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DAY PROBLEMS OF MUSKINGUM COLLEGE

be accepted as fulfilling this part of the requirements for the degree of DOCTOR OF EDUCATION

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AN HISTORICAL DEVELOPMENT OF PRESENT-DAY PROBLEMS
OF MUSKINGUM COLLEGE

A dissertation submitted to
The Graduate Faculty of the Teachers College
of the University of Cincinnati
in partial fulfillment of the
requirements for the degree of

DOCTOR OF EDUCATION

1950

by

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CHAPTER I

FORMULATION OF THE PROBLEM

American colleges are experiencing during the period following World War II a crisis which Oliver C. Carmichael has characterized as being "the severest test" in "the history of American collegiate education."¹ The more evident causes for this crisis include the upward spiraling of costs that reflect higher wages and prices, the greatly expanded needs in staff and facilities, and the college incomes which have not matched the pace of mounting expenses.²

There are, however, other aspects of the crisis which are of great importance, although they may not be so readily apparent. For example, Edmund E. Day³ feels that the crisis in American collegiate education has been intensified by problems which are related to, or are even resultant from, the forces which influenced educational ideas during the nineteenth century. Day is of the opinion that a better understanding of the present crisis would be achieved if many controversial issues, such as the purposes of education, the curricular offerings of the colleges, and the methods of instruction utilized in the institutions, were reexamined in light of their historical origins.

¹Oliver C. Carmichael, "Maintaining High Quality in the Colleges," Association of American Colleges Bulletin, XXXIV (March, 1948), p. 15.

²Bruce Blossat, "Many Colleges Face 'Dollar Crisis'," Terre Haute Star, Terre Haute, Indiana, October 18, 1949, p. 14.

³Edmund E. Day, "The Reorientation of Liberal Education," Association of American Colleges Bulletin, XXXII (October, 1946), p. 339.

Problem of the Study

The problem of this study is to indicate certain present-day problems confronting Muskingum College, located in New Concord, Ohio, and to trace and describe these problems in their historical setting as they occurred and developed in the one hundred and thirteen years of the college's existence.

Purpose of the Study

The purpose of the study is twofold. First, the study will attempt to produce a trustworthy record of events which have occurred in the history of Muskingum College, and second, the study will try to suggest through the survey of these events some profitable generalizations from past experiences which might be employed as controls for behavior.⁴ It is felt that perhaps a study of the historical setting in which the college was born and of the historical background in which it has developed to the present, an inquiry into the influences of personalities, and an examination of the changes in educational theory generally will serve to reveal bases for tentative generalizations so that the policymakers of Muskingum College may more clearly analyze current issues and problems with which the institution is confronted.

Scope of the Study

As this study can not be exhaustive in its coverage of educational problems, certain limitations will be observed. Five

⁴Carter V. Good, A. S. Barr, and Douglas E. Scates, The Methodology of Educational Research, p. 239. New York: D. Appleton-Century Company, Inc., 1936. Note: These authors state that an educational historian may choose either or both of these objectives

present-day educational problems are to be described as they have developed throughout the history of Muskingum College. It is not intended to infer that these are the only problems which Muskingum College has, or has had in the past. In fact, there are many others. The five problems chosen are those which the writer believes to be the most crucial at the present and from which the college may profit most from studying. These problems, stated in the form of questions, are described in the following sections.

Questions under Discussion

What is the purpose of the college?-- Muskingum College has formally adopted a statement of "aims and purposes" designed to aid the student in the development of certain skills, attitudes, and areas of knowledge through fixing his attention on what the college holds to be the attributes of the "good life."⁵ The formal statement of "aims and purposes" evolved during a period of years, for as early as 1930 the faculty of Muskingum College felt the need for a careful examination of the ideals, objectives, and purposes of the college in order to formulate a philosophy of education and organize a more effective program. Twelve years later, in 1942, the faculty felt ready for action, for the intervening years had been gainfully used in research and experimentation. The faculty thereupon formally adopted a general education program with its most distinctive feature a "core of culture" that was regarded as essential for all freshmen and sophomores if they were to realize the "good life."⁶

⁵Muskingum College Bulletin, Series XLI (March, 1948), p. 21.

⁶"Minutes of the Executive Faculty of Muskingum College, April 20, 1942," p. 1.

Although seven areas of studies were included in the core program and fused courses were constructed to encompass or substitute for two or more traditional subjects, there are at least two divisions⁷ which are still largely pursuing traditional subject lines. Today, after seven years, there is still disagreement among the faculty members as to the advisability, the function, and the purposes of the "new" program. During the school year of 1948-49 several faculty meetings of the college were spent in discussing and reevaluating the college program in light of the formal statement of the "aims and purposes" of Muskingum College.

Whom shall the college admit?-- One of the most urgent problems facing Muskingum College is the selection of students for admission. The enrollment is limited by the scarcity of housing facilities despite the efforts of the administration to remedy the situation through the construction of temporary buildings. The problem is made more apparent by noting that 1,155 prospective freshmen were screened for the school year 1948-49. These applicants met the initial requirement of the admission committee, that is, all of them were above the fiftieth percentile in their respective high school graduating classes. From this group 140 boys and 125 girls, a total of 265 students, were finally admitted. Thus, approximately one-fourth of the students who met the first qualification standard actually entered the college as freshmen. Since the data on those students who did not meet this qualification were not

⁷In 1945, Muskingum College adopted an administrative organization consisting of divisions which largely replaced the traditional subject departments. Seven divisions were established; each one was to offer eventually a fused course in general education. See Muskingum College Bulletin, Series XL (March, 1945), p. 68.

preserved, the actual number of persons who desired to enroll can only be guessed. It has been placed as high as three times the screened number, or approximately 3,000. This would indicate that only one in eleven applicants was admitted in September, 1948. The problem of selection is obviously critical.

What courses shall be required of students?-- Muskingum College has adopted a general education program consisting of instruction in seven areas of knowledge. The obvious justification of this core of areas is that they are all deemed necessary for successful living. Yet, in practice, students do not choose all of these areas, even though some of them are represented by "fused" courses. Thus, students may pursue a course of individual specialization through the first two years of college and actually work in only two of the areas, communications (English and speech) and physical education (including personal health). To meet graduation requirements, they must meet five of the seven area requirements, or their equivalents. For example, Human Living, a "fused" course containing psychology, religion, and philosophy, may be passed by in favor of "equivalent" courses in general psychology, Bible, and philosophy.

Repeatedly, the question has been raised in faculty meetings as to why all seven areas are not required of all students, and the answer has always been that some of these courses do not meet the needs of individual specialization. The problem which confronts the college seems to be one of determining how many courses should be required and how much specialization should be permitted at the freshman and sophomore level.

What are the best methods and materials of instruction?--

The faculty's adoption of area courses of study implied that there was to be a broad concept of subject matter. At the time of that action the faculty directed the instructor or instructors in these new courses to prepare outlines, syllabi, readings, and suggestions which might serve as devices for continuity in case of the replacement of the teachers responsible for the course or courses. Last year this ruling was subjected to reexamination by the faculty, because one faculty member insisted that, as he phrased it, "any teacher can teach a course. All that he needs to do is follow the textbook."

The problem which confronts the college is that of determining whether teaching should encourage a wider concept of subject matter through the use of such techniques as extensive reading, individualized instruction, and problem solving, or should seek to develop a thorough knowledge of a limited area of subject matter through intensive textbook reading, lectures, and laboratory experiments in which the teacher demonstrates and the students imitate. Similar lack of agreement exists in respect to the use of notebooks, term papers, book reports, field trips, visual aids, and class discussion, and in regard to the purpose and nature of tests and examinations.

How much personal and social freedom shall students be given?--

Muskingum College has maintained the right to indicate that certain actions and conduct are detrimental to students' welfare. This conviction has resulted in rules covering matters such as the hours that the girls keep, the use of tobacco and intoxicating beverages, and the

use of college facilities for recreation on Sunday. Many of these regulations, and their violations, have been recently discussed by a student-faculty committee charged with enforcing the rules.

The problem confronting the college consists of determining which rules should be retained and enforced. The heart of the problem seems to consist of the fact that the society from which the students come is moving toward a freer and easier manner of conduct. Then, when the college seeks to maintain standards not in accord with the trends in society, conflict results.

Procedure of the Study

In the conduct of this inquiry a rather definite procedure seems to be indicated, termed by Good, Barr, and Scates "the historical method."⁸ The procedure involves three major processes: (1) collection of data; (2) criticism of data collected; and (3) interpretation of these data.⁹ Each of these processes will be briefly described.

In collecting data for the investigation, two classifications of historical sources were used, that is, remains and documents.¹⁰ These sources are described in a section of Chapter I entitled "Sources of Information and Related Literature." The process of criticizing the data collected involved the use of external and internal criticism, although both were utilized simultaneously as there is no sharp division line between them.¹¹

⁸Carter V. Good, A. S. Barr, and Douglas E. Scates, op. cit., pp. 239-85.

⁹Ibid., p. 24.

¹⁰A distinction is made between these two types of historical resources. A remain, sometimes called a relic, is a physical object of historical value, while a document is a report of an event. See, Carter V. Good, A. S. Barr, and Douglas E. Scates, op. cit., pp. 251-52.

¹¹Ibid., pp. 258-62.

The third process, that of interpretation of data, consisted of projecting a hypothesis and reaching a tentative generalization through the use of constructive reasoning, inference, and analogy. Interpretation of data further involved the arrangement of these data into some coherent form, and in an historical study, as Good, Barr, and Scates suggest, "an appropriate combination of the chronological and topical organization of historical data seems best."¹²

The data for this study were collected for the five previously described current problems of Muskingum College, were arranged in a chronological order, and then were subjected to external and internal criticism. In order to facilitate interpretation, the data were arranged into "periods" of the institution's history, with each "period" being treated as a chapter. The dominant theme of each "period," or chapter, and upon which the interpretation of the data hinged, was the purpose of the college for those years. For example, Chapter III is entitled "The College Prepares for God's Work"--the writer's hypothesis that such was the predominant purpose of Muskingum College from 1837 to 1846. Each of the five current problems is described and interpreted as the problem supports the dominant theme, that is, the hypothesis that such was the predominant purpose of the college during that period.

The process of establishing a dominant theme for each chapter was rather complex, for often the college had several purposes at the same time. The data were reviewed, reinterpreted, and reevaluated in light of tentative hypotheses until a predominant purpose seemed evident. The actual decision as to which of several purposes predominated was a case of deciding relative emphasis, dependent, of course, upon subjective interpretation.

¹²Ibid., p. 265.

The review of Muskingum College history is divided into four periods, since the college has had four predominating purposes in one hundred and thirteen years. During the first period (Chapter III, entitled, "The College Prepares for God's Work") the principal purpose seemed to be that of preparing men for the ministry. The first period is terminated in 1846 when the emphasis of the school began to be directed toward devising a program of education which would be suitable for the cultural and vocational aims of a diversified student body. The second period is described in Chapter IV, "The College Develops Christian Gentlemen." In 1904 the purpose of the college again seemed to change, for J. Knox Montgomery, the president elected in that year, tried to create a program which would prepare the students so that they would become vital Christian forces in society. Chapter V, "The College Prepares Socially Efficient Christians," is a description of Montgomery's efforts which ended with his death in 1931. The fourth and last period is started with the efforts of the faculty and administration of Muskingum College to devise an educational program which was more consistent with a society in the throes of an economic depression, the emphasis being placed upon citizenship. The period extends to the present time (1950) and is described in Chapter VI, "The College Prepares for Effective Citizenship."

In order to present an overview of the cultural forces which are operating, or have operated in the past, in American society and which link the development of Muskingum College to these various cultural forces, Chapter II, entitled, "The Cultural Setting," is presented. This chapter is used as a general point of reference for the interpretation and classification of historical data for Muskingum College. For

convenience in discussing the cultural setting of the United States, Chapter II is divided into six historical periods to which historians in general agree.¹³ It may be noted that the periods of the history of the United States do not coincide chronologically with the four periods of the history of Muskingum College; for the purposes of the college, and thus the periods of Muskingum's history, were more directly the result of administrative actions and policies than of general political, economic, religious, philosophical, and educational concepts which are related to periods in American history.

Sources of Information and Related Literature

The main sources for a study of Muskingum College are located in New Concord, Ohio, mostly in the libraries and files of the college itself. Since the sources of information and the related literature are so closely integrated, they are described together in nine arbitrarily designated categories.

College records.--- Much information has been obtained from the records and publications of the college and of those organizations closely affiliated with it. The minutes of the board of trustees, complete from the founding of the school in 1837 to the present, are particularly valuable sources for the period before 1904, while the minutes of the faculty have been useful from 1904 to the present. Catalogues of the college, dating from 1846, are available, and they have been helpful in determining the curricular offerings. A number of special bulletins, notably those published in 1905 and 1931, have

¹³See p. 22 for the historical periods of American history used in Chapter II.

provided information not readily found elsewhere concerning the ideals, customs, and traditions of the college. These materials, the minutes of the board of trustees and the academic faculty, the catalogues, and the special bulletins, are on file in the president's office at the college.

The college library has every edition of The Muscoljan (the student yearbook), The Black and Magenta (the student newspaper), the Alumni Quarterly, and the handbooks of the Student Council, the Inter-Club Council, and the Women's Activities League. These publications have been referred to extensively. The library also has copies of several public addresses of the two most recent presidents of Muskingum College, J. Knox Montgomery and Robert H. Montgomery.

Participant accounts.-- The correspondence of the presidents is complete from 1904 to the present, and these letters have contributed to an understanding of the problems with which the presidents were faced. The diary of Robert Harper, an early settler in New Concord and a member of the board of trustees of the college, presents a terse account of the feelings of the residents of the locality from 1845 to 1865. The memoirs of Chester J. Marshall, a former student and faculty member of the college, are an interesting review of local history and life at the college. These materials have not been published and are the property of the president of the college.

Public records.-- Two sets of public records have been useful. The deed books of Muskingum County are the sources for tracing the transfer of real property both to and from the college, and the records of the Circuit Court of Muskingum County provide the data which are necessary to an understanding of the financial difficulties with which

the college was faced from 1840 to 1844. These records are in the county court house in Zanesville.

Muskingum College historical accounts and policy studies.---

R. J. Miller has included a short history of the development of the college in A Christian Educator,¹⁴ although the book is primarily concerned with the life of President J. Knox Montgomery. Miller was a minister of the United Presbyterian Church, although his principal relationship to the college was through his membership in the Synod of Ohio, the governing body of the United Presbyterian Church with which the college is affiliated.

The complete files of the Muskingum Faculty News Bulletin are available in the education department of the college; they have been used to interpret historical materials and educational concepts. A College Looks at Its Program¹⁵ has been used to provide an insight into the methods which were utilized in developing a new curriculum of general education for the college. Ralph W. Ogan was the editor of this symposium, which is a series of reviews of the investigations by faculty members in the fields of methods of teaching, tests and measurements, aims and objectives of college courses, the social program of the school, and administrative procedures. Mrs. S. H. McGuire, of the Muskingum College faculty, has reported the use of an inventory in "Satisfaction Found in Reading" in General Education in the Humanities,¹⁶ edited by Harold B. Dunkel. This study is helpful in

¹⁴R. J. Miller, A Christian Educator. Pittsburgh, Pennsylvania: The Crescent Press, 1932. Pp. 268.

¹⁵Ralph W. Ogan and Others, A College Looks at Its Program. New Concord, Ohio: Muskingum College, 1937. Pp. x / 326.

¹⁶Harold B. Dunkel, Editor, General Education in the Humanities. Washington, D. C.: American Council on Education, 1947, Pp. xix / 321.

understanding the experimental program conducted by Muskingum in connection with the cooperative study sponsored by the American Council on Education, and designed to aid in improving and widening the student's interests in literature.

