113 Methodist-related colleges in the United States. Enrollment was larger at the Methodist's ten great universities: Boston, Northwestern, Syracuse, Southern California, Denver, Southern Methodist, Duke, Drew, American and Emory. However, Oklahoma City University's enrollment had surpassed Ohio Wesleyan, DePauw, Puget Sound, Chattanooga, Baldwin-Wallace and Centenary.<sup>11</sup>

Also, in December, 1949, football was discontinued for financial reasons and the savings were passed on to support the rapidly developing basketball program and more emphasis was given to the intramural program.<sup>12</sup>

The Korean War in the early 1950s caused further expansion and additional property for the university was

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<sup>11</sup>Ibid., pp. 193-194.

<sup>12</sup>Ibid., p. 194.

secured. The University received notification on March 1, 1951, of accreditation by the North Central Association of Colleges and Secondary Schools.<sup>13</sup>

The first ten years of C. Q. Smith's administration as president had obviously been successful and the week of September 30 through the first week of October, 1951, was designated by the Mayor of Oklahoma City as Oklahoma City University Week. During that week Dr. Smith was honored by the Oklahoma City Chamber of Commerce in a special forum. A testimonial was given about Dr. Smith's influence on Oklahoma City University:

You have expanded its faculty, improved its quality, and raised the academic level until it has received the full recognition and approval of the National Accrediting Agencies. . . .

You have made out of the University a convincing demonstration of the importance and effectiveness of independently financed and directed colleges in the educational life of the nation. . . .

You have steadily increased the University's participation in the cultural life of our City and State, and have caused it to take the leadership in music and art, as in pure intellectual areas. . . .

You have taken a small, financially weak college and in ten years made it into a great University; and in ten years you made Oklahoma City and Oklahoma State your debtor, and have inspired us, the people of Oklahoma City and the State of Oklahoma--the hope with which we greeted you ten years ago is now expanded into a profound confidence. This organization is proud to have had part with you in this great progress.<sup>14</sup>

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<sup>13</sup>Ibid., p. 200.

<sup>14</sup>Ibid., p. 203.

Until Dr. Smith retired in 1957 he continued to build Oklahoma City University and the most significant thing was his development of the School of Law in September of 1952. The University, after ten years of negotiation with the Oklahoma City College of Law and numerous conferences with the Oklahoma City Bar Association, the State Bar Examiners, and officials of the North Central Association, finally had a law school.<sup>15</sup>

#### Educational Thought

Dr. Smith's educational philosophy was forceful, and like his personality, often seemed blunt and to the point. He had a tendency to lecture like an old-fashioned minister, and the way he stated his views left little question where he stood. In a speech, Laziness is Responsible for Failures, he said, "Laziness is responsible for more failure in life than all other causes that may be named."<sup>16</sup> The university had the right to assume that every person connected with the university had the intelligence capacity to be there. Poor work was not excused by ignorance. Dr. Smith went on to say:

Intellectual or physical laziness is inexcusable. If you do not intend to work, you have chosen the wrong school. If you are not willing to plug, then you are respectfully invited to pack.

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<sup>15</sup>Ibid., p. 222.

<sup>16</sup>The Campus (Oklahoma City University), Sept. 12, 1941, p. 1.

Our medical examiners would not permit a sick person to be enrolled. Intellectually and physically, we have a right to expect from you more than a snail's pace. If you cannot step with a snap, you had just as well stop.

I suggest to you that the administration, faculty, and student body of this school adopt as their common motto, "PLUG OR PACK . . . STEP OR STOP."<sup>17</sup>

In another blunt statement he told the class of 1943 in the annual yearbook section titled President's Message, you will soon be graduating and will enter a world of confusion and disruption; remember, though, that you are not responsible for this confusion. However, you are responsible for improving the situation and your success is based primarily on social relationships. "Your responsibility and success will depend largely on skill in human relationships. Remember that blaming others for failures is the result of mediocre minds, and blaming fate for hardships is an escape mechanism resorted to by weaklings."<sup>18</sup>

Addressing the students in his matriculation speech in September, 1950, he declared "that the most damaging thing in America today is ignorance. Education is the only means by which we can improve ourselves. Each of us uses our talent or we lose it."<sup>19</sup>

Dr. Smith, we must remember, assumed the presidency shortly before the United States entered into World War II

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<sup>17</sup> Ibid.

<sup>18</sup> The Scarab (Oklahoma City University), 1943, p. 4.

<sup>19</sup> The Campus (Oklahoma City University), Sept. 22, 1950, p. 1.

and governed the institution through the postwar recovery period and the Korean War. This was a period in American history that in many ways was one of its most crucial. Americans often questioned whether or not the country would survive and wondered exactly what was the future of this country.

We must also remember that the United States had not yet fully recovered from the "Great Depression" when the Second World War broke out. The Second World War had strained the nation and its resources. Dr. Smith also questioned the survival of the American system, but believed it would survive and prosper, but that the key to survival of the American lifestyle was education. "It must be done in the American classroom. Let us build on."<sup>20</sup>

Earlier in Dr. Smith's administration, in his presidential message of 1942, he had addressed the responsibility of education during the pre-World War II period, and pointed out that if education had given full attention to its true role the world would have avoided the most destructive war in the history of civilization. "If more attention had been given to the book of rules, in proportion to the use of the kit of tools, we would not now be hurling the machinery of the world at each other."<sup>21</sup>

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<sup>20</sup>The Daily Oklahoman, April 3, 1951.

<sup>21</sup>The Scarab (Oklahoma City University), 1942, p. 6.

Education, he believed, had helped America win its wars. "Our national defense requires continued activity of education on all levels, but education's primary responsibility is to maintain peace."<sup>22</sup> "This is not the first time the world has been engaged in a struggle between opposing ideas of civilization. We spend only a comparatively short part of life in chaos and violence. Victory will come again. What will we do about it when it does come? Our civilization will depend very largely on the course adopted after the fighting is over. Our national defense requires continued activity of education on all levels."<sup>23</sup>

The value of education, Smith stressed, was the answer to solving the problems of peace. Oddly enough, this pragmatic man was a strong advocate of the traditional liberal arts concept. He built the enrollment and physical plan of the institution by developing vocational and professional training.

"Educators," he wrote, "generally feel that the pendulum of specialized education has swung so far that students are leaving our educational institutions with very little general knowledge."<sup>24</sup>

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<sup>22</sup>The Campus (Oklahoma City University), Jan. 16, 1942, p. 2.

<sup>23</sup>Ibid.

<sup>24</sup>Annual Report of the President to the Trustees, Oklahoma City University, May 24, 1943, n.p. (University archives).

Regarding new trends in educational methods, or to use his phrase, "freakish intellectual fads" simply had no place at Oklahoma City University.<sup>25</sup> The university experience for students, according to Smith's views, should be in the Christian tradition, and like his predecessors, he felt strongly that it should be for all students. He strongly advocated that religion should be for all students and never restricted to ministerial and religious education majors.<sup>26</sup>

Educational experience was more than attending classes; it was a total experience; athletics, social and church activities were what made a student successful and better able to cope with life. This total experience gives students the "background needed in acquiring the social intelligence which is necessary in daily contacts."<sup>27</sup>

Universities, in order to function, are required to spend tremendous amounts of time and energy on efforts to raise money, construct and equip new facilities, record grades, publicize the university, and countless other administrative details. While these are important, Smith reminded us that a university is first an educational institution and

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<sup>25</sup>Report of the President of Oklahoma City University, Oklahoma Conference of the Methodist Episcopal Church, October, 1941, p. 2. (Typewritten in archives of the university).

<sup>26</sup>Annual Report of the President to the Trustees, Oklahoma City University, 1957, n.p. (University archives).

<sup>27</sup>The Campus (Oklahoma City University), September 12, 1952, p. 1.

not a business organization. "The real program of the University cannot be measured by the number of well-equipped buildings and beautiful grounds. The progress of a university is indicated by the kind of men and women it graduates or trains. It must give articulate expression to ideas and ideals for the kind of life wanted when anticipated stages are reached."<sup>28</sup> Unfortunately, most people judge a university by its administrative efficiency and its quantitative progress rather than its "educational, cultural and character building progress."<sup>29</sup>

Smith was a "doer" and as a consequence, there was little time for serious writing and his views were pieced together by literally bits and scraps derived from newspaper articles and correspondence over a twenty-year span. His inauguration address was the one document that best summarized his thoughts on education. During the speech, he addressed the role of education in national defense and explained, "Education is the bulwark of democracy. The American dual system of education is the greatest safeguard we have for democracy. We have a great system of tax supported and government controlled education, one of the best in the world;

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<sup>28</sup> Annual Report of the President to the Trustees, Oklahoma City University, April 7, 1953, pp. 6-8. (University archives).

<sup>29</sup> Annual Report of the President to the Trustees, Oklahoma City University, March, 1951, n.p. (University archives).

but history proves that when the whole educational system is taken over by the government, some form of totalitarianism follows. Tax-supported schools are performing well their task, and they are not in competition with church schools. There is much more competition between the tax-supported schools themselves than between the tax-supported and private, or church schools. The private schools not only make a contribution the state schools cannot make, by the very nature of their purpose and support, but they serve as a check against centralized totalitarian control. Hitler, in Mein Kampf, points out that Germany will not be able to complete Nazism with this generation, which had education in other systems of government, but he does maintain that they will complete it through the schools by controlling their programs."<sup>30</sup>

Dr. Smith also outlined the general task of higher education in America. "The greatest task of higher education is not so much the correction of errors or evils as it is teaching people what they should want and how to obtain it. It must teach people how to live and make a living, and how to live together happily in organized society. It must try to resolve the paradox of poverty and plenty in this world of selfish people. It must keep alive the freedom which we have defended."<sup>31</sup>

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<sup>30</sup>Dr. C. Q. Smith, pp. 134-135.

<sup>31</sup>Ibid., p. 136.

It is highly probable that if Dr. Smith had had more time to write his educational philosophy would have been more formalized. Granted he was a doer, but it also is true that he was a man capable of serious and creative intellectual work as well. It is a loss to the university that his administrative responsibilities restricted his scholarly efforts.

## CHAPTER V

### THE CONTEMPORARY YEARS

Jack Stauffer Wilkes, President, Oklahoma City  
University, June 1, 1957-May 31, 1963

#### Life and Background

According to Dr. C. Q. Smith's history of Oklahoma City University, Building for Tomorrow, Jack Stauffer Wilkes had the distinction of being the first president to assume the presidency of Oklahoma City University when it was economically sound, educationally accredited, and had a favorable public image among both the church and general public in Oklahoma. Granted, educational accreditation had been achieved, but the observation that economic security and favorable public image existed is open to question.

Dr. Wilkes, however, did have several advantages; the General Conference of Methodist Churches in 1956 reaffirmed its support of higher education and the country was at peace in an era of prosperity. Also, higher education was starting its "golden years" and students were flocking to colleges and universities in record numbers.

The civic leaders in Oklahoma City, led by Dean A. McGee, chairman of the board of the Kerr-McGee Corporation, were solidly behind the University and during Dr. Wilkes'

administration helped underwrite two major fund drives. The Oklahoma Publishing Company, producing one of the most influential papers in the state, covered the University and wrote dozens of stories. They covered both significant and insignificant events, and the University received an excellent "press."

The church, led by Bishop W. Angie Smith, mobilized behind Wilkes and Wilkes cultivated his many contacts throughout the Methodist church community in support of Oklahoma City University. It is often rumored that Bishop Smith, one of the most powerful and influential bishops in all Methodism, considered Dr. Wilkes a special friend. This is undocumented, and the two later severed their friendship after Dr. Wilkes was elected Mayor of Oklahoma City in 1953, while Bishop Smith was out of the United States on Church business.

Dr. Wilkes had served several pastorates, including his last post as pastor of the influential Crown Heights Methodist Church in Oklahoma City. The Crown Heights church membership was made up of many of the most influential civic leaders of Oklahoma City. Wilkes' wife, the former Annette Germany, was the daughter of a wealthy Texas family that was extremely influential in Methodist affairs throughout the state of Texas.

Dr. Wilkes was a tall, articulate, and impressive man. His social connections were unimpeachable, and he was an

excellent choice with numerous contacts in the business community to follow Dr. Smith as president.

Dr. Jack Stauffer Wilkes was born in Honey Grove, Texas, on August 5, 1917. He was the son of the late Reverend Rex P. Wilkes and Faye Stauffer Wilkes. At the age of four years old, he lived in Oklahoma City where his father served as pastor of the Grace Methodist Church in 1920-21. His oldest brother, Clark C. Wilkes, was an educator, and his younger brother, Reverend Rex P. Wilkes, Jr., was an Episcopalian minister. His father, who died in 1946, was a dynamic platform speaker and was known throughout the Oklahoma and Arkansas area as a forceful and strong individualist.

Dr. Wilkes attended grade school in Arkansas and graduated from high school in Gurdon, Arkansas. During his high school years he was an outstanding athlete and lettered in football, basketball, baseball, tennis and track. He was also active in speech and dramatics. He spent his first year of college at the State University of Louisiana, where he was a member of the freshman football team. Louisiana State wanted him to "red shirt" for a year, and he decided instead to attend the University of Chicago where he played football for two years.

Dr. Wilkes did not particularly enjoy his experience at the University of Chicago and he transferred to Hendrix College in Conway, Arkansas, and received his Bachelor's degree in Social Science. After receiving his bachelor's

degree, he entered Southern Methodist University for theology study. He was active in a number of student organizations and became president of the Student Council. While at Southern Methodist University, Dr. Wilkes became acquainted with Bishop W. Angie Smith, then at the First Methodist Church in Dallas, and Bishop Smith secured Dr. Wilkes as his assistant pastor.

Dr. Wilkes joined the Oklahoma Methodist Conference in June, 1941, and his first church was at Deer Creek, Oklahoma. Several years later Dr. Wilkes was transferred to Guymon, Oklahoma, and during those years he also taught on the faculty at Panhandle State University and coached the school's basketball team. During World War II, Dr. Wilkes served as a chaplain in the United States Navy.

Dr. Wilkes served several other influential Methodist churches prior to his appointment as President of Oklahoma City University. He was widely recognized as an outstanding pastor and was a distinguished member of the church constituency.<sup>1</sup>

Dr. Wilkes accomplished several significant events during his tenure as President of Oklahoma City University. Several new buildings were completed, including four new dormitories and the University field house. The enrollments continued to grow during his administration and he pushed

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<sup>1</sup>The Daily Oklahoman, "Magazine," February 23, 1958, p. 7.

through a campus development program.

His most significant contribution was providing leadership in developing the "Great Plan Program," a plan developed for improving the academic standards of the University. Basically, the plan provided Oklahoma City University with an advisory university, Massachusetts Institute of Technology, whose function was to help Oklahoma City University with the development of the academic program, the library, the research capabilities for the faculty, and a recruitment program to raise the standards of the entering students. The plan attracted national attention, especially the contact with Massachusetts Institute of Technology, and helped the University secure a number of grants from private and federal agencies. The most significant grant was the Ford Foundation Grant. Dr. Wilkes often appeared on network television and received constant media attention.

He was elected Mayor of Oklahoma City in May, 1963, and resigned as President of Oklahoma City University in the same month. He returned to the Methodist Conference as a pastor and served approximately one year at the Wesley Methodist Church in Oklahoma City. He resigned his pastorate and mayor's position and assumed the presidency of Centenary College in July, 1964; he remained at Centenary several years and then moved to Southern Methodist University in Dallas and served as executive vice president of that institution until his death in November of 1969.

## Educational Thought

Dr. Wilkes' educational philosophy had been developed over a period of years and most often was expressed through speeches that he gave in Oklahoma and throughout the nation. Dr. Wilkes simply refused to let administrative problems burden all of his time and he often spent long hours secluded preparing his speeches or comments. He traveled extensively throughout the United States and Europe and indicated a strong interest in comparative and international education.

During these periods of seclusion he would write and think and as a consequence he was an effective writer. His work dealt primarily with the value of the Christian higher education experience.

In a speech titled The Responsibilities of the Christian College, he traced the role of the Christian church in the educational process and pointed out that the church was responsible for keeping scholarship alive through the Dark Ages. Addressing the role of the Protestant church in the history of education, he said, "The Protestant church fosters the education of the common man. Protestants believe that every man is his own priest, must be able to read the Bible. So the Protestant church translated the Bible into the language of the common people, printed it in book form, and taught the common man to read. Schools and colleges were

founded by the church to train ministers."<sup>2</sup>

In addition, he reminded us that the Methodist Church had always responded to the educational command. John Wesley, the father of Methodism, founded the first Methodist school in 1739, thus laying the cornerstone for the Methodist education movement. Wesley's words, "Let us unite the two so long divided, knowledge and vital piety," was the philosophical basis justifying the role of the church in education.<sup>3</sup>

Wilkes noted that the Methodist Church was established in America in 1784, and at the Christmas Conference, they also established a college. The first Methodist college was Cokesbury College in 1784, and today across America there are 123 Methodist colleges. At the time Dr. Wilkes wrote the article the Methodist Colleges of America enrolled over 250,000 students, and this enrollment made up ten percent of all the students currently enrolled in American colleges and universities.<sup>4</sup>

Dr. Wilkes explored the question of leadership and noted that in order to have Christian leaders we must have Christian colleges.<sup>5</sup> In the same speech he answered the responsibility of the Christian college and affirmed several

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<sup>2</sup>Jack Stauffer Wilkes, "The Responsibilities of the Christian College," n.d., p. 1.

<sup>3</sup>Ibid., p. 2.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

specific questions. In answering the question, "What is the responsibility of the Christian college to the church?" he said, "1. The church college has a responsibility to hire a Christian faculty. 2. The Christian college has the responsibility of making the whole college experience a Christian experience. This includes the classroom, campus and athletic programs. 3. The Christian college has a commitment to the students. The college must provide for the students' complete welfare. 4. The Christian college has a responsibility to teach its students the basic knowledge about man and his achievements."<sup>6</sup>

Throughout his tenure, he continually advocated the value of the Christian college and in a report that appeared in the Oklahoma City Times, "The Truly Educated Man," Dr. Wilkes stated, "The truly educated man wears clearly the mark of the ultimate in life, the discovery and the reality of God." Dr. Wilkes continued, "There are four steps to becoming a truly educated man, emotional balance, a quest for truth, a place of service to mankind, and the ultimate--reality in God. I challenge you to find a place where you can serve your fellowman. But most important, you must discover reality in God. Then you will truly be an educated man."<sup>7</sup>

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<sup>6</sup>Ibid., pp. 2-3.

<sup>7</sup>The Oklahoma City Times, October 4, 1957.

Dr. Wilkes worked very closely with the Annual Conference of the Oklahoma Methodist Church and he reminded the Annual Conference of 1958 that the church and university had the same objectives and must work together to achieve the great goals of intellectual development, moral development, and unity.<sup>8</sup>

On the occasion of the 1959 Conference, he concluded his report on Oklahoma City University by saying, "Oklahoma City University's primary interest continues to be the best service it can render to the church as a Christian college."<sup>9</sup>

He defined Christian education again to the Conference in 1960: "Christian higher education means sound education under Christian leadership. During the past year Oklahoma City University has striven to deepen the quality of its educational achievements. During the year a plan of raising the academic standard of the institution has been adopted by the Board of Trustees and the cooperation of an advisory committee from Massachusetts Institute of Technology is assisting in carrying this plan forward."<sup>10</sup>

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<sup>8</sup>Report of the President of Oklahoma City University.  
Official Record of the Fifth Annual Session, May 27-29, 1958,  
Oklahoma Conference of the Methodist Church, Tulsa, Okla.,  
p. 86.