Two other studies have been used because of their discussion of projects similar to the Muskingum College general education program. Cooperation in General Education¹⁷ is a summary report of the Cooperative Study in General Education, and is edited by Ralph W. Tyler, William P. Tolley, and Earl J. McGrath. Since Tyler was the original consultant employed by Muskingum College to advise the faculty on curricular changes, it is interesting to note the similarities between his committee's sentiments and Muskingum's adopted policies of general education. The experimentation which led to a general education program at Stephens College has been reported by Roy Ivan Johnson in Exploration in General Education,¹⁸ and inasmuch as W. W. Charters acted as consultant for both Stephens College and Muskingum College, the curricula of these colleges have points in common.

Newspapers.— The files of the New Concord Enterprise, a weekly newspaper, are complete from 1880 to the present; they have been used to obtain information concerning student life, information not available in college publications. Three daily newspapers of nearby Zanesville, the Republican, the Gazette, and the Courier, have been useful for the announcements of the college for the years from 1836 to 1880. New Concord had no newspaper of its own during this time. The

¹⁷Ralph W. Tyler, William P. Tolley, and Earl J. McGrath, Editors, Cooperation in General Education. Washington, D. C.: American Council on Education, 1947. Pp. xvii / 240.

¹⁸Roy Ivan Johnson and Others, Exploration in General Education. New York: Harper and Brothers Publishers, 1947. Pp. ix / 262.

files of the Zanesville papers are located in the offices of the Zanesville Times-Signal and the News, successors to the earlier papers.

Oral accounts.-- Certain information has been obtained through interviews with local residents and officers of the college. William L. Fisk, Jr., of the college faculty, has made an intensive study of the Scotch-Irish, and his knowledge has been helpful in tracing the immigration into eastern Ohio. R. A. Sunafrank, local businessman, is a descendant of one of the original settlers of Muskingum County, and the stories related to him by his grandfather give an insight into the development of New Concord. J. G. Lowery, Dean Emeritus of Education of the college, has provided information which is an aid to understanding the educational problems of the college, since he has been associated with Muskingum since 1906. President Robert W. Montgomery has held some relationship to the college throughout his life, first as a son of the president, then as a student, and later as president of the school. Since he was largely responsible for the initiation of the general education program, data from the interviews with him are valuable.

General and local histories.-- No full-length history of the college has been published, but a number of brief sketches have been written. The most comprehensive of these is in A History of Muskingum County, Ohio, by J. F. Everhart.¹⁹ This not only has a summary of the development of Muskingum College to 1880, but it also contains a complete account of the growth of each township in Muskingum County. May Stranathan²⁰ has traced the lineage of the early settlers in Cumberland, Ohio, a

¹⁹J. F. Everhart, A History of Muskingum County, Ohio. Columbus, Ohio: Ohio State Journal Company, 1882. 1p. 480.

²⁰May Stranathan, Editor, History of Early Cumberland. New Concord, Ohio: Co-op Print Shop, 1943. 1p. 41.

nearby village. F. E. Geyer,²¹ a former editor of the New Concord Enterprise, has written a history of the Fox Creek School, the first public school in the area and located just outside the corporation limits of the village of New Concord. Since Geyer included a family history of each of the former pupils of the school, his work and that of Stranathan have been valuable in establishing the Scotch-Irish influence in the community.

Histories of other colleges.--- The histories of other colleges have been helpful, since many institutions often experienced common problems and influences. A Pioneer College, The Story of Marietta,²² by Arthur G. Beach, has been useful in determining the policy of the Ohio Legislature toward denominational colleges at the time Muskingum College was founded. A History of Oberlin College,²³ by Robert Samuel Fletcher, is a scholarly work describing the development of this college from its founding, in 1833, to the Civil War. This book has been instructive in methods of finding data. Denison University,²⁴ by Francis W. Shepardson, is a concise account of the growth of a nearby college, and it has been used as a means of understanding the problems of early colleges of Ohio. Antioch College,²⁵ by Algo D. Henderson and Dorothy Hall, is good for its insight into the problem of relationship of the college

²¹F. E. Geyer, Historical and Biographical Memoirs of Fox Creek School. New Concord, Ohio: The author, 1945. Pp. v + 120.

²²Arthur G. Beach, A Pioneer College, The Story of Marietta. Marietta, Ohio: Mary Dawes Beach, 1935. Pp. xv + 325.

²³Robert Samuel Fletcher, A History of Oberlin College. Oberlin, Ohio: The College, 1943. Pp. xvii + 502.

²⁴Francis W. Shepardson, Denison University. Granville, Ohio: The University, 1931. Pp. 438.

²⁵Algo D. Henderson and Dorothy Hall, Antioch College. New York: Harper and Brothers Publishers, 1946. Pp. xiv + 280.

and the community, since the villages in which both schools are located are similar in size and character. Especially helpful as to form, style of writing, and scope of materials have been the series of doctoral dissertations written at the University of Cincinnati. Five of these studies recount the history of Ohio institutions of learning: James Andrew Woofter, Historical Development of the Organization and Administration of a Municipal University (Cincinnati);²⁶ Frederick Alphonso McGinnis, A History of Wilberforce University;²⁷ Frank R. Hickerson, The History of the University of Toledo;²⁸ John Lewis, Jr., An Historical Study of the Origin and Development of the Cincinnati Conservatory of Music;²⁹ and Vincent A. Orlando, An Historical Study of the Origin and Development of the College of Music of Cincinnati.³⁰

General and monographic works on education and philosophy.--

Although many general histories of education have been used, three have been particularly useful. A History of the Problems of Education,³¹ by John S. Brubacher, has been helpful in relating educational problems to

²⁶James Andrew Woofter, "Historical Development of the Organization and Administration of a Municipal University (Cincinnati)," Unpublished Doctor's dissertation, University of Cincinnati, 1937. Pp. v / 359.

²⁷Frederick Alphonso McGinnis, "A History of Wilberforce University," Unpublished Doctor's dissertation, University of Cincinnati, 1940. Pp. viii / 340.

²⁸Frank R. Hickerson, "The History of the University of Toledo." Unpublished Doctor's dissertation, University of Cincinnati, 1941. Pp. viii / 588.

²⁹John Lewis, Jr., "An Historical Study of the Origin and Development of the Cincinnati Conservatory of Music." Unpublished Doctor's dissertation, University of Cincinnati, 1943. Pp. xiv / 436.

³⁰Vincent A. Orlando, "An Historical Study of the Origin and Development of the College of Music of Cincinnati." Unpublished Doctor's dissertation, University of Cincinnati, 1946. Pp. xiv / 280.

³¹John S. Brubacher, A History of the Problems of Education. New York: McGraw-Hill Book Company, Inc., 1947. Pp. xiv / 688.

their historical backgrounds. A Cultural History of Education,³² by R. Freeman Butts, has been valuable in tracing the philosophic concepts of education in their interactions with political, social, economic, and religious ideas and movements. Historical Foundations of Modern Education,³³ by Edward H. Reisner, has been useful in determining the influence of Calvinism on education.

The Growth of American Thought,³⁴ by Merle Curti, and Main Currents in American Thought,³⁵ three volumes, by Vernon Louis Parrington, are accounts of the development of ideas in America, and they have been used extensively in Chapter II for tracing the course of philosophic thought. Harvey Gates Townsend's Philosophical Ideas in the United States³⁶ is an analysis of men and their ideas, and it has been utilized for these analyses. Two works, primarily source books, have been used for the evaluation of philosophers made by the authors. These are The Development of American Philosophy,³⁷ by Walter G. Lueder

³²R. Freeman Butts, A Cultural History of Education. New York: McGraw-Hill Book Company, Inc., 1947. Pp. ix / 726.

³³Edward H. Reisner, Historical Foundations of Modern Education. New York: The Macmillan Company, 1927. Pp. xv / 513.

³⁴Merle Curti, The Growth of American Thought. New York: Harper and Brothers Publishers, 1943. Pp. xx / 848.

³⁵Vernon Louis Parrington, Main Currents in American Thought. Vol. I, The Colonial Mind, Pp. xvii / 413; Vol. II, The Romantic Revolution in America, Pp. xxii / 493; Vol. III, The Beginnings of Critical Realism in America, Pp. xxi / 429. New York: Harcourt, Brace and Company, Inc., 1930.

³⁶Harvey Gates Townsend, Philosophical Ideas in the United States. New York: American Book Company, 1934. Pp. v / 293.

³⁷Walter G. Lueder and Laurence Sears, The Development of American Philosophy. Boston: Houghton Mifflin Company, 1940. Pp. x / 533.

and Laurence Sears, and Philosophy in America,³⁸ by Paul Russell Anderson and Max Harold Fisch.

The development of a philosophy of higher education in America has been the subject of many books and articles, but the most useful of these has been The College Charts Its Course,³⁹ by R. Freeman Butts. Butts has related the present controversies in American higher education to conflicting educational philosophies by presenting current problems of the colleges in their historical concepts and connotations. Two able studies of the aims and purposes of church-related colleges are The Purposes of Church-Related Colleges,⁴⁰ by Leslie Karr Patton, and The Founding of American Colleges and Universities before the Civil War,⁴¹ by Donald G. Tewksbury. Paul Moyer Limbert, in Denominational Policies in Support and Supervision of Higher Education,⁴² has analyzed the control and the aid given by denominational bodies to their institutions of higher education. This study recounts the support given to Muskingum College by the United Presbyterian Church. C. Harve Geiger, in The Program of Higher Education of the Presbyterian Church in the

³⁸Paul Russell Anderson and Max Harold Fisch, Philosophy in America. New York: D. Appleton-Century Company, Inc., 1939. Pp. xiii / 570.

³⁹R. Freeman Butts, The College Charts Its Course. New York: McGraw-Hill Book Company, Inc., 1939. Pp. xvi / 464.

⁴⁰Leslie Karr Patton, The Purposes of Church-Related Colleges. New York: Columbia University (Contributions to Education, No. 783), 1940. Pp. vii / 287.

⁴¹Donald G. Tewksbury, The Founding of American Colleges and Universities before the Civil War. New York: Columbia University (Contributions to Education, No. 543), 1932. Pp. 254.

⁴²Paul Moyer Limbert, Denominational Policies in Support and Supervision of Higher Education. New York: Columbia University (Contributions to Education, No. 378), 1929. Pp. iii / 242.

United States of America,⁴³ has appraised the growth of higher education as sponsored by the Presbyterian Church. Geiger's work has been useful for the early history of educational control by the Presbyterian Church before the United Presbyterians became a separate denomination in 1858.

Finally, several collaborative inquiries into the courses and objectives of collegiate education have been used for comparative purposes; namely, Harvard University's General Education in a Free Society,⁴⁴ Columbia University's A College Program in Action,⁴⁵ and five of the volumes of the Proceedings of the Institute for Administrative Officers of Higher Education,⁴⁶ published by the University of Chicago. The six-volume report on Higher Education for American Democracy,⁴⁷

⁴³C. Harve Geiger, The Program of Higher Education of the Presbyterian Church in the United States of America. Cedar Rapids, Iowa: Laurance Press, 1940. Pp. iii / 237.

⁴⁴Report of the Harvard Committee, General Education in a Free Society. Cambridge, Massachusetts: The Harvard University Press, 1946. Pp. v / 267.

⁴⁵Columbia University, A College Program in Action. New York: Columbia University Press, 1946. Pp. viii / 195.

⁴⁶William S. Gray, Editor, Proceedings of the Institute for Administrative Officers of Higher Education. Chicago: University of Chicago Press.

Vol. 3, Recent Trends in American College Education, 1931. Pp. 253.

Vol. 4, Provisions for the Individual in College Education, 1932. Pp. 262.

Vol. 5, Needed Readjustment in Higher Education, 1933. Pp. 283.

Vol. 6, General Education: Its Nature, Scope, and Essential Elements, 1934. Pp. 188.

Vol. 9, Current Issues in Higher Education, 1937. Pp. 153.

⁴⁷President's Commission on Higher Education, Higher Education for American Democracy. Washington, D. C.: United States Government Printing Office, 1947.

Vol. I, Establishing the Goals, Pp. ix / 103.

Vol. II, Equalizing and Expanding Individual Opportunity. Pp. viii / 69.

Vol. III, Organizing Higher Education. Pp. x / 74.

Vol. IV, Staffing Higher Education. Pp. x / 63.

Vol. V, Financing Higher Education. Pp. xi / 68.

issued by President Truman's Commission on Higher Education, has been used extensively, inasmuch as the adoption of the Commission's recommendations by the Congress would affect Muskingum College.

Summary

In this chapter, entitled "Formulation of the Problem," the proposition is made that an historical review of current problems confronting Muskingum College might serve as a basis for principles which could be of aid in understanding the present-day issues and problems with which the college is faced. Since there are numerous problems, it is proposed to delimit the historical review to five crucial questions, namely: What is the purpose of the college? Whom shall the college admit? What courses shall be required of students? What are the best methods and materials of instruction? How much personal and social freedom shall students be given?

The historical method is designated as the procedure to be used. This method consists of three major processes: (1) collection of data, involving both remains and documents; (2) external and internal criticism of data collected; and (3) interpretation of data, which utilizes both a chronological and topical organization in that each problem is to be treated chronologically and is also to be interpreted in its relationship to the purpose of the college.

Finally, the sources of information and related literature are described in nine categories: college records, participant accounts, public records, Muskingum College historical accounts and policy studies, newspapers, oral accounts, general and local histories, histories of other colleges, and general and monographic works on education and philosophy.

CHAPTER II

THE CULTURAL SETTING

What George S. Counts has recently said in speaking of education in Soviet Russia, that it is impossible to understand a system of education unless there is an understanding of the society that created that system, must also be said of the educational program of Muskingum College.¹

Muskingum College was founded in 1837 in New Concord, Ohio, by a society composed principally of Scotch-Irish Presbyterians. Although these people were conservative Calvinists, they were not immune to the forces operating in American society, and, as time elapsed, the community and the college felt the impact of ideas and ideals which infiltrated into the area from the outside. The interplay of these ideas affected the college's program in varying degrees. Thus, this chapter is devoted to describing the cultural forces which have been continuously present in America.

To reveal the influence of American society on Muskingum College, American history is here reviewed through the six periods,² since they are conceived as having unique and significant characteristics. The first four of these coincide with divisions proposed by Harvey Gates Townsend in his Philosophical Ideas in the United States.³ These divisions will be discussed with regard to the political, economic,

¹George S. Counts, "The Challenge of Soviet Education," address before the Third Annual Boyd H. Bode Conference, Ohio State University, Columbus, Ohio, July 19, 1948.

²See Page 22.

³Harvey Gates Townsend, Philosophical Ideas in the United States, pp. 4-5. New York: American Book Company, 1934.

religious, philosophical, and educational concepts that appear to bear on the five questions advanced in Chapter I as being of paramount importance to the history of the college. At the close of each division there is a description of the status of Muskingum College during the period. The six divisions and their approximate dates are as follows:

1. The Colonial Period, 1607-1776.
2. The Formative Period, 1776-1829.
3. Expansion and Conflict, 1829-1865.
4. An Expanding America, 1865-1929.
5. "The Great Depression" and
World War II, 1929-1945.
6. Postwar America, 1945-

The Colonial Period, 1607-1776

Government and politics.-- The English settlements in what is now the United States remained in a colonial status as a part of the British Empire from their origin until the American Revolution more than a century and a half later. British colonial policy varied from almost complete neglect to occasional severity, but on the whole it was comparatively enlightened. On the one hand the colonists enjoyed religious freedom and considerable power in local government; on the other hand, at least in theory, they were subjected to increasingly rigid controls in their conduct of foreign trade. Eventually, a consciousness of growing power, a rising impatience at restraint, the removal of the threatening might of France, and the enactments of the English Parliament combined to precipitate the war which ended in the recognition of American independence. In the course of that war, political factionalism appeared among the Americans.⁴

⁴Carl Russell Fish, The Development of American Nationality, pp. 31-43. New York: American Book Company, 1924.