<sup>9</sup>Report of the President of Oklahoma City University.  
Official Record of the Sixth Annual Session, May 26-28, 1959,  
Oklahoma Conference of the Methodist Church, Oklahoma City,  
Okla., p. 151.

<sup>10</sup>Report of the President of Oklahoma City University.  
Official Record of the Seventh Annual Session, May 24-26, 1960,  
Oklahoma Conference of the Methodist Church, Tulsa, Okla.,  
p. 104.

Wilkes further believed that as long as the world had "the lights of Las Vegas" that Americans would need Christian higher education. The existence of such a community clearly shows Americans need for Christian leaders. Las Vegas and other manifestations of cultural immaturity demonstrates "man's inadequacy to live with himself or his fellowman."<sup>11</sup>

The Las Vegas example was used in a speech titled "Christian Leadership" and he emphasized that American higher education had done an effective job of producing individual vocationally competent, socially acceptable and organization technicians, but these individuals lacked the necessary essentials for Christian leadership. Such leaders do "not try to move people but moves with them, yet Christian leaders must ever be more than a synthesis of the crowd."<sup>12</sup> Christian leaders, Wilkes added, are "persons dedicated to sound learning, who will dare to think big ideas, and be of integrity with themselves and their fellow man."<sup>13</sup>

Along these same lines, he stated in a speech at Oklahoma State University in August, 1959, "As far as I can see, we are not training people for leadership. We are training them for vocational competence, for ability to fill jobs in certain chosen fields. It means the present product

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<sup>11</sup>The Campus (Oklahoma City University), Oct. 16, 1959, p. 1.

<sup>12</sup>Ibid.      <sup>13</sup>Ibid.

of education is afraid to speak his mind, if he has one."<sup>14</sup>

The college experience, Dr. Wilkes believed, has become in the public's mind a series of romantic escapades, broken by athletic crises. This is not always characteristic of the system and the christian college must correct this impression by sharply focusing christian education. Religious purposes provide "the university with its best chance for greatness, and the university's purpose is not to provide four years of perfecting the young person's social graces."<sup>15</sup>

The world demanded more, more than ever before, individuals of higher moral purpose in positions of leadership, and the principle role of Christian colleges is to provide Christian leaders. Dr. Wilkes told his trustees on several occasions "The church-related university best serves by answering the question 'what is truth,' and must never fail to investigate any subject matter. There are no questions that must remain unanswered. No boundary line exists where the process of critical investigation must halt and ask permission to cross."<sup>16</sup>

In his President's Report to the Board of Trustees in 1962, he took the position that Christian education was best achieved by the study of liberal arts and that Oklahoma

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<sup>14</sup>The Daily Oklahoman, August 9, 1959, p. 8E.

<sup>15</sup>The Oklahoma City Times, November 8, 1961, p. 22.

<sup>16</sup>Annual Report of the President to the Trustees, Oklahoma City University, Fall, 1960, n.p.

City University should return to that purpose. The liberal arts, interwoven with the Christian experience, best provided the society with persons who can think creatively. These persons would assume a place of responsibility and gravitate to the leadership of society. In order to achieve this goal, Dr. Wilkes outlined certain basic assumptions.

1. Knowledge is important for the sake of knowledge.
2. Education involves the whole person.
3. All fields of knowledge are united.
4. Education is never isolated and all campus life contributes to the experience.
5. The college is always concerned about its students, whether on or off campus.
6. Goals are best accomplished by the following methods:
  - (a) Faculty are the key ingredient.
  - (b) Selective admissions.
  - (c) Small classes.
  - (d) Close student-faculty relationships.
  - (e) Independent study.
  - (f) More use of books.
  - (g) More time in library and laboratory.
7. These goals will bring certain results:
  - (a) Graduates whose decisions will influence a democratic society.

- (b) Graduates who will make learning a life-long experience.
- (c) Graduates who have studied the values by which society lives and are better able to build value structures for themselves.
- (d) Graduates who can work at any career effectively, depending on talent and ability.
- (e) Graduates who recognize social responsibilities.

Dr. Wilkes believed that the "study of social trends, scientific developments, historical perspective, philosophical thinking, great literature, music and the arts, and language skills under certain conditions is man's only hope for greatness. Certainly it is our best hope to meet the growing complex problems of humanity."<sup>17</sup>

A good liberal arts college guides each student to his fullest development, secures the best faculty, provides a Christian atmosphere, and is a service to the community, region, and nation.<sup>18</sup>

On the occasion of his inauguration as president, The Campus paper reported that Dr. Wilkes made his position clear on the role of the liberal arts. "We will educate first.

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<sup>17</sup>Annual Report of the President to the Trustees, Oklahoma City University, Spring, 1962, pp. 7, 9-11.

<sup>18</sup>Annual Report of the President to the Trustees, Oklahoma City University, Spring, 1963, p. 7.

Then we will train business executives, teachers, doctors, lawyers and scientists."<sup>19</sup> To use the words of The Campus paper, "This is the man's philosophy."

Dr. Wilkes' inauguration address best summarized his thoughts on Christian education when he said, "Its contribution is to the education of Christian leaders."<sup>20</sup> The Christian university is dedicated to scholarship and its emphasis is quality rather than size. Emphasis on quality education produces better leaders and these are the only leaders that will be able to cope with the problems of the future.

The church college provides society with a continuity and stability. Personalities and leadership may change in a Christian college, but the university continues with the same purposes and goals. It must not change with the whims or new fads in society.<sup>21</sup>

During a trip to Russia in December 1960, Wilkes had the opportunity to visit several Russian universities. He had an opportunity to defend Christian higher education. As he reflected on the trip to a meeting of international students at Oklahoma City University in March, 1961, he repeated

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<sup>19</sup>The Campus (Oklahoma City University), March 6, 1958, p. 1.

<sup>20</sup>Jack Stauffer Wilkes, "Inaugural Address of the President of Oklahoma City University," Oklahoma City, Okla., April 6, 1958.

<sup>21</sup>Ibid.

the story of a visit with a philosophy professor. Dr. Wilkes asked the professor, "Which philosophy do your students study?" The professor replied, "Why, THE philosophy." Dr. Wilkes asked, "What might THE philosophy be?" The answer was "Lenin's interpretation of man." Dr. Wilkes queried, "Is that the only one?" The Russian professor's answer was, "Why confuse the students with a lot of nonsense."<sup>22</sup> This exchange sharply distinguished Dr. Wilkes' Christian view of education from the dogmatic materialism of the Marxist. After all, "the purpose of a college is to stimulate our minds and open our understanding of ourselves and our world."<sup>23</sup>

John Frederick Olson, President, Oklahoma City University, July 1, 1964-June 28, 1969

#### Life and Background

Dr. John Frederick Olson died of a massive heart attack at a Lyric Theatre performance on the evening of June 28, 1969. Dr. Olson had a history of heart trouble, but simply refused to slow down. The author of this dissertation once asked Dr. Olson, "Why do you push yourself so hard?" Dr. Olson answered, "Remember this and remember it always. I recognize my heart condition, but I have a duty to perform; American higher education needs everything I have

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<sup>22</sup>The Campus (Oklahoma City University), Mar. 24, 1961.

<sup>23</sup>The Campus (Oklahoma City University), Sept. 14, 1960.

to offer. The course of higher education is so crucial to the future of mankind, we simply have to make those personal sacrifices. It is like a war; sometimes the best die in the defense of their country." Olson continued, "I know this sounds egotistical, but the profession is full of quitters. I simply refuse to be associated with the quitters."

Dr. John Frederick Olson was a man of great self-confidence, but his administration was exciting and the University made tremendous strides under his leadership. He was a builder and a gambler like his predecessor, Dr. C. Q. Smith, and in addition he was an outstanding intellectual who thought and wrote on a continual basis. He was informed about every phase of American higher education, as many administrators and faculty members at Oklahoma City University often learned the hard way. During the Olson administration the stories of those who served under him are legendary after a session with the "Chief." If your area was finance, teaching, or admissions, he managed to know more about the national, local and international trends of your area than you were likely to know. In addition, he knew the intimate details of each operational area.

In a salute to Dr. Olson, The Oklahoma Journal said, "He is an outstanding educator who not only understands the problems of modern day education, but young people as well. His concepts are as modern as the university itself."<sup>24</sup>

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<sup>24</sup>The Oklahoma Journal, October 31, 1966, p. 8.

The Campus newspaper praised his appointment as President and commented that the board's selection of Dr. Olson was outstanding. They wrote, "Not only is he a scholar but his reputation is that of a highly capable administrator."<sup>25</sup>

Dean A. McGee, a trustee, described Dr. Olson as "the man selected unanimously after a committee had searched the background and qualifications of 200 outstanding educators."<sup>26</sup>

Dr. Olson was born December 24, 1919. His father, Oscar Olson, was a Methodist pastor and was a candidate for a Methodist Bishopry on several occasions. Dr. Olson attended school at the Friends School in Baltimore, Maryland, and graduated from Shaker Heights High School in Shaker Heights, Ohio. His undergraduate years were spent at Depauw University, where he was a Rector Scholar and graduated with an A.B. degree in Philosophy in 1941. As a student at DePauw he was an outstanding student leader and served as president of the Intrafraternity Council and vice president of the senior class.

Immediately upon graduating from DePauw, he entered the Boston School of Theology and received the S.T.B. degree in 1944, summa cum laude. Shortly after the conclusion of

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<sup>25</sup>The Campus (Oklahoma City University), Apr. 3, 1964, p. 1.

<sup>26</sup>The Daily Oklahoman, December 3, 1964, p. 1-2.

the Second World War, he entered the Boston University Graduate School in 1946 and earned the Ph.D. degree in Historical Theology.