Nevertheless, since the colonists were steeped in the British tradition of constitutional government and wise in local politics, they later sought to build a new nation from the quarrelling colonies.

Colonial economy.--- The economy of colonial America was predominantly agricultural, with lesser interest in trade, lumbering, fishing, and trapping. Although the country remained essentially a land of farmers until the Civil War, even in the eighteenth century trade and commerce began to prosper. With this prosperity a wealthy merchant class appeared, and the gulf widened between rich and poor. Economics invaded politics and religion when the merchant class gained power enough to resist the political control of the clergy and the landed gentry.

Climatic and geographic forces operated to fix a slave economy on the South, to stimulate attention on commerce in barren-soiled New England, and to make of the rich lands of the middle colonies the granary of the nation.⁵

Economic considerations were perhaps decisive in the impulse to independence. Century-old English mercantilism, climaxed by irritating taxes and new measures of trade control, drove men of commerce into questioning the worth of the Empire. Their protests were translated into action by the propertyless classes who felt that abandonment of the old order would somehow bring them a new economic dispensation.

Religion and philosophy.--- Although divided into many sects on refinements of theology, colonial Americans with virtual

⁵Harold Underwood Faulkner, American Economic History, Fifth Edition, pp. 60-9. New York: Harper and Brothers Publishers, 1943.

unanimity were believers in Christian theism. This conception held the universe to be governed by one God whose essence was infinite and spiritual. He was the All-good, All-wise, All-powerful Being who created the world for man and operated it according to His laws. Man was created with a soul and a material body. The immortal soul linked man to God, and the body was a part of the world which tempted man to corruption. The escape from worldly corruption was provided by God in the form of Christ, whom all men should follow. The Bible was the word of God, and the highest type of knowledge emanated from God through the Scriptures. Man was to use the knowledge as set forth in the Bible to reveal the Heavenly Father.⁶

Based upon this common body of belief, sectarian differences were somewhat in the form of minor superstructures built upon a vast, single foundation. Calvinists chose predestination and election; Anglicans the sacraments and elaborate ritualism; the Roman Catholics the sacraments, ritual, and the priestly intermediary; the Quakers the inner light; the Lutherans good works and the priesthood of all believers. Of all religious groups in the colonies, the Calvinists and the Anglicans were the most numerous, and all "established" or "state" churches in the colonies were either Calvinist or Anglican, and of the two the Calvinist church was the more authoritarian and its followers perhaps more group conscious and aggressive.

The conservative Calvinistic views were strengthened in the eighteenth century by a series of religious revivals, called the Great Awakening, which swept over the colonies. Begun in New England by

⁶R. Freeman Butts, A Cultural History of Education, pp.150-1. New York: McGraw-Hill Book Company, Inc., 1947.

Jonathan Edwards, and spurred on by George Whitefield, the religious forces of the colonies were given new life.⁷ The educational influence was particularly significant, since denominational colleges were brought into being to propagate the creeds and doctrines of their founders.⁸ Religious leadership and power gained tremendously, and the revivals were probably a reaction to secularism and religious indifference.⁹ Parrington has advanced the idea that the Great Awakening also signaled the break-up of the traditional parish system.¹⁰

Jonathan Edwards was probably the most influential American philosopher, but Samuel Johnson, Cadwallader Colden, John Woolman, Urian Oakes, John Wise, and Jonathan Kayhew were important.¹¹ Locke, Berkeley, and Hume were probably the most widely read of European philosophers, with Locke possibly exerting the most extensive influence.¹² Locke's views on the relations of the governing and the governed made him in a sense the father of American independence.

⁷W. W. Sweet, Religion in Colonial America, pp. 267-81. New York: Charles Scribner's Sons, 1942.

⁸L. A. Williams, Secondary Schools for American Youth, p. 14. New York: American Book Company, 1944.

⁹Merle Curti, The Growth of American Thought, p. 113. New York: Harper and Brothers Publishers, 1943.

¹⁰Vernon Louis Parrington, Main Currents in American Thought, Vol. I, The Colonial Mind, p. 161. New York: Harcourt, Brace and Company, Inc., 1930.

¹¹Paul Russell Anderson and Max Harold Fisch, Philosophy in America, pp. 30-123. New York: D. Appleton-Century Company, Inc., 1939.

¹²Ibid., p. 4.

Higher education.-- Most of the early American colleges were motivated by the Calvinist zeal for an educated ministry. The colleges were designed as "nurseries of ministers" and fostered as "children of the church."¹³ However dominant this purpose, there were others, including preparation for leadership in civic affairs, the saving of souls, discipline, and culture.¹⁴

The first colleges in America were the fruits of the Protestant Revolt in Europe.¹⁵ The first American college, Harvard, was Puritan in derivation, and so, later, was Yale. Both Harvard and Yale had a tremendous influence on American higher education; for they served as a pattern of organization for other colleges, and Harvard was significantly responsible for inculcating the ideals of the intellectual tradition in other institutions.¹⁶

During the seventeenth century all colonial colleges were affected by three forces from the past. They were: (1) the seven liberal arts, which were deemed necessary for a liberal education; (2) the Renaissance and the Humanistic ideal of the study of the classics; and (3) the Reformation concept of religious control of colleges for sectarian purposes. The close association between

¹³Emma Rinehart and Frank A. Beu, An Introduction to Education, p. 168. Boston, Massachusetts: The Christopher Publishing House, 1935.

¹⁴Leslie Karr Patton, The Purposes of Church-Related Colleges, p. 33. New York: Bureau of Publications, Teachers College, Columbia University, 1940.

¹⁵Ellwood P. Cubberley, Public Education in the United States, p. 13. Boston: Houghton Mifflin Company, 1919.

¹⁶John S. Brubacher, A History of the Problems of Education, pp. 464-5. New York: McGraw-Hill Book Company, Inc., 1947.

Humanism and religion long prevented the colleges from responding to the newer economic and political forces in American life.¹⁷

Muskingum College.--- The groundwork of Muskingum College was, in a sense, being laid in the colonial period. The great Scotch-Irish immigration was a phenomenon of the early and middle eighteenth century. Many of these people came to Pennsylvania, from there to scatter the length of the frontier and to become, indeed, the frontiersmen par excellence. Those who lived in Pennsylvania were in a strategic position to move into the Ohio country when that region was opened to settlement late in the eighteenth century.

The Formative Period, 1776-1829

Government and politics.--- The achievement of independence inaugurated a struggle at home over who was to rule. The conflict was between the Jeffersonian ideas of democracy and the Federalist conception of rule by a wealthier class.

Jefferson's doctrines, derived principally from the French humanitarian ideas of politics and economics, appealed to the frontier element, the small land owners, and the debtor class. The Federalists, adhering to the tradition of the English Whigs of opposing the wide extension of democracy, were supported by the wealthier merchant and planter classes.¹⁸ The struggle for rule was

¹⁷R. Freeman Butts, A Cultural History of Education, p. 303. New York: McGraw-Hill Book Company, Inc., 1947.

¹⁸Ibid., pp. 440-1.

momentarily won by the wealthier class at the Constitutional Convention, but the Bill of Rights and the constitutions of the several states reflected the demand for democratic control and wider suffrage.

Voters who believed in a wider extension of democracy elected Jefferson to the presidency in 1800. To this group the idea of political and economic freedom meant also political and economic democracy, and the Jeffersonian party controlled the national elections almost entirely during this historical period.

There was a trend toward increased federal control, and the spirit of nationalism was evidenced by the War Hawks in 1812. The first protective tariff was passed in 1816, and there were repeated increases in tariff rates until 1828.

In this period, as R. Freeman Butts has said, "The political and economic patterns of life began to overshadow the religious as claimants upon the energies and loyalties of men."¹⁹ The United States was gradually becoming a secular society in which religious institutions played an important but an increasingly subordinate role. Public attention was diverted to the growth of political democracy, the expanding role of the government, and the rise of nationalism.²⁰

America was moving westward. Wayne removed the Indian menace from Ohio in 1795, and Zane "cut a trace" into the Ohio country in 1797. Louisiana was purchased in 1803, and Florida was added in 1819. In 1804-1806 Lewis and Clark explored the West.

¹⁹Ibid., p. 440.

²⁰Ibid., p. 440.

The national economy.-- The years following the Revolution and the War of 1812 produced a change in the economic system. The frontier remained in an agricultural economy, but along the seaboard a shift proceeded from an agrarian to a commercial society, leading to the development of capitalistic enterprises. Cities grew, and a demand for improved communication and transportation resulted in construction of canals, better roads, and other means of travel. The Cumberland Road was begun. Fulton's steamboat began operations in 1809, and the Savannah crossed the Atlantic in 1819. The Erie Canal was opened in 1825, and the Baltimore and Ohio Railroad inaugurated service in 1828, although the steam locomotive did not appear until 1829.

Throughout the United States there was approval of Adam Smith's ideas of laissez faire. The spirit of individualism stimulated new inventions and the growth of manufactures. The application of technology to industry got under way: in 1790 Slater developed cotton machinery; in 1793 Whitney invented the cotton gin; in 1797 the first cast iron plow was made; and in 1803 the grain cradle was produced. In 1802 the DuPont Powder Company was organized, and in 1814 the first complete factory in America was established in Waltham, Massachusetts. American economy had entered an era of revolutionary changes.

Religion and philosophy.-- The principal writers during the period of 1776-1829 were political philosophers, notably Jefferson, Franklin, and Paine. These men held a deistic conception of the world similar to that of the French humanitarians. Their championship of deistic ideas came as a reaction to orthodox

Calvinism, but, as Townsend has indicated, "deism is far too complicated a theory to be set down as a simple revolt against Calvinism."²¹ Townsend believes that it was "an extension of seventeenth and eighteenth-century natural science," and it might be described as follows: "Take the system of Newton, subtract the poetry of Edwards, add the spirit of Bacon's New Atlantis, a strong flavor of arrogance, and you have deism."²²

Muelder and Sears state that deism was dominant in the South.²³ Among intellectuals in New England, William Ellery Channing attacked the traditional Calvinistic views and proclaimed the Unitarian doctrine that "God is love, man is potentially noble, and religion is an excellent life."²⁴ Channing defined religion as "the adoration of goodness," and his doctrine of "sweetness and light" was set over against the Calvinistic dogmas of reprobation and election.²⁵

In spite of these changes, Christian theism was still the religious faith of probably the majority of the people in the United States, but there were clear indications that the dominating influence of religion was on the wane.²⁶ The traditional religious

²¹Harvey Gates Townsend, op. cit., p. 66.

²²Ibid., pp. 66-7.

²³Walter G. Muelder and Laurence Sears, The Development of American Philosophy, p. 65. Boston: Houghton Mifflin Company, 1940.

²⁴Vernon Louis Parrington, Main Currents in American Thought, Volume II, The Romantic Revolution in America, p. 332. New York: Harcourt, Brace and Company, Inc., 1930.

²⁵Ibid., p. 332.

²⁶R. Freeman Butts, op. cit., p. 440.

outlook was reinvigorated by a series of revivals called the Second Great Awakening, which spread to the pioneer settlements of the frontier and in intermittent fashion lasted from the turn of the century until the Civil War.²⁷

Higher education.-- The tradition of the Reformation prevailed after the Revolution, and, as education remained a function of the church, the principal stimulus to higher education came from the churches. Two significant trends appeared by 1800. First, there seemed to be an increase in the power of non-resident boards of trustees. Originally, the colleges were controlled by the faculty or by those trustees residing in the local community. Second, there was a determined effort by the "democratic forces" to transform the private, religious colleges into state institutions. These efforts, according to Butts, were affected by the "humanitarian arguments for a complete system of education under state control from the lowest schools to a university at the top."²⁸ The religious motives of the Reformation, however, together with the Humanistic ideas of the classics and the rationalistic concept of bookish studies, continued to prevail, so that a liberal education was conceived to be a "complete round of prescribed studies heavily weighted on the linguistic and mathematical sides."²⁹

The demands for democratic control of education were reflected in the organization of the public domain. The Ordinance of 1785 provided that one section of every township be reserved for

²⁷Leslie Karr Patton, op. cit., p. 34.

²⁸R. Freeman Butts, op. cit., pp. 369-70.

²⁹Ibid., p. 383.

the maintenance of public education. The Ordinance of 1787 included what has been called a charter for education.³⁰ Article Three declared that "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools, and the means of education shall forever be encouraged."³¹

The First Amendment to the Constitution of the United States guaranteed religious liberty, which the churches interpreted as the right to conduct schools, and the Tenth Amendment reserved all rights to the states not specifically delegated to the federal government. Since education was not mentioned in the Constitution, the control of education remained with the states.

The religious control of the schools was challenged by secular interests in the Dartmouth College Case of 1819. The New Hampshire legislature tried to transform Dartmouth College into a state institution, and when the board of trustees objected, the case was carried to the Supreme Court of the United States. This body decided that a charter of a college was a contract, the obligation of which the legislature could not impair.³²

The Dartmouth College Case gave the religious groups an unprecedented degree of freedom to develop educational institutions,³³ and checked the development of state universities for half a century.³⁴

³⁰H. G. Good, A History of Western Education, p. 402. New York: The Macmillan Company, 1947.

³¹Henry Steele Commager, Editor, Documents of American History, p. 131. New York: F. S. Crofts & Co., 1943.

³²Ibid., p. 222.

³³Leslie Karr Patton, op. cit., p. 36.

³⁴Donald G. Tewksbury, The Founding of American Colleges and Universities before the Civil War, p. 151. New York: Teachers College, Columbia University (Contributions to Education, No. 543), 1932.

Denominational colleges sprang up in such number that the years from 1820 to 1880 have been called "the Denominational Period" of colleges.³⁵

Muskingum College.--- The Ordinances of 1785 and 1787 had an influence on the eventual founding of Muskingum College. Wayne's removal of the Indian menace, followed by Zane's Trace, opened the way for settlers to enter the locality of the present New Concord. The first permanent residents came in 1803, and the number had increased sufficiently to establish Union Academy in 1819.³⁶ Following the extension of the Cumberland Road to Ohio, Judge David Findley surveyed the New Concord area and divided it into plats in 1828.³⁷ By Jackson's time a thriving little village was firmly entrenched and boasting of a stopping place for travelers on the new National Highway.

Expansion and Conflict, 1829-1865

Government and politics.--- This was a period of growing sectionalism and of aggressive nationalism. The South developed the doctrine of states rights to defend itself against Northern capitalism and the Northern assault on slavery; and at the same time the Democratic party adopted the slogan "Manifest Destiny" which demanded and defended expansion to the Pacific and to the Rio Grande.³⁸ The Democratic party, appealing to the common man

³⁵Ellwood P. Cubberley, op. cit., p. 304.

³⁶J. F. Everhart, History of Muskingum County, Ohio, p. 416. Columbus, Ohio: The Ohio State Journal Company, 1882.

³⁷Records of Muskingum County, Ohio, Plat Book Number One, p. 526.

³⁸Arthur Meier Schlesinger, Political and Social History of the United States (1829-1925), pp. 109-10. New York: The Macmillan Company, 1930. Note: Schlesinger indicates that "Manifest Destiny" was the slogan of the Democratic party from 1848 to the outbreak of the Civil War, although "it was corrupted by the party leaders into a purely sectional doctrine for the acquisition of semitropical lands suitable for slavery."

and the Southern voters, dominated the national scene almost entirely during the thirty-six years of this era.³⁹

Differences of many kinds, economic, political, and cultural, led to the Civil War, in which an agrarian minority in the South sought to preserve a distinctive way of life based on Negro slavery. The Southern move for independence was thwarted in the great Civil War and the indivisibility of the Union was established. Both nationalism and capitalism became increasingly aggressive.

Foreign relations were highlighted by the War with Mexico, Perry's opening of Japan, the use of the Monroe Doctrine to resist the French conquest of Mexico, and the successful preservation of European neutrality during the Civil War.

The national economy.-- In these years "rugged individualism" was firmly established in America. The trend during the first half of the century was away from home industry toward employer capitalism. Laissez faire ideas prevailed in both government and business, and the spirit of individualism, fostered by the frontier, also aided the growth of capitalism. Depressions, poor working conditions, the multiplication of slum areas,⁴⁰ and an increasing immigration created a need for social humanitarianism with many reformers urging the government to become increasingly active in promoting the public welfare.⁴¹

³⁹The following presidents during this period are classified as belonging to the Democratic party: Jackson 1829-1837; Van Buren 1837-1841; Tyler 1841-1845; Polk 1845-1849; Pierce 1853-1857; Buchanan 1857-1861.

⁴⁰It may be noted that the increase in immigration after the Civil War added to urban crowding and made housing conditions even more deplorable, but slum conditions were in existence along the eastern seaboard in 1840. See Harry Elmer Barnes and Oreen M. Ruedi, The American Way of Life, pp. 437-8. New York: Prentice-Hall, Inc., 1946.

⁴¹R. Freeman Butts, op. cit., pp. 444-5.

Many inventions appeared during this period. Manning's mowing machine in 1831, the reaper in 1834, the telegraph in 1835, the screw propeller in 1836, the vulcanization of rubber in 1839, photography in 1839, iron rails in 1840, and the sewing machine in 1846 laid the bases for an industrial society and simultaneously extended the benefits of the machine to man.

Business continued to expand and to lay the groundwork for the era of "Big Business" late in the century. Western Union, the first trust, came into being in 1851. Pork-packing grew into a major industry in Cincinnati during the eighteen-thirties. The railroads became an important means of transportation, and in 1850, when the federal government indirectly granted land to the Illinois Central Railroad, the government seemed committed to a policy of encouraging business activities. The National Bank Act of 1863 marked the long-deferred establishment of a sound national banking system. Sectional pressure and the ascendancy of the Democratic party kept the tariff generally low until the Republican triumph in 1860 ushered in a period when a high tariff became a permanent characteristic of American economy.

The most significant development of these years was by all odds the triumph of the economic doctrines of capitalism.

Religion and philosophy.--- Calvinism was still the prevailing doctrine at the opening of the Jacksonian era, but the time was opportune for a new liberalism. As Parrington has stated, "It [Calvinism] was deeply entrenched in the inertia of custom, but intellectually it was in really desperate straits."⁴²

⁴²Vernon Louis Parrington, Main Currents in American Thought, Volume II, The Romantic Revolution in America, p. 323. New York: Harcourt, Brace and Company, Inc., 1930.

Organized religious groups were feeling the effects of democracy and the liberation of the common man. A doctrine of self-expression was abroad in the land, and from it new cults were springing to life. Merle Curti has termed this phenomenon "come-outism," and he lists Shakerism, Perfectionism, Millerism, and Mormonism as products of the new liberalism.⁴³

Transcendentalism, growing out of Unitarianism, was in a sense a part of the Romantic protest against the rationalism of the previous century. Emerson, Thoreau, and Melville believed in a daily rebirth of God in each individual soul, and they taught that divinity in man should rule the world. They held that every man, by virtue of being identical with nature, must enjoy certain privileges.⁴⁴

Organized religion, sanctioning many social inequalities, was not entirely blind to the conditions resulting from industrialism, while reformers, often denouncing religious bodies, appealed to the spirit of Christ's teachings.⁴⁵ Northern churches declared war on slavery, and, in doing so, split all the major denominations, except the Roman Catholic, into sectional camps. The Seneca Falls Congress of 1849 proclaimed the beginning of a world-wide campaign for women's rights, and various other groups advocated reform movements.

Ralph Henry Gabriel has advanced the interpretation that during this period there emerged a new democratic faith. It rested, he says, on the earlier belief of a law-governed universe, but it also accepted the transcendental faith in the worth of the individual.

⁴³Merle Curti, op. cit., pp. 309-13.

⁴⁴Ibid., p. 304.

⁴⁵Ibid., pp. 380-1.

The merging of these ideas implied a faith in the superiority of American democratic institutions.⁴⁶

Harvey G. Townsend has summarized the philosophic views of this period in these words:

There was a dramatic issue . . . in America--heaven and earth had been sundered. The question . . . was how they could be brought together again. The generation . . . had a firm grip on the earth. It was heaven which had escaped that generation. The geographical expansion, the exploitation of nature, and the discovery of vast riches in an uninhabited continent awakened acquisitive desires. Men became drunk with the idea of their own importance. They had lost the humility of the Puritans, and . . . they had lost a sense of the sacred and holy. As a substitute for theology, they half consciously accepted the notion that the world was made for man and perhaps by him.⁴⁷

Higher education.-- Edwards and Richey have characterized the colleges of this era as small and lacking in facilities. They add that for the most part the courses were grounded in Latin, Greek, and mathematics. New subjects, such as science and literature, began to find a place, "not so much by any fundamental reorganization of the curriculum as by the curtailment of the requirements in theology and logic."⁴⁸ School discipline was authoritarian and harsh. Teachers were unprepared professionally. Wages were low, and textbooks were poor.⁴⁹

Promises of a better day, however, were not lacking. Horace Mann became the secretary of the Massachusetts State Board in 1837, and the first normal school was established two years later. The Common School Journal was publishing model object lessons

⁴⁶Ralph Henry Gabriel, The Course of American Democratic Thought, pp. 37-8. New York: The Ronald Press Company, 1940.

⁴⁷Harvey Gates Townsend, Philosophical Ideas in the United States, pp. 85-6. New York: American Book Company, 1934.

⁴⁸Newton Edwards and Herman Richey, The School in the American Social Order, p. 326. Boston, Mass.: Houghton Mifflin Company, 1947.

⁴⁹H. G. Good, op. cit., pp. 421-6.

as early as 1840, and the National Teachers Association, destined to become the National Education Association, was begun in 1857. The works of Herbart, Froebel, and Pestalozzi were being introduced into America. Educational aims, derived from Rousseau, began to place the emphasis upon the individual, and the individualistic conception of man was promoted by frontier democracy and capitalistic individualism.

Higher education profited from these practical and philosophical advances in elementary and secondary education. The substitution of secular for religious authority, the growth of commerce and industry, the general expansion of knowledge, and the westward movement, all contributed to improved opportunity and motivation in higher education. Surplus wealth, the occupation of new lands, and the desire to build defenses against the growing secularism stimulated the founding of church schools in this "Denominational Period" of American colleges, even though the Morrill Act of 1862 made generous contributions of the public domain to the so-called land-grant colleges. Three additional manifestations of progress in higher education appeared in the period just before the Civil War: parallel courses, or different curricula, were set up in many colleges; a number of independent technical schools were founded; and affiliated scientific schools were added to some of the older colleges.⁵⁰

Muskingum College.— Muskingum College was founded in 1837. It was soon in financial difficulties due to the Panic of 1837, but

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R. Freeman Butts, op. cit., pp. 516-7.

managed to weather the storm. Scientific and practical subjects were early added to the curriculum, and coeducation was undertaken. Rules of conduct were examined, for the restlessness of the country was reflected in the student body. Late in this period the Civil War produced a crisis in which many men withdrew from school and the enrollment dropped. Muskingum remained a small, struggling institution, trying on one hand to preserve the past, and on the other striving to meet the needs of a dynamic American society.

An Expanding America, 1865-1929

Government and politics.-- Every period of American history seems to offer a repetition of the simplicity-to-complexity theme. That course of development was certainly present in the period between Appomattox and the Great Depression. In the course of those years the American population quadrupled, statehood was bestowed upon the last bit of land between the two oceans, seven amendments were added to the Constitution, a world war was fought in defense of security, the American people shared in the building of an organization of states to preserve the peace of the world, although they themselves declined membership, and they sought to establish legislative control of colossal combinations of bankers, of industrialists, and of laborers. The government continued to aid the bankers and the industrialists, and it timidly ventured into a new field to extend a helping hand to farmers.

The simple government at Washington grew into a "wonderland of bureaucracy," with federal assistance imposed or offered at almost every turn. Political habits remained essentially unchanged. There

were two major parties, although third parties came into existence as the result of issues, but soon were absorbed by the two major parties. Suffrage was extended to women, and new devices of secret voting and direct government were developed to aid in making an honest and efficient citizenry.

Chronologically, the United States passed successively through the Reconstruction, the hey-day of the cattlemen and the robber barons, the war against Spain to liberate the Cubans and Filipinos and to make of the country a world power, the trust-busting and "New Freedom" of Theodore Roosevelt, the "New Nationalism" of Woodrow Wilson, World War I and the League of Nations, the "normalcy" and scandals of the Warren G. Harding administration, the "jazz age" of Coolidge prosperity, and into the administration of Herbert Hoover.

The national economy.-- Scientists and inventors again produced a startling impact on the American economy. Transportation became more rapid: in 1869 the first transcontinental railroad was completed; in 1893 Clarence Duryea built one of the first automobiles; in 1903 the Wright brothers left the ground in a heavier-than-air machine; in 1911 the American continent was spanned in four days; and in 1919 the Atlantic Ocean was flown by plane. Communication, too, progressed: in 1866 the Atlantic cable was again laid, this time permanently; in 1876 Bell gave the world the telephone; in 1901 Marconi added the wireless telegraph; and twenty years later commercial radio broadcasting opened new vistas of entertainment, education, and sheer annoyance.

Strange new industries became both colossal and matter of course: meat packing, oil refining, rubber, automobiles, radio, road building, cosmetics, commercial nitrates, sporting goods, and many others. Technological advances took the farmer to the city and the city to the farm. Electric lights supplanted the "wonder light," the gas lamp, which in its turn had supplanted the "perfect light," the kerosene lamp.

Congress and the state legislatures stepped in time after time to control the influence and operations of economic combinations and enterprises: beginning with the Interstate Commerce Act of 1887 Congress passed a series of major laws to regulate the common carriers of the nation, taking up the job where the Supreme Court forced the states to relinquish it; beginning with the Sherman Anti-Trust Act of 1890 Congress sought again and again to bring industrial combinations to a sense of public responsibility; a stream of laws was aimed at the improvement of the nation's banking system; various laws were enacted to adjust the rights and liabilities of organized labor; and pieces of legislation were directed at various evils—pure foods acts, corrupt practices acts, workmen's compensation laws, old age pension acts, mothers' and widows' pensions acts, educational aid acts, and many others.

The national economy of the years between 1865 and 1929 must be described as one of heightening capitalism, defended and abetted by the power of the government, and, to a gradually increasing extent, restrained by organized labor. Despite the failure of certain classes, notably the farmers, and of some areas, especially the rural South, to earn a proper income, the country was almost

whole-heartedly in support of "rugged individualism." The doubts and compromises were to come out of the "Great Depression" of the next period.

Religion and philosophy.--- Possibly the most significant development in thought during the early part of this era was the appearance of Charles Darwin's theory of evolution. The Origin of Species was first published in 1859, but the real impact of its ideas came several years later. As recently as 1925, the fundamentalists, adhering to a literal interpretation of the Bible, attacked the Darwinian concepts in the famous Scopes trial in Tennessee. The Darwinian evolutionary theory, combined with the application of the scientific method to the study of the Bible itself, caused many Christians to lose their faith, for they were unable to find any reconciling principle.⁵¹

Throughout the period, however, the traditional beliefs in supernatural religion continued to be influential among the masses of people and the conservative religious leaders.⁵² The popularity of supernaturalism was also reflected in new religious movements, such as Christian Science,⁵³ spiritualism,⁵⁴ and theosophy.⁵⁵ When the

⁵¹Charles Samuel Braden, The World's Religions, p. 209. New York: Abingdon-Cokesbury Press, 1939.

⁵²R. Freeman Butts, op. cit., p. 457.

⁵³Mary Baker Eddy, Science and Health, Fifth Edition, pp. viii / xii. Boston, Mass.: The First Church of Christ, Scientist, 1906. Mary Baker Eddy began writing in 1862, "discovered" her system in 1866, and published her first pamphlet in 1876. Charles Samuel Braden indicates that Christian Science is close to philosophic Hinduism with healing as the center of religion. See Charles Samuel Braden, op. cit., pp. 203-4.

⁵⁴Samuel M. Schmucker, History of All Religions, pp. 338-40. New York: John B. Alden, Publisher, 1881. Spiritualism was originated in 1848 by the Fox sisters of Rochester, New York, but started its rapid growth during the Civil War when Schmucker states there were "1,500,000" Spiritualists in America.

⁵⁵H. K. Carroll, The Religious Forces of the United States, pp. 353-4. New York: The Christian Literature Co., 1893. The Theosophical Society, founded in New York in 1875, promoted Theosophy, or "Wisdom Religion," which achieved its greatest popularity in the West. For example, one-half of the members of this group resided west of the Mississippi River, while one-third of the group lived in California.

traditional beliefs were challenged by the findings of science and evolution, such men as Henry Ward Beecher,⁵⁶ Lyman Abbott,⁵⁷ and John Fiske⁵⁸ attempted to incorporate the findings of science and evolution into the traditional religious concepts.

The philosophic position of idealism was also subjected to scrutiny when Pierce, James, and Dewey combined science and the temper of American life to formulate the philosophy of pragmatism. Running parallel to this was a psychological conception of how people learn. Faculty psychology, based on rationalism, was attacked by the empirical methods of the experimental psychology of Thorndike.

The enormous expansion of organized knowledge raised the horizons of life. The contributions of modern science and the ideas of Albert Einstein cannot even yet be evaluated. Einstein's theory of relativity, first announced in 1905, changed the conception of gravity and gave physicists an entirely new perspective.⁵⁹

The revolutionary philosophy of the class struggle, enunciated earlier by Karl Marx and Frederick Engels in the Communist Manifesto, gained impressive acceptance in this period and eventually provided the battle cry of a large portion of the world,⁶⁰

⁵⁶Leonard Woolsey Bacon, A History of American Christianity, American Church History, Volume XIII, pp.383-5. New York: The Christian Literature Co., 1897.

⁵⁷Ibid., pp. 383-5.

⁵⁸John Fiske, Outlines of Cosmic Philosophy, Volume II, pp. 411-31. Boston, Mass.: Houghton, Mifflin and Company, 1891.

⁵⁹Saxe Commins and Robert N. Linscott, Editors, The World's Great Thinkers, The Political Philosophers, p. 470. New York: Random House, 1947.

⁶⁰Ibid., p. 486.

but it had few converts in America. In Russia, however, Marxian philosophy, which has been described by Arnold Toynbee⁶¹ as "a reaction from and a criticism of the Western Capitalism," was accepted by Lenin and his associates. In 1917, Lenin, Trotsky, and their followers successfully overthrew the Czar and attempted to establish a government based upon Marxian principles. The importance of the 1917 Russian Revolution must not be underestimated, for, as Toynbee has stated, Bolshevism is the "only semblance of an effective external challenge to our society [Western Civilization] since the 'Osmalis' second failure to take Vienna."⁶²

Higher education.--- The enormous expansion of systematized knowledge, particularly in the physical and social sciences, created many problems in the educational field. There were, however, many other problems. Butts has indicated that the interaction of the religious tradition, Humanism, democracy, the spirit of nationalism, capitalism, and industrialism, together with the new developments in science, particularly psychology, gave rise to many of the educational conflicts of the era.⁶³

Organized religion still insisted that character and moral development must be linked with Christian ideas, and it still supported "mental discipline." The secular approach, however, was

⁶¹Arnold J. Toynbee, A Study of History, p. 204. New York: Oxford University Press, 1947.