His pastoral experience included serving as associate pastor at the Islington Community Church in Islington, Massachusetts, 1942-1944, and pastor at the Crombie Street Congregational Church, Salem, Massachusetts, 1947-1948. After joining the Syracuse staff he served as interim pastor at the University Methodist Church, Syracuse, New York, in 1955. He had additional experience as a chaplain while serving in the Pacific Theater with the United States Navy, 1944-1946.

Dr. Olson joined the faculty of Syracuse University in 1948 and by 1961 had been promoted to full professor in the Department of Religion. Chancellor William Tolley of Syracuse tabbed Dr. Olson to serve as his assistant in 1957 and he was appointed vice president of Syracuse in 1960 and served in that capacity until his appointment as president of Oklahoma City University.

Dr. Olson travelled extensively and was an official delegate to several Methodist World Conferences. The first conference he attended was at Springfield, Massachusetts, in 1948, followed by Oxford, England, 1951; Junaluska, North Carolina, 1956; and Oslo, Norway, 1961.

Dr. Olson wrote extensively and published one book, Our Religious Heritage, Syracuse University Press, 1953. He

also contributed many journal articles on the subject of religion. He was active in a wide range of activities, including the American Society of Church History, The Academy of Religion, The Religious Education Association, The Methodist World Council, the Oklahoma Conference of the Methodist Church, The Rotary Club of Oklahoma City, the Oklahoma City Chamber of Commerce, the Petroleum Club, Board of Directors of the Oklahoma County Chapter of the American Red Cross, the Executive Committee of the Frontiers of Science Foundation, and the Board of Directors and member of the Executive Committee of the Oklahoma Medical Research Foundation. He was married to the former Jane Elise Pegel on June 22, 1946, and had five children, Margaret, John, Thomas, Elisabeth, and Joanne.<sup>27</sup>

During his administration, Dr. Olson attempted to bring Oklahoma City University to a state of perfection. He was a builder of physical facilities, and during his tenure the physical environment of the campus changed dramatically. The Fine Arts Building and Student Faculty Center were completely remodeled. A new women's dormitory and chapel were constructed and a new library was financed and designed before his death. Also prior to his death, he was starting the development campaign for a new law and business facility.

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<sup>27</sup>Official Curriculum Vitae, Winter, 1964-65, in the Archives of Oklahoma City University, Oklahoma City, Oklahoma.

He stressed the importance of environment and continually made efforts to develop the grounds through careful landscaping.

Efforts were made and accomplished to raise salaries, fringe benefits, and to improve administrative and budgeting procedures. These efforts were largely successful. Regarding academic matters, he pushed the University faculty into experimenting with new methods of teaching. The faculty was encouraged to develop by research and further education. Along with Dr. Dolphus Whitten, who served as his provost, he developed the interdisciplinary methods used today in the core curriculum at Oklahoma City University.

Dr. Olson often came into conflict with the primary support groups of Oklahoma City University, particularly the Methodist Church. He criticized their failure to support the university, both financially and morally; and as a result of his criticism, caused a serious split with the Church. Dr. Olson was not a politician; if someone was not doing his job, sharp criticism resulted. Yet he loved the connection of church and university, and firmly believed that the church had a valid role in the university experience.

The administration of Oklahoma City University during the Olson years was streamlined and was given his fullest support. Support personnel were added, along with adequate budget to implement new programs. If Olson had lived, he would have faced the problems of the 1970s--declining

enrollments and a too rapid expansion. How he would have handled the decade of the 70s we will never know, but we must assume that he would have led the university to even greater heights. Oddly enough, Dr. Olson seems to have considered himself and his administration a failure. Prior to his death he said on several occasions, "Just think, John Kennedy is already President of the United States and I wasn't even president of Oklahoma City University at the time of his election and we are about the same age." Dr. Olson would continue by saying, "I'll never make Oklahoma City University what it should be and has a right to be."

#### Educational Thought

Dr. Olson was a philosopher by academic training and he constantly worked at the task of developing a sound educational philosophy of higher education. He wrote and spoke on a continual basis. He would literally spend hours before each major address, carefully writing out his thoughts and practicing his speech on staff, faculty and family. He used historical illustrations, literary parallels, statistical data, and often traced the development of philosophical concepts to justify a point. Unfortunately, many people were often confused because of his detailed explanations of educational philosophy. Dr. Olson handled the language eloquently and his vocabulary was enormous; when Olson spoke it was helpful to have a dictionary readily available.

The question of the nature of a university intrigued Olson. He wrote extensively on the subject and continually justified its role. "The central contribution of the university to society is the cultivation of the spirit of learning among all those who join it."<sup>28</sup>

Dr. Olson had a favorite thinker, Alfred North Whitehead, and often repeated Whitehead's justification for a university; "The justification for a university is that it preserves the connection between knowledge and the zest of life by uniting the young and old in the imaginative consideration of learning."<sup>29</sup>

Dr. Olson believed that change was a natural condition of human existence. The graduates of today's universities would be employed in occupations that didn't even exist when they were born. Conditions would continually change during their lifetime, and they must learn to cope with that change.

"Clearly the task of higher education today is something more than conveying of the past to the present. Neither can it any longer be conceived as a four year program of salvation providing assurance for eternity. It must now be of such a nature that as a consequence one will continue effective learning throughout life. Clear, critical, and

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<sup>28</sup>John Frederick Olson, "From the President," Focus, X (Winter, 1966), p. 1.

<sup>29</sup>Ibid.

imaginative thinking; new methods of problem solving; and a 'mind-set' towards seeing the truth in complexity rather than taking one's ease in oversimplification is essential."<sup>30</sup>

During his inauguration address, Dr. Olson warned that a university must have concern, "not only for those who live in its midst, but for those in whose midst it lives,"<sup>31</sup> and everyone connected with it, therefore, must seek a greater involvement in the university life and its decision. Involvement in the decisions helped determine the role and scope of the university.<sup>32</sup>

A university is first a community of persons, not just an institution one attends, or an "intellectual bank" where one purchases certificates of learning, and is not a geographical place, even though it has a location. It is a community of persons in which one holds a citizenship. This citizenship remains with an individual throughout his life. Citizenship, good or bad, is part of the record. Nor is it "a robe one dons upon setting foot on campus and sheds upon departing its halls. Membership in a university is permanent for there is no divorce, although occasionally and sadly there is a legal separation. Hence, the university's concern

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<sup>30</sup>John Frederick Olson, "From the President," Focus, VIII (Fall, 1964), p. 1.

<sup>31</sup>The Campus (Oklahoma City University), Dec. 10, 1964, p. 1.

<sup>32</sup>Ibid.

for its citizens follows him everywhere and always."<sup>33</sup>

The university to Dr. Olson was like a family, and he made this point to the new students during the orientation period in September, 1966. During the speech he did not deny the university was a structured organization, like any institution, but that it was peculiar in the nature of its true mission. The mission, he asserted, was primarily to promote maturity: "You have joined a quest for maturity. A university is a nexus, the inner connection, the focal point of all the forces and concerns relative to maturity, the maturity of both the individual and human society."<sup>34</sup> The university doesn't worry about physical maturity, that will occur anywhere. Physical maturity is a biological process, a matter of nutrition and good health practices. "The major concern of the university, however, is the emotional and mental maturity of the individual and society."<sup>35</sup>

As reported in The Campus paper of September 13, 1966, Dr. Olson suggested three ways which the university provided an opportunity for this quest. The university provides an atmosphere of freedom, provision for play, and an

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<sup>33</sup>The Campus (Oklahoma City University), April 17, 1968.

<sup>34</sup>John Frederick Olson, "The Quest for Maturity," Focus, X (Fall, 1966), p. 15. (Edited from an address to new students, Oklahoma City University, Oklahoma City, Okla., Sept. 4, 1966.)

<sup>35</sup>Ibid.

opportunity to engage in life's most serious business. "The college has become the leisure of the theory class, the greatest opportunity for play that occurs in the lifetime of an individual. College should not be merely a super-sized sandbox, but rather a reasonable compromise of play and learning."<sup>36</sup>

A university operates from a standpoint of reason, and even though there are bounds of reason, the student and faculty are free to seek the truth. This is not the case of individuals involved with political institutions, governments, or individual business concerns. They too often are bounded by economic considerations, politics, or national security, and therefore, reason is unfortunately too often corrupted. Truth is the highest value and must be protected at all costs. This is the university's greatest responsibility, to protect truth.<sup>37</sup>

Dr. Olson advocated the private school philosophy and particularly that of the church-related university; he specifically focused on the Methodist viewpoint. Dr. Olson, in a speech before the Capitol Hill Chamber of Commerce in December, 1964, told the audience private colleges must be maintained to guarantee freedom. He developed this point by

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<sup>36</sup>The Campus (Oklahoma City University), Sept. 13, 1966, p. 1.

<sup>37</sup>The Campus (Oklahoma City University), Sept. 22, 1965, p. 2.

saying, "European countries made the mistake of letting their colleges become state institutions,"<sup>38</sup> thus denying their young people a freedom of choice. Freedom of choice is the principle key if democracy is to survive.

In his "Report to the Oklahoma Annual Conference" in May, 1968, he commented on the value of the Christian college. He felt that state-supported colleges had a tendency to be mirrors of the culture and their primary support group, the legislature. The church college reflects greater freedom and deals with its students as individuals and sees their education as a total process. Religiously related higher education "is not interested in education as 'credentialism,' a mere going to college to get an accumulation of credits which climax in a degree, a choice of college based on the fun and games of particular sorority membership as a social credential, or athletics as America's answer to the Roman circus. The church-related college is concerned about the genuine learning experience, the making of mature leaders for tomorrow, with a particular set of Christian presuppositions informing and pervading its environment."<sup>39</sup>

Earlier in his 1967 "Report to the Oklahoma Conference." he severely criticized the state system of higher

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<sup>38</sup>The Oklahoma Journal, December 16, 1964; and The Daily Oklahoman, December 16, 1964, p. 4.

<sup>39</sup>Report of the President of Oklahoma City University, Official Record of the Fifteenth Annual Session, May 27-31, 1968, Oklahoma Conference of the Methodist Church, Okla. City, Okla., p. 117.

education by pointing out that it is "overwhelming" and as a result "we do not have a balanced dual system in Oklahoma. Oklahomans accept the state system to be typically American, which it isn't."<sup>40</sup> Unfortunately, many Oklahoma Methodists do not understand the difference between the state and private systems of education. Dr. Olson explained the difference: "The United States Constitution requires the state to be non-religious, non-preferential, and uninvolved in religion. Students in state universities are correct when they insist that the state college must not touch their personal affairs. The right of privacy is vital for the individual vis-a-vis the civil order. Yet we know that a vital learning experience must involve the whole person, including his most precious personal convictions. Education is more than the accumulation of knowledge."<sup>41</sup>

During his tenure, he campaigned continually for more financial and moral support from the Methodist Church and in return he was often asked the question why the university placed so much emphasis on science and the question why don't you do something about religious and ministerial training. Dr. Olson loved a good intellectual battle and answered both questions in the alumni magazine, Focus, in

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<sup>40</sup>Report of the President of Oklahoma City University, Official Record of the Fourteenth Annual Session, May 22-26, 1967, Oklahoma Conference of the Methodist Church, Tulsa, Okla., p. 124.

<sup>41</sup>Ibid.

the spring issue of 1968.

His answers to these questions provide sharply focused insight into his educational philosophy. In response to the emphasis on science, he said, "It presupposes that OCU (sic) does indeed give an unusual emphasis to the sciences. We suspect that because of the MIT (sic) Consulting Committee people think that we are heavily scientific in our orientation. The MIT (sic) people said at the outset of the relationship that they were not interested if the objective was to create merely strong sciences. They have continually insisted on strength across all the disciplines."<sup>42</sup>

Responding to the question about religious and ministerial training, he said, "Today most ministers go first to college and then to seminary. The American Association of Theological Schools has a recommended curriculum for pre-ministerial students which leaves advanced Biblical studies, systematic theology, church history, and homiletics to the seminary curriculum. They desire candidates with a broad liberal arts education with either a humanities or social science major. They prefer that the pre-ministerial student not major in Bible."<sup>43</sup>

Dr. Olson loved the church and he often criticized the lack of its interest in higher education, but he sincerely

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<sup>42</sup>John Frederick Olson, "From the President," Focus, III (Spring, 1968), p. 2.

<sup>43</sup>Ibid., p. 18.

believed that it was the answer for the future. "I believe in church related higher education as the great opportunity for the church to make itself felt in the shape of things to come."<sup>44</sup> And he argued the case further by observing, "The ecology of the university has been explored only to a limited degree. Nevertheless, the results are clear. It is a fact that the entire environment educates the total person."<sup>45</sup> This statement justified Dr. Olson's belief that a university should be in a major city. "How can there be a great city without a great university," he said.<sup>46</sup>

In 1968 he told the Oklahoma City Chamber of Commerce that Oklahoma City had the chance to become one of the nation's great cities and every great city in this country had a great university at its very center. "The university city is a city of the future."<sup>47</sup> The university provides the tempo of the cultural life of the city and provides the faculty and research capabilities for the city. The city, in turn, provides opportunities for students. In other words, Dr. Olson believed that the two were so intermingled

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<sup>44</sup>Report of the President of Oklahoma City University, Official Record of the Twelfth Annual Session, May 25-28, 1965, Oklahoma Conference of the Methodist Church, Tulsa, Okla., pp. 112-113.

<sup>45</sup>John Frederick Olson, "From the President," OCU Focus, IX (Winter, 1964-65), pp. 4-5.

<sup>46</sup>The Daily Oklahoman, March 15, 1968.

<sup>47</sup>Ibid.

that they could not exist without each other's support.<sup>48</sup>

#### A Summary

Dr. Olson's educational philosophy, when carefully studied, is similar to that of his predecessors, but his ability to write and verbalize makes his work more cogent than theirs. He truly reflected the image of the educated man and during his five years at Oklahoma City University he spoke almost daily either to a civic, professional, cultural or student group at the city, state, national and international levels. In addition, his reports to the trustees and the Methodist Conference and letters were literary and scholarly. He loved forceful English and took great pleasure in using it to challenge people to do effective and efficient jobs. "Don't worry about the future. It comes to those who do a good job today," he told the writer of this dissertation on several occasions.

History was important to Dr. Olson. He used it throughout his writings and speeches. For example, he told the graduates at Oklahoma State University in the summer of 1966, "The high quality of German scholarship is acknowledged as it has shaped our American graduate schools. German is still a tool language for the Ph.D. Yet, out of that most learned nation came the most vicious racism and ingeniously

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<sup>48</sup>The Daily Oklahoman, June 3, 1964, p. 2.

diabolical instruments of war. Hitler's Germany was not ignorant. Its rocket experts now serve our space program as well."<sup>49</sup>

In the same speech he used another historical illustration by naming the title of his speech at Oklahoma State University Boxcars, Railroads and Loaded Decisions. The speech was based on President Theodore Roosevelt's observation, "A tramp will steal from a boxcar; send him to college and he will steal the railroad."<sup>50</sup>

Dr. Olson, himself, reflected the truly educated man. He often used literary examples. He quoted Emerson's statement, "Be careful, young man, what you want, for you will assuredly get it," and emphasized what Thoreau said, "The true harvest of my daily life is as intangible and indescribable as the tints of morning and evening. It is a little stardust caught, a segment of the rainbow I have touched."<sup>51</sup>

A college president usually does his best when dealing with his trustees and through the five years of his administration, Dr. Olson's reports to the trustees reflected the man at his best. Dr. Olson's educational philosophy was often expressed in these reports.

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<sup>49</sup>The Oklahoma Journal, July 30, 1966, p. 13.

<sup>50</sup>The Daily Oklahoman, July 30, 1966.

<sup>51</sup>The Campus (Oklahoma City University), March 5, 1968, p. 1-2.

Speaking of the significance of higher education he wrote, "The significance of higher education is no longer a matter of theoretical abstraction. It reduces to a simple set of formulae. Input of education is the precondition of material progress, - literate society is prerequisite to political sovereignty, - basic research is essential for security and growth. In our privately supported and church-related institutions there is a further motive."<sup>52</sup>

In his report in the spring of 1966, he defined specifically that motive is true education by saying, "True education is not the accumulation of grades, credits and degrees, a mere going to any college. It is the achievement of sensitized curiosity, sympathetic sensitivity, penetrating insight, analytical perception, and critically balanced judgment. Yet above all it is a special stance toward life--one's own life and the lives of those one may serve. It is the stance of loyalty to truth, beauty, and goodness."<sup>53</sup>

Dr. Olson recommended that the American system provide for a first class liberal college education to meet the needs of society. If American education did not provide for this kind of instruction the country would encounter great

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<sup>52</sup>Annual Report of the President to the Trustees,  
Oklahoma City University, Spring, 1965, p. 16.

<sup>53</sup>Annual Report of the President to the Trustees,  
Oklahoma City University, Spring, 1966, p. 24.

social problems.<sup>54</sup>

His dreams for Oklahoma City University were expressed in his 1968 Report when he wrote, "The academic and intellectual life-style of Oklahoma City University has its distinctive quality."<sup>55</sup> He believed that it was following in the great tradition of western civilization in that it is an intellectually free community.

Reflecting on the tragic 1960s, the impact of Viet Nam, and the urban civil disorders, he stated that universities must become places of liberty, and liberty could best be achieved by academic freedom. He reminded the trustees of Benjamin Disraeli's statement when he said before the House of Commons, "A university should be a place of light, liberty and of learning."<sup>56</sup> The university simply must encourage liberty and campus life should be organized to distribute responsibility widely among students, faculty and administrators. Decisions should be made by broad consensus.<sup>57</sup>

Dr. Olson believed that the faculty was the key ingredient in the university model. A university indeed

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<sup>54</sup>Annual Report of the President to the Trustees, Oklahoma City University, Spring, 1967, p. 8.

<sup>55</sup>Annual Report of the President to the Trustees, Oklahoma City University, Spring, 1968, p. 14.

<sup>56</sup>Annual Report of the President to the Trustees, Oklahoma City University, Spring, 1969, p. 8.

<sup>57</sup>Ibid.

would be a hollow shell without a competent faculty; however, a university, in order to be a true university, must provide for and support its faculty before it may expect its faculty to be loyal.<sup>58</sup>

Volunteerism was a subject Dr. Olson discussed at the American Association of Workers for the Blind in 1964, and he pointed out that the educational establishment had failed to recognize the concept of volunteerism as a legitimate educational function. This should be done through education. People need to know about the benefits and rewards in helping others. Volunteerism had helped create private education, but unless we encourage the concept, private education is not likely to survive.<sup>59</sup>

Dr. Olson, in a speech before the faculty in the fall of 1968, best summarized his view of higher education. He said, "A university is different from a business, a government, an army, a church, or a hospital. It does not exist for profit, order, power, worship, or healing, although it enhances the possibilities for all of these. It exists for learning both the old and the new, and the judgment of an institution's worth must be made on how well it performs the

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<sup>58</sup> John Frederick Olson, Inaugural Address of the President of Oklahoma City University, Oklahoma City, Okla., December 2, 1964.