⁶²Ibid., p. 203. It is important to note that Toynbee wrote this analysis before World War II, and, as a matter of conjecture, the Japanese militarists might have been considered at a later time an "external challenge."

⁶³R. Freeman Butts, op. cit., p. 515.

altogether different. The ideals and techniques of scholarship, deeply influenced by the German tradition, were added to the American stimulus-response psychology, which emphasized the "passive" acquiring of information and skills as a goal of education. The result was that education came to be regarded as the mastery of bodies of knowledge within subject fields. When this view of the nature of education was applied to the teaching process in the fields of science and technology, so important in an industrialized society, the so-called practical courses appeared. Believers in the system of free enterprise, meaning the great majority of Americans, seized upon training in these practical courses as the means to enable every man to make a living. Since man was now regarded as possessing individualistic traits and abilities, the objective of the educational process became the practical development of each individual.

Professor Butts has listed eight major trends in higher education in the period: (1) The narrowly prescribed curriculum gave way to a large elective curriculum of many subjects. (2) Liberal education was widened to include new subjects. (3) The German idea of a large university, dedicated to research, the lecture, and the laboratory system, replaced the small undergraduate college. (4) Cultural subjects made way for scientific and technical subjects. (5) Mental discipline gave way to subjects appropriate for the individual. (6) The religious tone of the college was secularized; citizenship and occupational studies were emphasized. (7) Students were allowed greater freedom in order that they might develop a sense of responsibility. (8) The aristocratic nature of higher

education was replaced by a more democratic idea of education for all, which included women.⁶⁴

Muskingum College.--- During the first half of this period Muskingum College remained a small, struggling institution, although attempts were made to keep the school abreast of the times. New courses in music, teacher training, secretarial training, and physical education were added. By 1900 parallel courses, or different curricula, had been made available so that the needs of the individual might be better served.

In 1904 J. Knox Montgomery became president and commenced to expand the college to its present size. Practical subjects, such as home economics, agriculture, and commerce, were added. The elective system made its appearance. Laboratory facilities were enlarged and scholarship was stressed.

"The Great Depression" at the close of this period almost brought financial disaster to the institution. Only through great perseverance and sacrifice was the college maintained. Its leaders were becoming aware that it must meet the needs of society or cease to exist.

"The Great Depression" and World War II, 1929-1945

Government and politics.--- The decade and a half of this period was marked by two major themes in domestic politics and two in foreign relations, but it must be pointed out that in this twentieth century world there can be no sharp division between domestic and foreign problems.

⁶⁴Ibid., p. 520.

Americans found that at home their chief interest was first the organization of all their resources to end the "Great Depression" and then, later, the total mobilization of the nation to prosecute to a successful termination the greatest war in history. The whole period was dominated by the personality of Franklin D. Roosevelt, four times elected to the presidency. His program for domestic rehabilitation, termed the "New Deal," called for a vast amount of legislation designed to follow the path of the "Three R's"--relief, recovery, and reform. Much of this legislation was so new in conception and so liberal and progressive in nature that the full impact of the "New Deal" on the whole philosophy of government is as yet undetermined.⁶⁵ Roosevelt's conduct of the war revealed the same lack of concern for precedent that he had shown in his domestic program.

Foreign relations were dominated first by the effort to reconcile American security with the growing belief that the people of the United States ought to share in solving the problems of the world. For a number of years the United States had adhered to a policy of economic nationalism, as exemplified by the passage of the Smoot-Hawley Tariff of 1930 and the insistence on payment of war debts even when the debtor nations of the world had defaulted. The attitude of the United States influenced the breakdown of world economy, which hastened the rise of militarism in Japan and Nazism in Germany, which, in turn, laid the groundwork for World War II.⁶⁶ The success of the foreign policies of the United States in increasing

⁶⁵See Harold U. Faulkner, "Antecedents of New Deal Liberalism," Social Education, III (March, 1939), 153-60.

⁶⁶Foster Rhea Dulles, Twentieth Century America, p. 311. Boston: Houghton Mifflin Company, 1945.

material prosperity was believed to be sufficient justification for refraining from closer economic collaboration with other nations.⁶⁷ Effective neutrality legislation was sought at the same time that anti-war pacts were being framed and disarmament conferences were taking place. When isolationism was eventually abandoned, it was done in the name of national security.

Even before the termination of World War II the Roosevelt administration had turned to the second of the major foreign interests of the period, the preservation of the fruits of victory. The Atlantic Charter of 1941 was only the first of the persistent efforts of the Roosevelt administration to organize peace and understanding on the basis of morally defensible principles.

The national economy.--- Two considerations here invite attention, the course or fortunes of the national economy, and the changing theory of that economy. The first can be quickly outlined. The "Great Depression" that began in 1929 reached its worst stage in 1932. Business casualties increased from 21,000 per year before the depression to nearly 32,000 in 1932. In 1933 almost twenty per cent of the nation's banks closed. In March, 1933, (with the monthly average of 1924-25 at 100) the index of industrial production stood at 60, construction at 14, factory employment at 61, factory pay-rolls at 38, and that of wholesale prices (1926 as 100) at 60.⁶⁸

A slow upward trend began in 1933, was reversed temporarily in 1937, and then, after 1939, reached into prosperity on the basis

⁶⁷Ibid., p. 311.

⁶⁸Louis M. Hacker, American Problems of Today, p. 178. New York: F. S. Crofts and Company, 1938.

of orders from belligerents and from the defense-minded government. American entrance into the war in 1941 brought full employment, high wages, and, inevitably, inflation. The national debt increased from sixteen billion in 1930 to two hundred and fifty billion in 1945.

The theory of the national economy underwent changes. While Herbert Hoover was in a sense the precursor of the "New Deal," it was President Roosevelt who threw tradition and precedent to the winds in a desperate effort to prevent complete economic collapse.⁶⁹ The philosophy that emerged was both implicit and explicit: The government was no longer on the sidelines, but it was an active partner of every legitimate business interest and the guardian of the welfare of every individual. This thinking meant food and shelter to millions of Americans, for at one time a third of the population was ill-nourished, ill-clothed, and ill-housed.

The war itself brought out the economic thinking that the government could rightfully use its power to set aside the operation of the "natural law" of supply and demand as the determinant of prices. This economic theory was not new, for rationing and priorities had been used in World War I. Price controls on consumer's goods, however, were a different feature, and they were justified on the grounds that the national emergency was artificially curtailing supply and stimulating demand. Hence, the "natural law" of the economist had no application.⁷⁰

Religion and philosophy.-- When this period began, certain older religious views had been on the defensive for several years.

⁶⁹ Ibid., pp. 192-3.

⁷⁰ Foster Rhea Dulles, op. cit., pp. 519-30.

Traditional social and ethical principles, including sex mores, were held by conservatives to be allied to religion and were being violated. Religious interpretations ranged from the literal and orthodox interpretations of the Bible to more liberal positions. Complete atheism attracted only a minority of intellectuals.⁷¹

One trend appeared to be significant. Religious emphasis had been diverted from academic debates on divineness to the application of religious principles to problems of social welfare. Many ministers felt that theological problems were to be envisaged as they interacted with an industrialized world. One of these men, Reinhold Niebuhr, whose ministry brought him into personal contact with the industrial workers of Detroit, indicated that since he had "stopped worrying so much about intellectual problems of religion" and had begun "to explore some of its ethical problems, there was more of a thrill in preaching."⁷² Niebuhr was largely concerned with the religious implications of economic, political, and social theory and practice. Although he accepted an orthodox Apostolic creed "as the whole genius of Christian faith"⁷³ and advocated a Paulistic doctrine of "original sin,"⁷⁴ Niebuhr attempted to synthesize traditional religious thought with modern sociological thought.⁷⁵

⁷¹R. Freeman Butts, op. cit., p. 598.

⁷²Reinhold Niebuhr, Leaves from the Notebook of a Tamed Cynic, p. 27. New York: Harper and Brothers Publishers, 1930.

⁷³Reinhold Niebuhr, Beyond Tragedy: Essays on the Christian Interpretation of History, pp. 289-90. New York: Charles Scribner's Sons, 1938.

⁷⁴Reinhold Niebuhr, The Nature and Destiny of Man, Vol I, p. 264. New York: Charles Scribner's Sons, 1943.

⁷⁵Niebuhr's concept of man's sin was set forth in 1938 in Beyond Tragedy, op. cit., and Niebuhr indicates that sin occurs when "man makes himself rather than God the center of existence," pp. 10-11. Niebuhr calls this sin the "centralization of the ego." See Niebuhr, Does Western Civilization Need Religion?, p. 146. New York: The Macmillan Company, 1928.

Secular thinking, too, showed the impact of the "Great Depression." Men turned increasingly to science to solve the dilemma, and there was a range of opinion concerning the interpretations of knowledge. Some men decried attention to the modern social and scientific theories, reasserting the claims of the Great Tradition, which was based on the historic philosophic outlooks of idealism, rationalism, and dualism. These reactions sometimes took the form of the New Humanism as advanced by Stuart P. Sherman or Paul Shorey, of Catholicism as conceived by Jacques Maritain, or of Intellectualism as proposed by Mark Van Doren or Abraham Flexner.⁷⁶

Other men, borrowing from Newtonian science and the Positivism of Comte and Spencer, described the world as a machine which obeyed fixed natural laws in which supernatural and rationalistic interpretations had little place. These men believed in the scientific method. When the concepts of Newtonian mechanism were applied to explaining what caused man to function as he does, man was described as a complicated machine. The psychology of Behaviorism stemmed from this view.

John Dewey and others did not agree with intellectual reactionism and Newtonian mechanism, and they formulated a point of view known as experimentalism or experimental naturalism. Drawing from all fields of knowledge, which, according to Butts, included "the philosophic traditions of naturalism, empiricism, pragmatism, biology, anthropology, Gestalt psychology, and social psychology," this group attempted to devise a theory of life and education which would assimilate many social and intellectual trends and would be

⁷⁶R. Freeman Butts, op. cit., pp. 598-603.

"appropriate for twentieth-century America."⁷⁷ Experimentalism denied the traditional dualisms that separated man from nature, mind from body, individual from society, and knowledge from action.⁷⁸ As Bode indicates, experimentalism held "that the world is all of one piece."⁷⁹

Human nature was not conceived as something fixed and eternal, but it was a mode of reaction which had developed in a surrounding culture. Life was viewed as a continual interacting adjustment between an active individual and an active environment; and in this adjusting process the environment not only influenced or changed the individual's behavior, but it also was influenced or was changed by the individual's behavior.⁶⁰

Higher education.--- Higher education, like religion and philosophy, reflected the conflicts of intellectual reactionism, Newtonian mechanism, and experimentalism. Evils and maladjustments that prompted reforms in political, economic, or social institutions usually left problems on the doorstep of the American college.

The curriculum of the college came under criticism. The elective system, which had seemed to be the answer a few years before, now was attacked from many sides. Reforms of the system generally followed three types: (1) reshuffled course requirements; (2) individualized instruction, or (3) greater prescription, but in

⁷⁷Ibid., pp. 606.

⁷⁸Ibid., p. 607.

⁷⁹Boyd Henry Bode, How We Learn, p. 264. Boston, Mass.: D. C. Heath and Company, 1940.

⁸⁰R. Freeman Butts, op. cit., p. 607.

broader courses or divisions.⁸¹

It would seem that the purpose underlying curricular reforms was usually to give the students an integrated approach to the study of and participation in our present day society. It was felt that culture and practical education must be made to provide an outlook appropriate to modern life.

Colleges had to face the problem of determining the length of the college course, primarily because of the tremendous growth of the junior college. The depression years brought financial difficulties to the private schools, and college endowments dried up. World War II took nearly all men from the campuses, but many colleges were tided over through the educational program of the armed services.

Muskingum College.-- The "Great Depression" brought financial difficulties to Muskingum College, and it also ushered in a period of experimentation and thought concerning the offerings and purposes of the institution. A new dean and a new president initiated a constructive program of research on problems facing the college; this action eventuated in the general education program. Many phases of student and faculty duties, responsibilities, and relationships were reexamined by democratically-conceived committees and groups.

⁸¹Ibid., pp. 651-4. In this connection, the "Experimental" Liberal Arts Colleges undertake to encourage independence, self-direction, and responsibility on the part of students. These colleges try to equip the individual so that he will understand "his own human nature and live in a society in such a way as to contribute toward the betterment of society." See, National Society for the Study of Education, Thirty-Eighth Yearbook, Part II, General Education in the American College, pp. 193-218. Bloomington, Illinois: Public School Publishing Company, 1939.

World War II drained the campus of men, but an A.S.T.P. unit helped the college maintain a program. Meantime, it prepared for the coming of veterans, but it was hardly ready for the flood that came to its doors.

Postwar America, 1945-

With considerable justification the year 1945 may be regarded as another dividing point in American history, for in this year World War II ended and two powerful dictatorships collapsed. Franklin D. Roosevelt died. United States Army fliers dropped atomic bombs on Nagasaki and Hiroshima. For better or for worse, fifty-one countries founded the United Nations.

The postwar period is as yet so brief that one can scarcely presume to speak of accomplishments. Rather than attempt to discuss the problems in categories, as was done in the first five periods of history, it is felt that a contribution to the present study of higher education can be made by indicating some of the thoughts and problems that seem to be uppermost in the minds of thinking men and women.

Americans in the year 1950 appear to be in general agreement that our nation and the world have reached a kind of turning point or crossroads. They seem to feel that the decisions and events of the next few years will fix the course of history for a long time to come. It may be that the atomic bomb and the clash between the United States and Russia are the major conditioning factors of the period. There may be substantial validity in that point of view, but some writers have taken care to point out that

there are problems of other kinds: economic rehabilitation and a more equitable distribution of income, over-population, the exhaustion of natural resources, general lawlessness, mass education, racial discrimination, and the utilization of the blessings of medical science.

The solution of the problem of the control of atomic energy and these other related problems will not only involve science, economics, and politics, but also philosophy, religion, and ethics. There are some grounds for hope that a solution may be reached, for the religious and philosophical problems of today are increasingly concerned with the place of the individual in society and the relation of society to the individual. To improve the material standards of living of the people of today is a mission commanding the same kind of moral fervor as formerly went into the task of winning their souls.⁸² There are some indications that mutual respect, cooperation, and understanding are increasing. A large number of organizations seeking racial and religious understanding have appeared in the last few years, and in 1948 the World Federation of Churches had an auspicious beginning.

The question of freedom is at the center of the political and social problems. It has been estimated by one authority that nearly three out of every ten Americans are not sure that every one should have the five freedoms, namely, freedom of speech, freedom of religion, freedom of assembly, freedom from fear, and economic freedom, advocated in America, and the same authority has found that

⁸²Edward Hallett Carr, The Soviet Impact on the Western World, p. 87. New York: The Macmillan Company, 1947.

seventeen per cent of Americans would deprive others of certain rights.⁸³ This is a forceful reminder that freedom has to be fought for in every generation. If America is to survive, Americans must face the issues squarely, and with the use of all available experiences achieve a reality of all freedoms in an understanding, inter-related world.

An interrelated world appeared to be a possibility at the close of World War II, but events since that time seem to indicate that instead there is a divided, two-power world. Both powers, the United States and Russia, advance claims of being truly "democratic," although the Americans tend to measure democracy in political terms and the Russians measure it in terms of economics.⁸⁴ The United States, and, for that matter, all Western countries, according to Toynbee, have recently become aware of the challenge of the economic democracy implied in communism, since there is "an irresistible encroachment of planning on the once unregimented economies of the democratic countries."⁸⁵ On the other hand the Russians have put up a "case" for political democracy; they conceive the working class and peasants as the majority of the nation and therefore "proletarian democracy" expresses the "will" of the great masses of people more clearly than does the "bourgeois democracy" of the United States.⁸⁶

⁸³Elmo Roper, "How the Public Feels About Some Freedoms in America," Pittsburgh Post-Gazette, p. 10, May 19, 1948. Pittsburgh, Pennsylvania.

⁸⁴Edward Hallett Carr, op. cit., p. 2.

⁸⁵Arnold J. Toynbee, op. cit., p. 400.

⁸⁶Edward Hallett Carr, op. cit., p. 2.

There is little doubt that the Russian Communistic ideas have had tremendous influence in Eastern and Central Europe, an influence which John Gunther believes to be a "permanent transforming force" of a "contemporary revolution" which "can no more be ignored than that of the industrial revolution of a century ago."⁸⁷ Communistic influence in the United States is more problematical. The question, however, in which Americans are intensely interested is whether these two powers will engage in a struggle which might destroy Western Civilization or whether these powers can exist peacefully in one world side by side.

The challenge of the Russian philosophy to the educational ideas of the United States is significant. If the educational system of this country is to meet the challenge successfully, it must inspire a new birth of freedom, a living democracy, and a better distribution of worldly goods and democratic privileges to all the people.⁸⁸ These are the goals; the procedures and techniques must be determined by our educational institutions and their leaders.

There is a natural tendency for institutions to cling to the past, particularly where there is a rich tradition nurtured by a conservative outlook on life. The future of all colleges, including Muskingum College, however, rests upon the resolution of present-day problems. The past must be utilized, but only as a background, and it must not be adhered to so rigidly that a newer prospectus can never evolve.

⁸⁷ John Gunther, Behind the Curtain, p. 335. New York: Harper and Brothers Publishers, 1949.

⁸⁸ George S. Counts, I Want to be Like Stalin, p. 33. New York: The John Day Company, 1947.

Summary

The purpose of this chapter is to provide some understanding of the cultural setting in which Muskingum College was founded, and in which it has striven to enhance those values in which its leaders have believed. The American history was reviewed here in the following six periods: The Colonial Period, 1607-1776; The Formative Period, 1776-1829; Expansion and Conflict, 1829-1865; An Expanding America, 1865-1929; "The Great Depression" and World War II, 1929-1945; and Postwar America, 1945-. Each period was discussed under five categories, that is, government and politics, economy, religion and philosophy, higher education, and the status of Muskingum College during the period.

The American history reviewed is filled with twists and turns of many kinds. Always there have been problems, each with its peculiar complexities, and each doing something to induce a new perspective. Some awareness of these problems, and of the conflicts they reflected and produced, is necessary to a sympathetic appraisal of the efforts of any institution to contribute to the society in which it exists.

Perhaps enough has been seen to realize that the American society of today is a composite of many ideas and events which have been handed down from the past. The United States of 1950 had its beginning in Colonial America, and in this chapter there has been shown that the concepts of government and politics contain segments of English common law, doctrines of Jefferson, and ideas of nationalism, sectionalism, imperialism, and humanitarianism. The economy

of the nation has been traced as it developed from an agricultural economy, to a commercial society, to an industrial society, involving the concepts of laissez faire, free enterprise, and rugged individualism. There has been a description of Christian theistic beliefs, Calvinistic doctrines, and various reactions, such as deism, unitarianism, transcendentalism, and humanitarianism. There has been shown the challenge which experimental psychology, Newtonian science, Darwinian evolution, pragmatic philosophy, and Marxism have made to the older philosophy of idealism. Finally, many of the conflicts of higher education have been indicated, such as the public supported colleges as against the private denominational colleges, cultural courses as against practical or vocational courses, and prescribed courses as against elective courses.

The United States has changed, for at no time were Americans members of a static society. Ever present was the fact of change, or, as Faulkner once said, "The only certain factor is continual change."⁸⁹ There are, however, problems which remain unsolved from generation to generation. For example, the problem of totalitarianism is not a unique characteristic of postwar America, for its roots may be traced far back into history. The ideas which Americans hold dear in regard to liberty and man's place in society are largely derived from the Magna Carta and John Locke. In general Americans still believe in such ideas as individual critical independence, respect for truth, rule of law, sanctity of human life, open-minded critical inquiry, and freedom of the individual and the mind.

⁸⁹Harold Underwood Faulkner, op. cit., p. 641.

Finally, it must be pointed out that in this bare outline of American history attention has been restricted to politics, economics, philosophy, religion, and higher education. No mention has been made of many other phases of American life and culture; and yet some of them are of the greatest significance, as, for instance, art, literature, music, sports, the press, movies, and the radio. All have played a part in the fashioning of American culture, and the student of anything American must always remember that they are each a part of the cultural setting.

CHAPTER III

THE COLLEGE PREPARES FOR GOD'S WORK,

1837-1846

The men who conceived and founded Muskingum College were the product of the Scottish migration to Northern Ireland. Ireland, the Scots had intermarried with the Irish and this union gave rise to a vigorous stock of Scotch-Irish Presbyterians. Coming to America in the eighteenth century, most of the early Scotch-Irish had first settled in Pennsylvania, and later many of them moved westward into the Ohio country. The first of these to settle in the New Concord area came by the way of the Zane "trace," and took up their homes in Union Township, Muskingum County, 1803.¹

Before 1825, the immigration into Union Township was not extensive, due to the fact that there were no navigable rivers in the township and overland travel meant, as one traveler said, "immense hills, bad roads, and frightful precipices."² As Map I indicates, before 1825 there were probably no more than ten families living along the Zane "trace" in the vicinity of the present New Concord. These families built their homes on the highlands, called Pleasant Hill, south of Crooked Creek and farmed the nearby valleys. When the Cumberland Road was extended westward from St. Clairsville in 1825, the Scotch-Irish moved into

¹J. F. Everhart, History of Muskingum County, Ohio, p. 416. Columbus, Ohio: The Ohio State Journal Company, 1882.

²J. P. Bressot de Warville, The American West. As quoted in Harold Walter Caldwell and Clark Edmund Persinger, A Source History of the United States, p. 262. Chicago, Illinois: Ainsworth and Company, 1909.

SETTLEMENTS ON ZANE TRACE



the vicinity in large numbers.³ One of the earlier settlers, David Findley, had the land north of Crooked Creek surveyed into a plat,⁴ and in 1828, he named the proposed village "Concord."⁵ By 1838, when the village was incorporated as New Concord, the thriving community had a population of approximately three hundred and had outgrown Findley's original plat.⁶

The Background of the Early Settlers

The people of Scotland had clearly developed a number of national characteristics by the seventeenth century. Climate, economic conditions, the wars for independence, and a national religion had produced a "conservativeness," a "discipline of life" which rested on the "social standards and general opinion of the village." The Scots tended to retain this characteristic even when the "original causations" were removed by the people moving to another country.⁷

Common patterns are sometimes displayed by peoples when they adhere to the same religious beliefs; such a pattern was certainly reflected by the Scotch and Scotch-Irish. Their Presbyterianism originated in the teachings of John Knox, whose influence was so great that the Scottish people made the Presbyterian Church

³Harlan Hatcher, The Buckeye Country, p. 136. New York: H. C. Kinsey and Co., Inc., 1940.

⁴See Figure 1, Appendix, for Findley's plat.

⁵Records of Muskingum County, Deed Record Book I, 1826-1833, p. 526. Court House, Zanesville, Ohio.

⁶"Records of the Village Council, New Concord, Ohio, 1838-1839," Page 1.

⁷Ernest Barker, National Character and the Factors in Its Formation, pp. 191-4. New York: Harper and Brothers Publishers, 1927. See Arnold J. Toynbee, A Study of History, p. 95. New York: Oxford University Press, 1947.

the established church of Scotland in 1590.⁸ Once it had been brought to America, the Presbyterian Church was divided many times causing new branches to be formed, but, as one author has stated, in spite of the differences, "all of the Presbyterian denominations occupied the same territory, were of the same nationality, and held substantially the same doctrines."⁹

The Scotch-Irish seemed to have a tendency to settle near their friends and relatives in "Scotch-Irish communities." It has been estimated that there were over five hundred of such "units" in America before 1775, and many of them were transplanted with the westward movement into Ohio.¹⁰ These communities were of sufficient number and character that they revealed definite cultural patterns, which one author has attributed to "common spiritual ideals."¹¹

That these Presbyterian denominations did occupy the same territory in Ohio and that New Concord was a "Scotch-Irish community" is shown in Map II. It might be pointed out that there were fifteen Presbyterian churches within a fifteen mile radius of New Concord, with six of these churches within five miles.

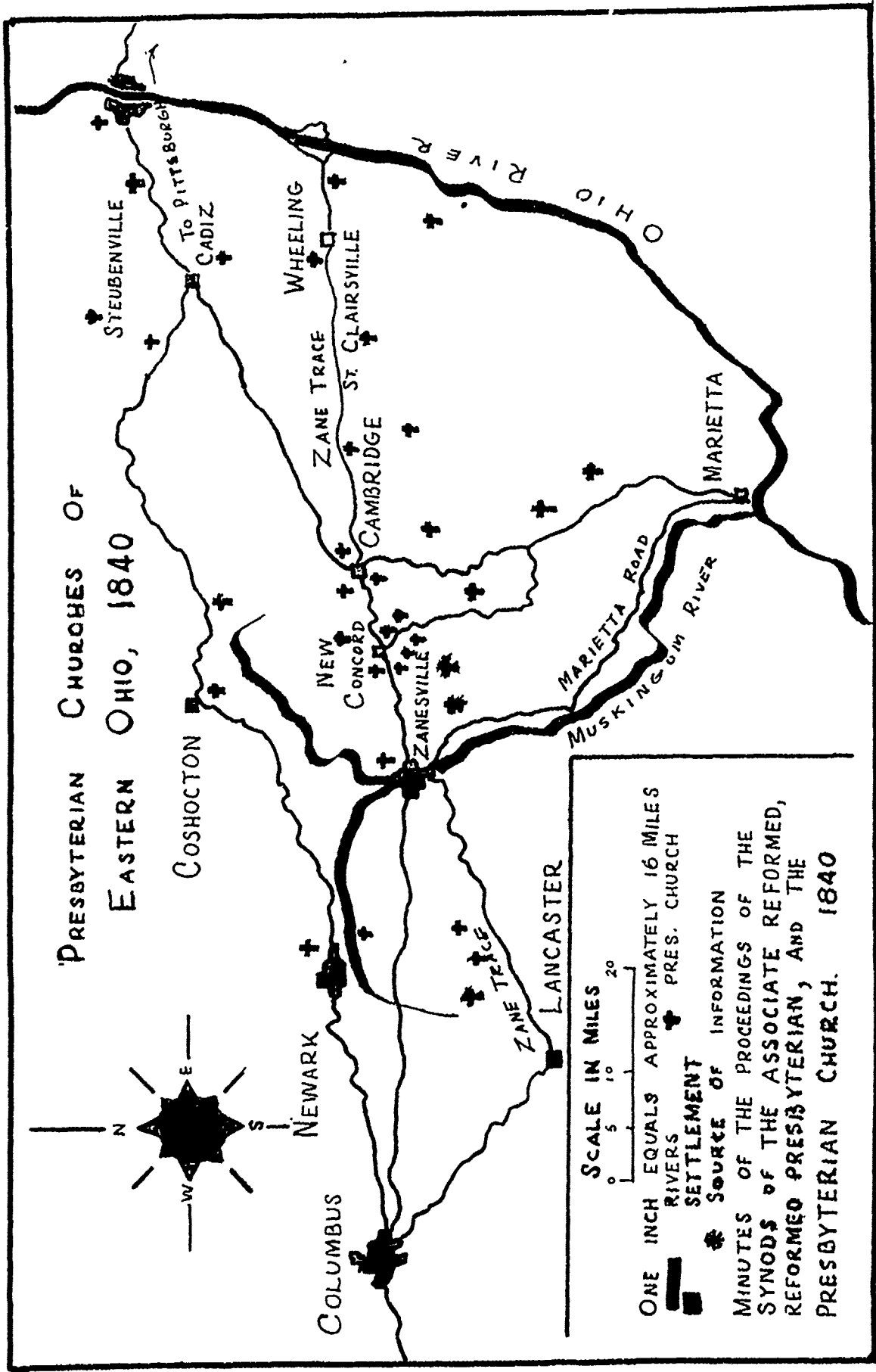
The Scotch-Irish were Calvinistic in regard to doctrine, but Calvinism was more than a religious creed. It was a system of government in which the state served as a protecting arm of the church,

⁸ Joseph Belcher, The Religious Denominations in the United States, p. 628. Philadelphia, Pennsylvania: John E. Potter, 1860.

⁹ William J. Reid, United Presbyterianism, p. 112. Pittsburgh, Pennsylvania: The United Presbyterian Board of Publications, 1900.

¹⁰ W. W. Sweet, Religion in Colonial America, pp. 253-4. New York: Charles Scribner's Sons, 1942.

¹¹ Ibid., p. 26.



MAP II

and thus a Presbyterian Church controlled the civil affairs of a community, the social relationships of the group, the personal lives of the members, and the work of the schools.

These early settlers, men of the same nationality, residing in a "Scotch-Irish community," adhering to similar religious ideals, and believing in making the church the center of man's institutions, possessed similar culture patterns which influenced their concepts of education.

The culture patterns, as they are influenced by religious beliefs, are closely related to the type of education which a group desires, for, as one writer has observed, "Theology as enunciated by a church expounds the fundamental ideas which underlie the whole life of man; and therefore it happens that the form of religion confessed by a people is all-important in determining the form of education."¹²

The relationship of Calvinism to education was extraordinarily close; for, as Edward H. Reisner¹³ has stated, "it [Calvinism] demanded a real, personal experience of religion" in which "private reading of the scripture was stressed," and "each head of the family was expected to conduct family worship." Each church member was to "know the grounds for his belief as based on the scripture and the catechism;" consequently, "such implications presupposed the ability of the church members to read." "These

¹²William T. Harris, Psychological Foundations of Education, p. 269. New York: D. Appleton-Century Co., Inc., 1898.

¹³Edward H. Reisner, Historical Foundations of Modern Education, p. 436. New York: The Macmillan Company, 1927.

implications," Reisner continues, "form the basis of the interest which the Calvinistic churches showed in elementary education."¹⁴

Secondary and collegiate education were also considered important by the Calvinistic churches, for an educated layman or minister was essential, since "the doctrines of the faith as set forth in Calvin's 'Institute of the Christian Religion' represented a new scholasticism, for the understanding and defense of which all the instrumentalities of logic and philosophy were necessary."¹⁵

Early Educational Efforts in New Concord

The early educational efforts in the vicinity of New Concord reflect the culture patterns of the early settlers, for the schools displayed the Calvinistic concept that education was a function of the church. At least three different schools were established in the thirty-three years after the first settlers arrived on Pleasant Hill, and each of these institutions received its original impetus from and was under the influence of the Presbyterian Church.

The first of these institutions was the common school, which was begun in 1804, within a year after the first settlers had arrived. Until 1830 the common school functioned under the direction of one of the Presbyterian ministers who "used the Bible and the Westminster Catechism as essential parts of the curriculum."¹⁶

¹⁴Ibid., p. 436.

¹⁵Ibid., p. 436.