<sup>59</sup> John Frederick Olson, "Volunteerism," Keynote Address at Opening Session of the American Association of Workers for the Blind, 1964 Convention, Statler-Hilton Hotel, New York, July 27, 1964.

tasks of learning and on no other ground. Neither its size nor its wealth; neither its popularity nor obscurity; neither its physical beauty nor its range of public services; but, its performance of the task of learning both the old and the new is the issue. Unless a university is engaged in the imaginative consideration of learning it has no valid reason for existence."<sup>60</sup>

A few days before his death in June, 1969, he wrote "There are only two things widely known by the public about higher education. One is that it is the major source of underpaid professional entertainment, that is, intercollegiate athletics. Sports is the only segment of higher education with its own section of the newspaper and one-third of the TV news time. The other thing the public knows about higher education is that they are places where students riot. Actually, while news coverage makes campus riots seem to be universal, the fact is they have occurred on only about 10% (sic) of the campuses and have involved about 2% (sic) of the students enrolled in those institutions. There is much more going on than sports and riots. We have to come up out of the rabbit hole and 'wonderland.' We have to look at the real world of higher education. When we do the signposts

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<sup>60</sup> John Frederick Olson, "Action Intellectuals on Campus," An Address to the faculty of Oklahoma City University, Oklahoma City, Okla., September, 1968.

are clear."<sup>61</sup>

Dolphus Whitten, Jr., President, Oklahoma City  
University, June 1, 1970 to Present

Life and Background

Dolphus Whitten, Jr. was inaugurated as President of Oklahoma City University, Monday, September 1, 1970. Dr. Whitten served as acting president the previous twelve months after the death of Dr. John Frederick Olson on June 25, 1969. Dr. Whitten had previously filled the role of acting president after the resignation of Dr. Jack S. Wilkes in May, 1963, and prior to Dr. Olson's appointment in July, 1964. Whitten was not only academically qualified to serve as president and because of his two terms as acting president, but his popular support was overwhelming. The Presidential Search Committee, appointed after Dr. Olson's death, received over 250 letters of support and countless phone calls.<sup>62</sup>

Dr. Whitten's popularity has always been one of his strongest assets. The Campus, Friday, May 22, 1964, reported one example of Whitten's popularity. The article referred to a standing ovation given to Whitten after his first term as acting president:

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<sup>61</sup>John Frederick Olson, "Bench Marks," OCU Report, II (July, 1969), n.p.

<sup>62</sup>"Records of Presidential Search Committee," September, 1970.

The resounding round of applause given Dr. Whitten at Wednesday's convocation is a better tribute to his excellent term as acting president than any we could give him.

And his remark after the ovation, "I love you, too, but we've got other things to do here," is exemplary of his sense of humor, which we have grown to rely upon.<sup>63</sup>

Whitten is one of the most articulate and versatile men ever to serve as president of Oklahoma City University. His range of activities is so complex and varied that he requires one file cabinet housing individual folders for each of the organizations to which he has devoted time or money. Whitten not only belongs, but he participates. For example, he has served as president of such organizations as the Downtown Rotary Club of Oklahoma City, Oklahoma; Arkansas Public Relations Association; Arkansas Council of Social Studies; National Association for Field Services in Teaching; The Community Council of Greater Oklahoma City; Chapter of the United Nations Association; and the Civic Music Association. Dr. Whitten has expressed several times that he believes "A man representing any cultural or educational enterprise should be willing to devote his time and energies to any reputable charitable, civic, or professional group."<sup>64</sup> The writer has known Dr. Whitten since his own undergraduate days and has been reminded on several occasions that it is

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<sup>63</sup>The Campus, (Oklahoma City University), May 22, 1964, Vol. 58, No. 28, p. 2.

<sup>64</sup>Interview with Dr. Whitten, October 16, 1973.

the responsibility of both faculty and administrative personnel always to be willing to represent not only higher education but Oklahoma City University on a twenty-four hour, seven day week call. Whitten's personal calendar, for example, represented his own willingness to serve. The calendar for the week of October 14-20, 1973, showed that he spoke at, or attended, thirty-five different meetings.<sup>65</sup>

Another facet of Whitten's personality is his ability to manage any segment of the university. During his first term as acting president, he also served as acting academic vice president, administrative vice president, and vice president for church relations.

According to the official Oklahoma City University Vitae Sheet, Whitten was born in Gurdon, Arkansas, June 20, 1916, the same year Oklahoma City University was in its thirty-fifth year of operation. His father, Dolphus Whitten, Sr., was a local druggist and both Dr. Whitten's parents had been schooled in private church-related colleges. His father attended George Peabody College and his mother attended Arkadelphia Methodist College for one year. Whitten graduated from Gurdon High School in 1932 and entered Ouachita College in the fall of the same year. He graduated with a Bachelor of Arts degree in History in 1936 and received a

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<sup>65</sup>Personal calendar of Dr. Dolphus Whitten, Jr.  
(See Appendix III.)

Master of Arts degree and a Ph.D. degree at the University of Texas. He also attended Western Reserve University in Cleveland, Ohio.

At the beginning of World War II he was drafted as a private in the United States Army, was subsequently commissioned, and when he left active duty in 1945 he was the Chief Administrative Officer for the Ninth Air Force in Europe. Whitten retired from the United States Air Force Reserves in 1964 with the rank of lieutenant colonel.<sup>66</sup>

At the present time Whitten serves as a member of seventeen different boards of civic, cultural or educational organizations in Oklahoma. One of his primary interests has always been the Methodist Church and he has served as lay leader of the North Oklahoma City District of the United Methodist Conference and chairman of the board of Wesley United Methodist Church. Also he is presently serving on several national boards of the United Methodist Church. His memberships on the national level include the National Council on Ministeries, the Joint Committee on Communications, and the University Senate of the Board of Methodist Higher Education.

Whitten is married and has one married daughter.

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<sup>66</sup>Dolphus Whitten, Jr., Official Oklahoma City University Vitae Sheet, Archives, Oklahoma City University, Oklahoma City, Oklahoma.

## Educational Thought

Dr. Whitten's educational philosophy has been developed primarily through public addresses and written articles. His thoughtful views cover a wide range of subjects, including racial matters, international relations, American history, the value of the collegiate fraternity system (interestingly enough, he does not belong to a fraternity), police administration, Christian theology and other topics. His speeches have been prepared usually on trains, in autos, airplanes, between meetings on hotel stationery or scratch paper. The speeches are normally interlaced with humor.

Whitten's primary philosophical thought centers around Christian higher education and most of his remarks pertain to this subject. In his 1971 Matriculation Convocation address to the entering new students, he stated:

OCU has no single philosophy of education, but basically we seek to help students bridge the gap between what they are and what they have the potential to become. We have deep respect for the human personality. We give personal attention to each student. We have a strong commitment to high moral and spiritual values. OCU is owned and operated by the Oklahoma Conference of the United Methodist Church. It is not sectarian in purpose, but is designed to provide a high quality of higher education for all who choose to come and are likely to succeed. The emphasis is on helping individuals to learn how to be self-directive in what should be a lifelong educational process. OCU is not just another college. It is neither a propaganda mill nor a fact mill. The focus is on helping students to find the

facts they need, to learn how to use these facts, to be able to form intelligent opinions, and to be useful members of society.<sup>67</sup>

In the OCU Contour of August, 1972, Whitten reviewed in an article titled "New Generations for New Days" that the first institutions for higher education were established by religious denominations. These colleges and universities saw their mission as more than imparting knowledge, and that their goals were to create a better world by improving human values. He points out that the great majority of our college students historically attended private colleges and universities; however, with the rapid increase in population that the trend is "now heavily in the direction of public institutions." Whitten pleads that it is time to remind the nation of the unique function of private higher education.<sup>68</sup>

Speaking to the total university community on the campus in September, 1971, Whitten said, "Many students go to college only because of social pressure. They have no real thirst for knowledge, no desire to be enriched intellectually, no need for emotional or spiritual maturity."<sup>69</sup>

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<sup>67</sup>OCU Report (Oklahoma City University), October, 1971, Vol. 4, No. 1, p. 3.

<sup>68</sup>OCU Contour (Oklahoma City University), August, 1972, Vol. 4, No. 2, p. 2.

<sup>69</sup>Dr. Dolphus Whitten, Jr., Original draft for article for The Campus (Oklahoma City University), September 7, 1971.

On July 27, 1973, Whitten addressed a group of police academy graduates. The address strongly emphasized Whitten's belief in the value of instilling principles of Christian education at all levels of education.

We have also been able to see that in a sense all of humanity is like the space travelers in that we together share a space capsule, the earth, hurtling through space at a terrific speed, and that a safe journey depends upon our learning how to live together in harmony and with cooperation.

There are over three and a half billion people on this spaceship and no two of us are alike. No longer can we afford the luxury of killing off those people whom we don't like or with whom we disagree. Our own survival depends upon our willingness to live in peace with others. In fact, the day of merely tolerating others has past. We must now learn how to appreciate the differences; to recognize that each person has something to offer which no other person can offer.

To be more specific, each local community is a little spaceship, too. There are all kinds of people in it--children, young people, middle-agers, and the elderly; black, white, yellow and red; Christians, Jews, Muslims, atheists; rich, poor; managers, laborers; Republicans, Democrats; urban and rural. All different, but all human beings.

No one is required to like everyone else or to approve of everyone else; but all of us are required to learn to live in harmony if any of us is to have any decent life.

You men and women who have chosen law enforcement as your way of serving humanity have an unusually important role to play in building bridges of understanding, mutual respect, and cooperation among the diverse people in our community and in our world.<sup>70</sup>

Dr. Whitten firmly believes in the cause of Christian higher education. That the purpose of the University is not

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<sup>70</sup>Dr. Dolphus Whitten, Jr., "A Sense of Community," Police Academy Graduation Speech (July 27, 1973).

only to educate every individual, but also to develop his individual capabilities and talents to the fullest extent. Dr. Whitten has never doubted his philosophy and this philosophy has made a fundamental impact on student recruitment and fund raising.

Dr. Whitten considers the primary role of a college president to be an academic leader. Granted, administrative problems consume large blocks of time, but "my principle interests are scholarship and academic affairs."<sup>71</sup>

In The Campus, he commented that the "university, at its best is a community of scholars engaged in a search for truth" and "a university is obligated to help students learn how to think," but "of much greater importance is the ability to make use of knowledge."<sup>72</sup>

Dr. Whitten sincerely wants to change higher education and believes that a private college has the flexibility to initiate the change. He has tried to eliminate the "sacred cows" when he encouraged the development of longer class periods, the breaking down of departmental barriers, discouraged the lecture method of teaching, and encouraged students to participate in more independent study projects.<sup>73</sup>

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<sup>71</sup>Interview with Dr. Whitten on March 19, 1976.