¹⁶Chester Joseph Marshall, Memoirs, p. 10. Unpublished manuscript, 1937.

After 1830, however, the state of Ohio gradually assumed the direction of the common school.

By 1819 the number of settlers had increased sufficiently to undertake a secondary school, Union Academy, which also was under the influence of the Presbyterian Church. The Presbyterian minister was the instructor, the Bible and the Westminster Catechism were taught, and the classes were held in the second story of the Pleasant Hill Presbyterian Church.¹⁷ It is interesting to note that two ministers and five elders of the Presbyterian churches constituted the board of trustees of Union Academy, and three of the five elders served on the boards of trustees of later institutions, New Concord Academy and Muskingum College. Union Academy functioned only from 1819 to 1827; for when the National Road was constructed through New Concord in 1828, the academy was discontinued, the second story of the Presbyterian Church was dismantled and removed to the newer village where the materials were used to construct a common school.¹⁸

From 1828 to 1836, probably only a common school existed in New Concord,¹⁹ but on July 9, 1836, the "citizens of the community" met "to examine the records of the former academy at Pleasant Hill."²⁰ A month later a board of trustees was selected and was authorized to take the necessary measures to establish an academy.²¹

¹⁷Ibid., p. 12.

¹⁸Ibid., p. 12.

¹⁹There are no available records of the common school, but Chester Joseph Marshall makes this assumption in his Memoirs, p. 13.

²⁰"Minutes of the Board of Trustees of New Concord Academy, New Concord, Ohio, July 9, 1836." No page.

²¹"Minutes of the Board of Trustees of New Concord Academy, New Concord, Ohio, Undated Meeting, August, 1836." No page.

The board elected A. M. Black principal,²² and on November 1, 1836, Black opened the New Concord Academy with seventeen students in attendance.²³

New Concord Academy, too, was influenced by the Presbyterian Church, for the board of trustees of the academy consisted of three Presbyterian ministers and five elders of the local Presbyterian churches. A. M. Black, the principal, had studied for the ministry at Franklin College, New Athens, Ohio, and later became an Associate Reformed (Presbyterian) minister. The curriculum, however, was principally classical, stressing foreign languages, although a devotional period was held daily.

The relationship between New Concord Academy and Muskingum College is very close, for the academy was the forerunner of the college. From the time the college was founded until 1924, when the academy was discontinued, these two institutions had many common factors, such as the same board of trustees, instructors, buildings, and rules and regulations governing the conduct of students.

The Founding of Muskingum College

On January 25, 1837, approximately three months after the founding of the New Concord Academy, the board of trustees of the academy adopted a resolution to establish "Muskingum University."²⁴

²²Ibid., October 4, 1836. No page.

²³"Minutes of the Union Literary Society of New Concord Academy, New Concord, Ohio, November 12, 1836." p. 5.

²⁴"Minutes of the Board of Trustees of New Concord Academy, New Concord, Ohio, January 25, 1837." No page.

The board directed A. M. Black, principal of the academy, to forward the following petition to the Senate and House of Representatives of the State of Ohio:²⁵

To the Senate and House of Representatives of the State of Ohio, in General Assembly convened at the city of Columbus on the first Monday of December, 1836.

Greetings:

Your petitioners, citizens of the State of Ohio, respectfully solicit a charter of incorporation of the Trustees of a Literary Institution located in New Concord, in the County of Muskingum. The institution is to be called and known by the name of Muskingum University. The present number of Trustees, nine; with power to increase to fifteen, to be chosen triennially. The amount of capital held in virtue of said charter not to exceed ten thousand dollars.

When the act of incorporation was formally approved, the board of trustees proclaimed the college open to all students of moral habits from "every denomination of Christians of the world,"²⁶ and Muskingum College thus began its life on March 24, 1837.²⁷ The board of trustees made plans to initiate collegiate instruction immediately by circulating a subscription paper to raise funds for a college building.²⁸ The board decided on April 26, 1837,²⁹ to erect the first building on the present campus where Paul Hall is now located. However, they did not wait for the construction to be completed before

²⁵Ibid., No page.

²⁶Ibid., No page.

²⁷Charter of Muskingum College, New Concord, Ohio, March 24, 1837.

²⁸"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 24, 1837." No page.

²⁹Ibid., April 26, 1837. No page.

starting classes; consequently classes convened for the first time in a rented building June, 1837.³⁰

General Characteristics of the Period

As indicated earlier, the settlers of New Concord lived in accordance with similar culture patterns due to their nationality, their residence in a "Scotch-Irish community," and their religious beliefs. Since Presbyterianism conceived education to be a function of the church, it is not surprising to note that the early years of Muskingum College were characterized by a close relationship between the church and college, similar in many ways to the connection which existed between the church and the earlier educational institutions of New Concord, namely, the common school, Union Academy, and New Concord Academy.

Thus, it was natural, considering the Calvinistic ideas of the relationship of the church and the school, that the founders of Muskingum College were all members of one or another of the three Presbyterian churches of New Concord, bound together by common spiritual ideals. Control of the new college was vested in a board of trustees, consisting of three ministers and five laymen, all of whom were elders in the Presbyterian churches. The first president of the school, also president of the board of trustees, was a minister of one of the churches, and the succeeding presidents of the college were likewise ministers in the local churches. Consequently, during these years the college had a distinctly religious atmosphere.

³⁰"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, June 14, 1837." (No page)

Another characteristic of this period was the financial difficulties encountered by the board of trustees, for the most crucial problems of Muskingum College during these years were probably of a financial nature. The minutes of the board of trustees are principally recounts of attempts to raise money, of methods to satisfy creditors, or of efforts to obtain teachers who would accept an undetermined salary based upon a percentage of the tuition fees. In many ways it was unfortunate that Muskingum College was founded at the same time that an economic crisis occurred in the United States. The depression of 1837-1843,³¹ which created a panic in business circles, also caused critical financial problems at Muskingum College.

For several years, it seemed doubtful as to whether the college would survive; the climax of the difficulties was perhaps reached in 1843, when the creditors foreclosed the mortgages on the school property.³² The Muskingum County Circuit Court, however, arranged for the creditors to be satisfied with a discounted payment of seventy-five cents on the dollar,³³ the board secured the necessary money by circulating a subscription paper, and the college continued.

It might seem possible that the financial difficulties of the college were reflected in many phases of the school's educational endeavors; for example, it is quite probable that the general financial crisis in the United States deterred a number of students from

³¹Harold Underwood Faulkner, American Economic History, Fifth Edition, p. 168. New York: Harper and Brothers Publishers, 1943.

³²"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 14, 1843." No page.

³³"Records of the Circuit Court of Muskingum County, Zanesville, Ohio, 1843." Page 56.

enrolling in the college. Consequently, the enrollment of the college was small. Then, the financial remuneration of the instructors was so indefinite, based on a percentage of student tuition, that the board of trustees had great difficulty in securing teachers; in fact, it was always necessary to use many part-time instructors, usually local ministers, doctors, or graduates, to complete the faculty. Even with this method, the board of trustees could not always pay the entire instructional salaries or meet all of the current operating expenses.

Questions under Discussion

The founding of Muskingum College has been reviewed, and the general characteristics of the period have been described. It is now in order to turn to the five major problems set up in the first chapter. An attempt will be made to indicate the attitude of the college leaders toward each of these problems during the formative years between 1837 and 1846.

What is the purpose of the college?-- The Presbyterian Church had long been concerned with higher education, for its ministers were required to have a college degree. This qualification was retained by the Calvinists when they came to America.³⁴ The migration of the Scotch-Irish, occurring at the time the Great Awakening was stimulating church membership and church building, accentuated the problem of obtaining ministers with a college education. In order to meet the demand for ordained clergymen, Presbyterians on the

³⁴C. Harve Geiger, The Program of Higher Education of the Presbyterian Church in the United States of America, pp. 19-21. Cedar Rapids, Iowa: Laurance Press, 1940.

frontier established "log colleges," and in doing so laid the foundation of many present day colleges.³⁵

The migration into Ohio took place simultaneously with the Second Great Awakening, with the Presbyterians continuing to establish colleges. One author has secured evidence that of the fourteen colleges established west of the Alleghenies between 1780 and 1829, seven were founded by Presbyterians, one by Congregationalists and Presbyterians together, one by Baptists, one by Episcopalians, and four by states. Furthermore, all four of the state institutions were begun under Presbyterian influence.³⁶ These figures indicate the dominance of Presbyterians in educational development on the college level in the West. The motives for the founding of these institutions by the Presbyterians varied, but, as Russell M. Storey has said, one motive was common to all, "provision for a denominational ministry."³⁷

There are no official statements by the founders of Muskingum as to the original purpose of the college; and thus the purpose must be inferred. Since the Presbyterian Church had encouraged the establishment of other colleges to train for the ministry, and since that purpose was clearly present in the founding of other early colleges west of the Allegheny Mountains, it seems likely that Muskingum College had as its first purpose the preparation of ministers. This inference seems to be verified by an examination of vocations

³⁵William J. Reid, *op. cit.*, p. 192.

³⁶W. W. Sweet, Religion on the American Frontier, Vol. II, pp. 35-7. New York: Harper and Brothers Publishers, 1936.

³⁷Russell M. Storey, "The Rise of the Denominational College," Ohio Archaeological and Historical Review, Vol. XXV, (July, 1916), 52.

into which the early graduates of the college entered. Of the fifteen men graduated in the first ten years of the operation of the college, fourteen entered the ministry. The fifteenth died within three months of completing his course of study.³⁸

Whom shall the college admit?-- At the very beginning, in 1837, the board of trustees adopted an official statement regarding admission to Muskingum College. This declared that the college was open to all students of moral habits from "every denomination of Christians of the world." Applicants were denied admission, however, until they had given "satisfactory evidence of a good moral character."³⁹

According to the first president, the college "disclaimed partiality," and made "no attempt to incorporate a party or sect." "In fact," he continued, "men of opposite politics and Christians of different denominations had united to promote the interests of the institution."⁴⁰

If this statement of policy is accepted without question, only those students who were "non-Christian" were barred from attendance; thus only atheists or those who did not consider Jesus as divine were rejected. "Moral character" as a qualification might well have offered difficulties. The board of trustees and the teachers were closely affiliated with the Presbyterian churches,

³⁸"Records of Graduates of Muskingum College, New Concord, Ohio."

³⁹"Constitution and By-Laws of New Concord Academy, New Concord, Ohio, Section Two, Articles One and Two." (No page)

⁴⁰"Minutes of the Board of Trustees of New Concord Academy, New Concord, Ohio, January 25, 1837." (No page)

and these considered education a function of the church and they exercised rigid control over the lives of their members. It would seem that a young man must either present evidence which satisfied the stipulation of "moral character" or at least follow the pattern of conduct which the board prescribed after admission.

The president's statement of impartiality would on the surface seem to be quite liberal, but one must remember that the Ohio Legislature had refused to incorporate colleges which had imposed religious tests as a part of admission.⁴¹ It is possible that the founders of Muskingum College were completely impartial, but it is also true that they might have been practical, realizing that a statement of religious qualifications might deny them a charter.

The president also stated that "Christians of different denominations" had promoted the institution, but in actuality this meant only Christians of the different Presbyterian denominations, since the community, the teachers, the board of trustees, and the students were all Presbyterians.

Perhaps the logical test as to whom the college should admit was embodied in whom the college did admit. There were seventeen students in the college when it opened, nine of whom lived in New Concord while the other eight resided within ten miles of the village. All of these students had a common cultural background, all were preparing for the ministry, and all were members of some Presbyterian church.⁴²

⁴¹Arthur G. Beach, A Pioneer College; The Story of Marietta, pp. 42-3. Marietta, Ohio: Privately printed by Mary Daves Beach, 1935.

⁴²"Records of Graduates of Muskingum College, New Concord, Ohio."

A general statement of the admission practice of the college might be put in these words: Muskingum College admitted those students who were Christians of the neighboring Presbyterian churches and who were interested in preparing for the ministry.

What courses shall be required of students?— The original curriculum of Muskingum College contained three courses: literature and science, Latin, and Greek.⁴³ For some reason, either that the board did not consider it important or that there was no qualified teacher, English literature was not offered until 1843, six years after the founding. The courses of study were therefore Latin, Greek, and science, including mathematics, although attendance at a daily religious service was required of all students. These were the total offerings until 1843, when an English department was added to the college.⁴⁴

Three men were originally selected as the instructors, but only one of them, A. M. Black, the language teacher, actually taught at the first session. A second instructor, also a language teacher, was added during the second semester, with the third, a mathematics and science professor, becoming a part of the staff just before the first year of school closed.⁴⁵ It seems reasonable to assume that foreign languages, namely Latin and Greek, with some mathematics and science, constituted the curriculum during the first year, and that the emphasis was primarily on foreign languages.

⁴³"Constitution and By-Laws of New Concord Academy, New Concord, Ohio, Section Three, Articles Two, Three, and Four."
(No page)

⁴⁴"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, April 7, 1843." (No page)

⁴⁵Ibid., June 14, 1837. (No page)

The problem of electives was not present, since all of the curricular offerings of the college were required subjects for all students.

What are the best methods and materials of instruction?--

The methods of instruction used by the teachers of the college must be inferred, as there are no descriptions of actual teaching. It would seem that one way to determine the nature of the procedures would be to find the methods used in other colleges at the time and analyze them for consistency if placed in the Muskingum program. Brubacher indicates that when Henry Barnard surveyed conditions of educational institutions in New England in 1840, he found that the recitation and the lecture were the principal methods utilized.⁴⁶

George W. Knight and John R. Commons feel that "all collegiate instruction in early Ohio was about the same." "The studies were chiefly formal to the neglect of the historical and critical," and "the whole system was based on the study of books and not the questioning of nature directly."⁴⁷ Russell M. Storey, in describing the denominational colleges in Ohio before 1850, states, "The methods of instruction consisted of the textbook and recitation with what additional exposition the instructor was able or had time to offer."⁴⁸ Since New Concord was a conservative Presbyterian community and the program of the college was more or less traditional, it would seem reasonable to assume that Muskingum College used the accepted methods of teaching.

⁴⁶John S. Brubacher, A History of the Problems of Education, p. 225. New York: McGraw-Hill Book Company, Inc., 1947.

⁴⁷George W. Knight and John R. Commons, The History of Higher Education in Ohio, p. 23. Washington, D. C.: Government Printing Office, 1890.

⁴⁸Russell M. Storey, op. cit., p. 57.

One authority⁴⁹ believes that the ideals and practices of the colleges of 1840 sometimes fell into a relationship pattern so that when an institution emphasized some phase of the curriculum it thereby indicated definite concepts of methods, discipline, and examinations. For example, when the program of studies emphasized Latin or Greek, grammar and rhetoric were also emphasized, and to accomplish this the instructors employed the memoriter and reproduction methods. If a typical lesson could be described, it might be one in which the teacher directed the students' attention to the subject matter by "citing" the assignment in the textbook, and then demanded that the pupils master or memorize the lesson so that they could "re-cite" the following day.⁵⁰

Authoritarian discipline was closely associated with the recitation method, and the two were so related that at least Brubacher believes that the use of either one in the school indicated the presence of the other.⁵¹ The final stage of the usual sequence was the public examination in which the teachers or members of the board of trustees asked the students questions, principally from the textbooks, and expected the answers to be given immediately and accurately.

Most of this sequential pattern can be found in Muskingum College, that is, the curriculum of the college largely emphasized Latin and Greek, the school adhered to an authoritarian discipline,⁵²

⁴⁹John S. Brubacher, op. cit., pp. 256-61.

⁵⁰Ibid., p. 182.

⁵¹Ibid., pp. 227-8.