<sup>72</sup>The Campus (Oklahoma City University), September 18, 1964, p. 2.

<sup>73</sup>The Campus (Oklahoma City University), January 23, 1970, p. 1.

"The old lockstep has been broken. We have not arrived but we are moving ahead."<sup>74</sup>

Dr. Whitten dislikes the lecture method. In the large universities the lecture method is the primary method of teaching, and the result is limited student involvement and many students often feel depersonalized, as there is little excitement or challenge in the process.<sup>75</sup>

The professor's role during the 1970s should be to teach the students to think. If a teacher simply gives facts, higher education in America has no vital role, and will likely wither away. During this critical decade, "Emphasis will be on learning, rather than on teaching."<sup>76</sup>

This nation cries for young men and women with intellectual capacities, more values and an understanding of Christian values. The teacher of the 1970s must facilitate this process.<sup>77</sup>

In predicting the future of higher education, Dr. Whitten believes that universities will necessarily become more involved in intercultural studies because of the

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<sup>74</sup>Ibid.

<sup>75</sup>The Campus (Oklahoma City University), September 10, 1971, p. 2.

<sup>76</sup>The Daily Oklahoman, January 8, 1970, p. 21

<sup>77</sup>Report of the President of Oklahoma City University, Official Record of the Eleventh Annual Session, May 25-28, 1964, Oklahoma Conference of the Methodist Church, Tulsa, Oklahoma, p. 107.

tremendous number of international students seeking admission to American colleges and universities. "Where else but a college environment to exchange cultural and historical perspectives. International cooperation must start in the classrooms of the system."<sup>78</sup> It is the only place where people truly have the freedom to exchange ideas and probably is the key to international understanding.<sup>79</sup>

We must recognize the simple fact that universities are not the only institutions that pass knowledge from one generation to the next. There are other instruments such as television that perform this function. "It may not be classified as truly intellectual, but it is knowledge."<sup>80</sup>

Dr. Whitten commented further by noting that universities are no longer pure communities of scholars. "Today a minority of students are scholars in a true sense."<sup>81</sup> As a result, universities in the future, predicts Dr. Whitten, will be more involved in the development of programs that will meet the needs of many different kinds of people. Granted universities will always provide programs for the true scholar, but the future emphasis will be on programs designed to meet the individual interests and technical needs of the general public. "To argue that liberal education is important to everyone is a wonderful idea, but many people

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<sup>78</sup>Interview with Dr. Whitten on March 19, 1976.

<sup>79</sup>Ibid.      <sup>80</sup>Ibid.      <sup>81</sup>Ibid.

neither desire nor have the intellectual curiosity to cope with the liberal arts."<sup>82</sup>

Dr. Whitten is still serving as president and a final review of his philosophy will be in order after he retires as president.

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<sup>82</sup>Ibid.

## CHAPTER VI

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Each of the twelve chief executive officers of Oklahoma City University and its predecessor institutions had distinctive educational views. Their educational thought was sometimes difficult to determine because of short tenures, and limited historical archives. In addition, the chief executives also faced administration burdens that consumed most of their time and left insufficient time for creative educational thought.

In the case of the first president, President R. B. McSwain, the burdens of organizing the new institution, the fact that he resigned after serving only a few months and the absence of written evidence directly attributable to him make the challenge of explaining his theoretical ideas on education difficult. It would be safe to assume that McSwain believed that Oklahoma City University must be Christian, but that it always stands against narrow sectarianism. Also, he believed the University, in order to develop true scholarship and learning, must create a disciplined and controlled atmosphere. The President should have direct supervision over the life of each student with assistance from the faculty.

George Henry Bradford served several years as Chancellor at both Epworth University, and Oklahoma Methodist University. The archives provided adequate documents, and Bradford's thoughts on education are clear. Chancellor Bradford, a gifted speaker, believed Oklahoma City University had the responsibility to teach the student to live as well as to think. A strong faculty and metropolitan environment were important ingredients in making a great university. Bradford thought a controlled Christian higher education was necessary for an individual to be truly educated.

The third chief executive officer, William Fielder, served a short period as Chancellor at Oklahoma Methodist University. The archives offer no direct evidence of his views. It might reasonably be assumed, though, that Fielder firmly believed in the Methodist church college concept: that a university should be Christian in its life and work, and every effort be expressed in forming Christian character in the students. But it should never be sectarian in teaching, and the freedom of religious belief should be guaranteed to all.

Edward Hislop attempted to save Oklahoma Methodist University, but the conditions for its survival were overburdening. His later career as a church leader in Kansas were significant, and he made valuable contributions to the Methodist Church and particularly Baker University in Baldwin City, Kansas. Hislop, like his predecessors, strongly

believed in the Methodist concept of higher education: that Christianity, not sectarianism, should be emphasized in a university environment. The small college also provided the best opportunity for leadership development.

The institution's only bachelor and first nonminister president, Edwin George Green, had the distinction of serving both Oklahoma Methodist University and Oklahoma City College. His educational thoughts centered around the idea that a university's success depended principally on its faculty and trustees. He stressed that the physical aspects of a campus were important and that beautiful buildings had an impact on the life of a university. Athletics were important for not only did they serve as an outlet for the physical energy of youth, but furnished a splendid catalyst for the development of college spirit and loyalty.

The 1920s and early 1930s were an opportune time for President Eugene Marion Antrim to express his views. The University was fairly secure during the early period of President Antrim's administration and was developing rapidly. He believed that, "Civilization is a race between education and disaster," and that education of the current generation was crucial. The University, he stated, was to instill in its students the inheritance of the past and to inspire them to search out new intellectual frontiers. He felt that no man can be truly cultured without character, and that the best character is developed at a Christian institution of

higher education. Youth, he believed, had the ability to make great discoveries, but needed the guidance of great teachers to provide the background and stabilizing factors.

The most prolific writer of the chief executive officers, Walter Scott Athearn, died less than five months after assuming the presidency; nevertheless, he developed his educational ideas through extensive writing and research. One of his best works, The Minister and the Teacher, is basic for a study of his views. Primarily, he thought that Christian higher education has a valid role in American society, and such an institution should be located in a metropolitan environment. Educational institutions influenced the life of a nation, and he stressed Christian education as the most important element in providing truly educated leaders.

The destiny of Oklahoma City University during "The Great Depression" was guided by Aaron George Williamson, the first graduate of the institution to serve as its president. President Williamson affirmed the value of a Christian education, and believed that the college experience should be more than the pursuit of subject matter. Sound social development was an important ingredient; the university that failed to develop students socially was not fulfilling its obligations. He believed that higher education must relate to the real problems of the world, and that the church-related institutions were best equipped to meet the challenge.

Dr. C. Q. Smith served Oklahoma City University either as President or Chancellor from 1941 to 1957. His tenure was the longest of the chief executive officers, and extended over the crucial World War II and postwar years. During these crucial years, Smith questioned the survival of the American system; however, he believed it would survive and prosper, but that education was the key to survival of the American lifestyle. Another value of Christian education, Smith stressed, was the answer it gives to the problems of war and peace.

Human relationships, Smith believed, were important and the university's primary responsibility was to develop skills in this area. The liberal arts were the most important part of the academic subject matter. However, the educational experience was more than mastering the liberal arts. The total experience including athletics, social and church activities were also important in making a student successful and better able to cope with life, advocated Dr. Smith. Dr. Smith also believed that a university should be Christian in character and located in a metropolitan environment.

The contemporary years, beginning in 1957, were ushered in by Jack Stauffer Wilkes. He had several advantages during his period in office: the General Conference of Methodist Churches in 1956 reaffirmed its support of higher education and the country was at peace in an era of

prosperity. Also, higher education was starting its "golden years" and students were registering in colleges and universities in record numbers.

Dr. Wilkes believed that the study of the liberal arts were important, for they should be the primary subject matter offered in the university. The Christian university should be dedicated to scholarship and should place its emphasis on quality rather than size. Emphasizing quality, Wilkes said, produces better leaders and they are the only leaders that will be able to cope with the problems of the future.

Dr. John Frederick Olson followed Dr. Wilkes as President. His administration was exciting and the University made tremendous strides under his leadership. Dr. Olson was a philosopher by academic training and he constantly worked at the task of developing a sound philosophy of higher education. He believed the University's greatest responsibility was to protect truth. He advocated the private school philosophy and particularly that of the church-related university. The church college, he felt, reflects and advocates freedom, deals with its students as individuals and sees their education as a total process. Dr. Olson, like his predecessors, thought that a modern university should be located in a great city and that total environment was important.

Currently, the twelfth President, Dolphus Whitten, Jr., reflects an attitude that higher education is changing, and that Oklahoma City University will undergo significant changes in the remainder of the decade. In predicting the future of higher education, Dr. Whitten believes that universities will necessarily become more involved in intercultural studies because of the tremendous number of international students seeking admission to American colleges and universities. Dr. Whitten also believes that universities are no longer pure communities of scholars. A concerned university, he predicts, will be more involved in the development of programs that will meet the needs of many different kinds of people.

### Conclusions

Each of the twelve chief executive officers of Oklahoma City University and its predecessor institutions wrote or spoke on educational theory and practice. They all affirmed the University experience should have a Christian emphasis, and further they believed that the University had certain advantages when located in a metropolitan environment. That the University has the responsibility for enriching the total life of the student is pervasive in presidential thought.

Recommendations

The following recommendations would facilitate the work of historical investigation as it pertains to the University:

(1) Officers of the Oklahoma City University should give special attention to the preservation of documents, papers, and other memorabilia pertaining to the history and development of the institution. One member of the library staff can be fruitfully assigned to assist the President and other University officers in this effort.

(2) Special effort should also be made to gather and organize those materials upon which this dissertation is based so that other students may more readily examine them and thereby make additions, recommendations, and corrections to this study as the facts require.

(3) The possibility of securing a special grant, either from federal sources or private ones, for supporting the archival work of Oklahoma City University should be explored.

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APPENDIX I

AN ACCOUNT OF HIS TENURE AS CHANCELLOR  
OF EPWORTH UNIVERSITY AS TOLD BY  
OSCAR FITZGERALD SENSIBAUGH

AN ACCOUNT OF HIS TENURE AS CHANCELLOR  
OF EPWORTH UNIVERSITY AS TOLD BY  
OSCAR FITZGERALD SENSIBAUGH

I confess to a degree of reluctance in leaving Amarillo. I felt that only part of a four year's plan for organization and work had been realized. However, when we reached Oklahoma City and received such a warm reception, the path of duty was clearly outlined.

It required no special effort to see difficulties ahead. Closing of the widely advertised "united" university and the organization of a school in Guthrie by the Methodist Episcopal Church played no small part in creating unrest and friction between two great churches of Methodism. This feeling was shown throughout the entire state. Services of the co-operative church were held in the University building, but there was little interest taken in the work. Pastor and people were discouraged and confidence generally was at a low ebb. After carefully studying the situation and consulting with a number of laymen and pastors, I decided to organize a M. E. Church, South. The M. E. Church had severed all connection with the University, and it was thought no other course lay ahead of us. Of course, this was done after consulting the Bishop in charge, Bishop Denny.

In planning for the organization after consulting the pastor, I visited the home of Dr. E. C. Lain, a rising

young doctor and a teacher of a young men's class in St. Luke's, and told him of our plans and asked him to join in this expansion program. After a few day's thought, he decided to do so. Of course, it was not without regrets as he was exceedingly fond of his young men and enjoyed working with them. I also visited Dr. Watkins who was living in that section of the city, and as Dr. Lain had agreed to go, he decided to go with him. A lot was secured about half a block from the university campus and soon a building to meet present demands was built. I secured an exchange of pastors with Clovis Chappell and the pastor of the co-operative church. Brother Chappell and his lovely wife lived in the parsonage and ate at the parsonage table. He was then giving promise of an extra fine preacher.

After making two full rounds on the District and with the pastors visited a large part of members of the Official Boards, I began looking into the condition of Epworth University before and after dissolution. The M. E. Church had a called session of the Annual Conference (no Methodist law for it) and a resolution was passed dissolving all connection with the University and returning all assets to the development company. The M. E. Church, South had taken no action. Neither had the original Board of Trustees. The question arose: Can a party of a contract dissolve a partnership without consent of other partners? Can property dedicated to the public interest be dissipated except by process of

law? Such property is inviolate except by due process. The M. E. Church, South had not been party to the return movement nor had it been consulted and asked for an agreement. There was an overwhelming sentiment among all classes that some movement should be made to get an equitable settlement. I studied carefully the Dartmouth Case, the Lebanon and the Vanderbilt Cases with court decisions. I gathered all facts concerning contracts and "act of dedication and management" of Epworth University. It cost time, travel, and money to do this. I met all my expenses. After gathering all information I could at the time, I called in the office of a leading firm of lawyers and submitted what information I had gathered to a member of the firm, an elder in the Presbyterian Church, and asked that he carefully look into the matter and let me have his opinion. Some ten days after this I called at his office to get his conclusions. When asked he replied, "Are you Methodists going to let that valuable piece of property go back to that development company? That has been dedicated to the public and the company has made thousands of dollars already. It is not fair to the city nor to the church." I asked if his firm would take the case. He replied, "I will consult with my partner and let you know." Sometime afterwards he asked me to come to his office and said, "We will take the case. The usual fee in such a case is forty percent, but we will take it for seven percent. Are there any other lawyers you would like to have in the case?"

I told him I wanted to consult Judge Hayden Linebaugh of Okmulgee and that I wanted to call all of our trustees of the University, the Board of Education of the Conference, and Bishop Denny, our Bishop in charge. He said Linebaugh was a good lawyer, a fine man and a Methodist, and the meeting would be all right with his firm.

We carried out this program and spent most of the day discussing all issues involved. Judge Cruce gave his opinion and made his offer if employed. He stated that he was glad to have Judge Linebaugh in the case. A resolution was presented and passed that we employ the lawyers suggested, and I was requested to take full charge of carrying out the program agreed on by those present.

On the suggestion of Bishop Denny, I was elected Chancellor of the University and appointed by him. I continued to gather facts and papers from the beginning up to the date of the meeting and gave them to our lawyers. After consultation our lawyers advised that I take charge of the property by moving my desk into the administration building and transact all business from the office. The next morning I went over to carry out their suggestion but was met by a man at the front door who seemed to be armed and who told me his instructions were not to allow anyone to enter the buildings on the campus. We immediately instituted suit for possession and the contest was on. The first suit was on facts and was decided in favor of the church. The next court

trial was on the question of equity. The decision was in favor of the church.

During the early part of our efforts and during both trials many businessmen would meet me and say "We are with you. It is not fair to the church nor the city for that valuable piece of property to be diverted from the church and returned to the development company since they have made so much money in the sale of lots, but we cannot take sides."

Our lawyer was informed that on a certain day the court's decision would be announced. They wired me in Dallas urging me to come. I answered that I would be on the north-bound Santa Fe the day before the court's announcement. When I stepped off the train, I was met by a committee of representative businessmen of the city with a hearty congratulation on our victory and notified me that Bishop Hoss was to arrive in the city in a few minutes and that they had reserved a suite of rooms at the Lee Huckens Hotel. They also said they would give us a banquet at 6:30. They drove to the other station, met Bishop Hoss, and took us to the hotel. The Bishop was in one of his happiest moods. The court announcement came the next day and was made in the presence of a full courtroom. The same committee drove us over the city and pointed out new developments and those planned. As I had been transferred to the North Texas Conference and was on the Dallas District, I turned over to the Board of Trustees all papers and information and resigned as Chancellor, giving up all connection with the enterprise.

APPENDIX II

COPY OF LETTER FROM DAKOTA WESLEYAN  
UNIVERSITY ALUMNI ASSOCIATION

July 24, 1975

Mr. Connie Mack McCoy  
Director of Admissions & Registrar  
Oklahoma City University  
Oklahoma City, Oklahoma

Dear Mr. McCoy:

re: Mr. William Fielder

I have made a cursory search through the Who's Who in South Dakota, Who's Who in the Midwest, Fox's Who's Who in South Dakota, Biographical books of people in early South Dakota history, South Dakota State Legislative Manuals, several volumes written by Doane Robinson (who was our State Historian for many years)--all to no avail.

According to our records, no honorary degrees were given by our school from 1894-1903. Also at that time, our school was known as Dakota University, becoming Dakota Wesleyan University in 1904. Is it possible there was a school somewhere else besides Mitchell with a name similar?

At the date mentioned as getting the honorary degree (1900) there were no State elections for Senators--they were appointed by the legislature. We have no names except those of those who were appointed to the Senate. Others who may have been proposed are not named in the State Legislative records. Possibly a call to the State Historical Society in Pierre, S.D., would come up with a list of possible candidates for Senator who may have been proposed before the Legislature. Otherwise, we did not find his name listed as a candidate for any of the other offices from 1896 on through 1904.

If he had political aspirations perhaps his name would be recorded in some of the minutes of sessions which would be with the Secretary of State, also at Pierre, S. Dak.

I am sorry that I could not help you, and I do hope that somewhere you can uncover the information you desire.

Sincerely,

Mrs. Harriet Houk  
Alumni Secretary

Copy of letter from Alumni Association, Dakota Wesleyan University.

APPENDIX III

PERSONAL CALENDAR OF DOLPHUS WHITTEN, JR.

# PERSONAL CALENDAR OF DOLPHUS WHITTEN, JR.

## Week of October 14-20, 1973

Sunday	8:00 a.m.	Drove to Claremore, Okla.
	10:50 a.m.	Speech at First UMC, Claremore
	12:00 noon	Lunch with key personnel from church
	5:00 p.m.	Attended chapel service on OCU campus
	6:00 p.m.	Dinner engagement
	9:00-11:00	Dictation in office
Monday	6:45 a.m.	Breakfast at Wesley UMC, Invocation
	7:30 a.m.	Dictation
	8:30-10:30	Administrative Council
	11:30- 1:30	Luncheon conference with sub-committee of Trustees
	1:30 p.m.	Meeting with University Committee on Honorary Degrees
	3:30 p.m.	Election Committee, Chamber of Commerce
	4:45- 6:00	Work in office
	8:00 p.m.	Reception at home of a Trustee
Tuesday	9:15 a.m.	Appointment with faculty member
	10:00 a.m.	Conference on Methodist Headquarters building plans
	11:00 a.m.	Meeting on Business and the Arts
	12:00- 3:00	Steering Committee, United Methodist Church Campaign
	3:00 p.m.	Conference with fund-raising consultant
	4:45- 9:00	Administrative meeting on financial planning for the university
	9:00-11:00	Planning for Trustee Executive Committee meeting
Wednesday	9:00-11:30	Office appointments
	12:00- 2:00	Executive Committee, Trustees
	2:00- 5:30	Office appointments
	6:00 p.m.	Speaking engagement, Westminster Presbyterian Church

Thursday	9:00-11:00	Office
	11:30- 1:00	Speaking engagement, luncheon for Teachers of Special Education
	2:00- 6:00	Office appointments
	7:00 p.m.	Dinner meeting, Oklahoma Zoological Society
Friday	7:30 a.m.	Breakfast meeting for Oklahoma School Administrators
	10:00 a.m.	Panel member, Conference on Needs and Goals of Higher Education, Oklahoma Education Association
	12:00 noon	Speaker for Indian Educators Luncheon
	2:00- 6:00	Office appointments
	8:00 p.m.	Opera production on campus
Saturday		Drive to Cookson Hills, Okla. for Sunday speaking engagement