⁵²Authoritarian discipline may be said to have been present in Muskingum College because of its association with the recitation method (See p. 79) and the Presbyterian concept of community, church, and school relationships (See pp. 81-4.).

and public examinations were a part of the college program. The examinations of the college were held twice a year. The following announcement in a Zanesville paper of 1837 is typical:

The semi-annual examinations of this Institution [Muskingum] took place on the 27th ultimo, in the presence of the Board of Trustees, parents of the students, and patrons of the institution, together with a number of citizens of the place.

The examinations proved highly interesting to the spectators generally, gratifying to parents, encouraging to the Board, and highly honorable to the teachers, and creditable to the students in general.⁵³

The pattern lacks only the actual description of the teaching methods to make the sequence complete. Since the curricular emphasis, the authoritarian discipline, and the public examinations were so closely related to the recitation method, it would seem likely to presume that if these three were present the other would also be used. This supposition is supported by the results of Henry Barnard's investigation, the historical summary of Knight and Commons, and the observation of Russell M. Storey, which indicated that other colleges were using the lecture and recitation method.

A description of the actual materials of instruction utilized by the teachers of Muskingum College from 1837 to 1846 must be rather limited, as only three textbooks remain. The frontispiece of these books, a dictionary and two Greek textbooks, are reprinted in Figures 2, 3, and 4. All three, however, have one thing in common; namely, the definitions and explanations of the Greek words and phrases are made in Latin, although the dictionary also reverses the method by having the Latin words and phrases explained in Greek. These textbooks reflect the emphasis which the

⁵³The Gazette, Zanesville, Ohio, April 26, 1837, p. 3.

college curriculum placed on foreign languages, which in turn implies that the college leaders felt that the ability to translate Latin and Greek was an important part of college education.

How much personal and social freedom shall students be given?--

As previously indicated the Presbyterians believed that education was a function of the church, a relationship which was in evidence in New Concord and Muskingum College. The Presbyterian religious view of life can be designated as "Christian theism," which conceived a God-centered universe in which an All-wise, infinite God governed everything in the world by His arbitrary will and His unchanging laws.⁵⁴

The individual was believed to have many powers, many of them endowed by his Creator, but he was limited in their use because of his relationship and dependence upon others in society. Hence, in a Presbyterian community the relationships of the members were controlled by a church court, called a "session," which rigidly directed the lives of the people in civil, religious, and personal affairs. Implied in this organization was a theory of community ends, values, and processes, which reflected the Calvinistic doctrine of a "public truth" that "transcends" civil law. The "public truth" was thought to be revealed through reason; thus, the wisest men, the elders, were selected by the Presbyterians to find "truth" and govern society in accordance with its principles.⁵⁵

The church was a dominating force in the early society of New Concord. It required its members to be regular in attending

⁵⁴See Chapter II, p. 24, for a more complete discussion of Christian theism.

⁵⁵Harvey Gates Townsend, Philosophical Ideas in the United States, pp. 9-10. New York: American Book Company, 1934.

church services. The church "session," in fact, tabulated absences, investigating their cause and holding formal hearings if the explanations were considered inadequate.⁵⁶ It was a common practice for ministers to rebuke offenders from the pulpit on the Sabbath, and many church members preferred this action to appearing before the court of ruling elders.⁵⁷

Many incidents in local church records reveal that the church government settled civil affairs; for example, the debts owed by one member to another, the boundary line between properties, and the ownership of property were investigated and determined by the local session. The records also show the control exercised by the elders over the personal lives of the members. Pages are filled with testimony and disciplinary action in regard to drinking, spreading of gossip, swearing, and improper sex relations, all of which show that the church molded the lives of its members into a pattern determined by the minister and the elders.

Education was also conceived as a function of the church, and the schools were governed much in the same manner as the church controlled its members. Students in the college were subject to the authority of the board of trustees in the same way that church members were under the direction of the elders. Accordingly, the board laid down rules of conduct for students, such as these:

All drunkenness [sic.], swearing, and gambling shall be added to the college laws as specifick [sic.].

A strict observance of the Sabbath is enjoined on every student.

⁵⁶ William L. Fisk, Jr., "The Scotch-Irish in Central Ohio," The Ohio State Archaeological and Historical Quarterly, Vol. 57, Number 2 (April, 1948), p. 117.

⁵⁷ Ibid., p. 115.

There shall be no unnecessary noise in the building in coming in or going out or on any occasion whatever.⁵⁸

Any student who shall disobey the lawful command of the teacher, either in speech or action manifest disrespect to him, shall be punished for contempt of authority.

If any combination of students shall attempt to resist the authority of the teacher, or execute willful designs, the individuals of whom it was composed shall be punished more severely than if they had acted in individual capacity.⁵⁹

Thus, students at the college were expected to maintain a "good moral character," and they were specifically forbidden to drink, swear, gamble, or make unnecessary noise in the building. The Presbyterians were Sabbatarians, and consequently all students were expected to adhere to the strict observance of the Sabbath by church attendance and by doing only those things that were "essential."

As the Presbyterian Church controlled the lives of its members, and as the school was considered also as a function of the church, it would seem reasonable to assume that the students of the college had little, if any, more personal freedom than church members. In fact, it is quite possible that they did not have so much freedom, since the founders of the college had in mind that the institution would prepare men for the ministry. It is quite possible that the college enforced a more rigid control over prospective ministers than the church did over laymen.

The teacher had authority to enforce the laws made by the board of trustees, and he determined the "moral character" necessary for admission. The trustees, however, provided for an appeal in case the student thought himself "aggrieved."⁶⁰

⁵⁸"Admissions to Muskingum College, Articles Five, Six, and Seven, Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, Undated Meeting of December, 1837." (No page)

⁵⁹"Constitution and By-Laws of New Concord Academy, New Concord, Ohio, Section Five, Articles Two and Three." (No page)

⁶⁰Ibid., Section Five, Article Six. (No page)

Summary

In Chapter III, entitled "The College Prepares for God's Work," there has been presented a description of the formative period of Muskingum College. It has been pointed out that the college was founded by men whose similar cultural backgrounds gave them a common viewpoint toward life and the world, for the founders were of Scotch-Irish nationality, adhered to Calvinistic religious beliefs, and lived in a Scotch-Irish community. To them, God, and the church, controlled or directed the affairs of the community, the social relationships of the group, the personal lives of the members, and the work of the schools. The early educational efforts of New Concord, that is, the common school, Union Academy, and New Concord Academy, which preceded the college, reflected the close relationship between the church and the schools. This close relationship also existed when the college was founded in 1837, for the founders possessed these similar cultural patterns, which in turn gave them a unified approach to the program of education. Thus, the purpose of the college during this period seemed to be that of preparing the students for God's work, with the questions under discussion, that is, the admission policy of the institution, the curriculum of the school, the materials and methods of instruction, and the rules and regulations controlling student conduct, being related to, or giving support to, this basic purpose of education.

In spite of the seeming agreement of the founders in regard to the aim of education, several questions might be raised, even though the answers are uncertain. The board of trustees must have

felt some dissatisfaction with the curriculum, for in 1843 English was added to the course of study. This would seem to indicate that the board believed that the original curriculum which emphasized Latin and Greek was not entirely meeting the needs of future ministers.

The purpose of the college and the rules and regulations in regard to student conduct were not challenged, at least openly, during the period, but the students, perhaps, may have held entirely different ideas concerning the purpose of the school and its regulations of conduct. Although fourteen of the first fifteen graduates did enter the ministry, a question might be raised as to why forty-six students, who were enrolled in the college during these eight years, did not graduate. Such things as financial difficulties and lack of intellectual ability would, of course, account for many withdrawals; but it is also possible that some of the students found the rules and regulations were not compatible with their ideas of freedom or that the school was not meeting their vocational needs. Since there are no actual accounts of the sentiments of the students, these reasons remain problematic.

From the available evidence, however, it would seem that the founders of Muskingum College and their successors, the board of trustees, believed that the individual should dedicate his life, his goods, and learning in school to the glory of God. Thus, the purpose of the college during this period is expressed in the phrase, "The College Prepares for God's Work."

CHAPTER IV

THE COLLEGE DEVELOPS CHRISTIAN GENTLEMEN, 1846-1904

In the years between 1846 and 1904 the country developed into an influential nation. Territorial expansion, the slavery struggle and the Civil War, the appearance of "Big Business" and organized labor, the rise of powerful farmer groups, and the entrance of the United States into the select company of world powers, all suggest that a "revolution" had really taken place in American life. Ways of living had changed, and with them ways of thinking. Where men's patterns of life had been concerned with things religious, provincial, and agrarian, now men's energies and loyalties were directed more toward patterns of life concerned with things secular, cosmopolitan, and industrial.¹

Despite the influence of events and thinking elsewhere in America, the Scotch-Irish Presbyterian community of New Concord stayed conservative in its outlook. The "revolution" which had influenced all phases of life in other parts of the United States had fewer effects on New Concord and Muskingum College than might have been expected. For one thing, the village retained its character as a small college town without industries. The college leaders and officers were men of theological and classical training, not businessmen. The college, furthermore, remained under the control of one of the most conservative wings of Presbyterianism, and, almost

¹R. Freeman Butts, A Cultural History of Education, pp. 440-52. New York: McGraw-Hill Book Company, Inc., 1947.

invariably, ministers sat in the president's chair. Finally, financial resources were too limited to permit experimentation and change.

General Characteristics of the Period

The financial difficulties of Muskingum, which characterized the first period of the college's history, were somewhat lessened between 1846 and 1904. In 1846 the enrollment of the college increased, and, coinciding with the general upward trend in business everywhere in the United States,² the board enjoyed greater success in obtaining subscriptions for the school. Even a fire in 1851, in which the building was destroyed, failed to halt the college program, for within a few months the board had erected a new building and paid for it.³ In 1853 the board initiated a plan of endowment, the success of which stabilized the college program.⁴ An affiliation with the United Presbyterian Church was affected in 1877, and this religious body contributed a \$30,000 endowment fund which further strengthened the financial position of the college.⁵ Finally, new buildings and land were acquired during the presidency of Jesse Johnson, so that by the end of the period Muskingum College possessed an endowment of \$40,000, with total assets amounting to \$70,300, a campus of an acre and a half, and two buildings.⁶

²Harold Underwood Faulkner, American Economic History, Fifth Edition, p. 168. New York: Harper and Brothers Publishers, 1943. Faulkner indicates that the depression of 1837 continued to be severe until 1844 or 1845, and then prosperity gradually returned. By 1849 a boom was in full force--due to discovery of gold in California.

³"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, Undated meeting in January, 1852." (No page)

⁴Ibid., March 12, 1853. (No page)

⁵Ibid., July 20, 1877. (No page)

⁶Annual Report of J. Knox Montgomery, President of Muskingum College, to the Synod of Ohio, in Detroit, Michigan, September 25, 1929. Montgomery states in this report the status of the school in 1904.

It was also noted in the first period of Muskingum history, that the board of trustees agreed in the approval of certain cultural patterns which gave them a unified approach to a program of education. From 1846 to 1904, however, these cultural patterns became more diversified, and, consequently, a characteristic of this period may be said to be that of the adjustment which the board of trustees attempted to make as newer ideas interacted with the older concepts in their cultural patterns.

Adjustments became more difficult, perhaps, because the board of trustees tended to retain the basic tenets of Calvinistic theology essentially unchanged from the earlier periods.⁷ The college became affiliated with the United Presbyterian Church in 1877, a move which tended to preserve the traditional ideals of the school, since the United Presbyterian Church had been organized in 1858 in a union of two conservative groups who had withdrawn from the Presbyterian Church, namely, the "covenanters" and the "secedors."⁸

While maintaining a conservative view of religion, the board of trustees became more and more aware of new influences, trends, and ideas, and they struggled to make adjustments to problems created by the development of, what Butts has termed, a secular, democratic society in which science, the scientific method, and the evolutionary process played an increasingly important role.⁹

⁷Hamilton White, The New Theology, p. 110. New York: The Broadway Publishing Co., 1910. White, a former student of Muskingum College, states that the United Presbyterians of New Concord during the latter part of the nineteenth century adhered to traditional Calvinistic tenets, such as, predestination, infant damnation, and blood atonement of sins.

⁸W. E. McCulloch, The United Presbyterian Church and Its Work in America, pp. 52-53. Pittsburgh, Pennsylvania: The Board of Home Missions of the United Presbyterian Church of North America, 1925.

⁹R. Freeman Butts, op. cit., p. 462.

These were the conflicts which the board faced. It is now in order to turn more specifically to the five problems and note how the board made these adjustments.

Questions under Discussion

What is the purpose of the college?-- The original aim of the college was to prepare men for the ministry, and, although this purpose was retained, the increased enrollment and the diversified character of the student body influenced the board of trustees to recognize other aims of education. Or it may be that the trustees broadened the program in order to attract more students. In any case, during the period between 1846 and 1904 the college began to train students whose vocational interests included teaching, law, medicine, business, agriculture, and homemaking, although, of course, the professional training was not always completed there.

The attitude of the board of trustees toward the purpose of the college changed gradually, for at the beginning of the period the trustees were of the firm opinion that the college should primarily prepare men for the ministry. For example, in 1846 the board emphatically denied Dr. J. G. F. Holston the right to establish a medical department at Muskingum College, since a medical department was not "in keeping with the original purpose of the college."¹⁰ The action did not deter Holston from trying again; for until 1849 he yearly submitted petitions, and, each time these petitions were rejected.

¹⁰"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, January 16, 1846." (No page)

Although the board of trustees seemingly were in agreement in regard to the aim of the college, the faculty was not always in accord, for in November, 1846, the following faculty resolution was sent to the board for approval:

The objectives of this institution are: (1) To prepare young men for entering at any stage in higher colleges and universities; (2) To supply the demands of those who only wish to pursue a partial course; (3) To confer the first degree of the arts on those who may prefer to finish the course of study in this institution.¹¹

The resolution was carefully considered, and early in 1847 the board of trustees unanimously "dismissed the recommendation of the faculty," stating that the "resolution was not compatible with the original purpose of the college, that is, to train ministers."¹²

Within the next few years, however, the trustees began to make concessions; for in 1854 women were admitted to the college, at first to a special course for women and later to the regular college courses;¹³ in 1856 a scientific course was added "to prepare men for business;"¹⁴ in the same year a music department was "attached to the college;"¹⁵ and in 1858 the college designed a "normal course" for teachers.¹⁶

By 1862 there were further indications that the board recognized other aims of the college; for although they believed

¹¹Ibid., November 26, 1846. (No page)

¹²Ibid., March 3, 1847. (No page)

¹³Ibid., March 20, 1854. (No page)

¹⁴Ibid., January 16, 1856. (No page)

¹⁵Ibid., April 22, 1856. (No page)

¹⁶Ibid., April 28, 1858. (No page)

that the college buildings were to be "held sacred to the learning and worship of Almighty God,"¹⁷ the board stated that the primary purpose of the college should be to teach the students "to behave like gentlemen,"¹⁸ meaning, probably, that the students were expected to abide by the rules of conduct determined by the board. The implications of these statements are that Christian knowledge was to be applied to all vocations and not only to the ministry. The construction of separate courses of study, such as science, teaching, and fine arts, would indicate that Christian principles were to be applied to the vocations or to all fields of endeavors.

The trend away from considering the college as primarily an institution for the preparation of ministers seems to have continued, for in 1865 the board tried unsuccessfully to qualify the school as an "agricultural college" so that it might benefit from the Morrill Act.¹⁹ In 1868 the board established a bachelor of science degree, "to prepare men for business," on an "equal basis" with the bachelor of arts degree.²⁰

In the latter part of the century, according to Jesse Johnson, a president of the college, the board and the faculty were "pretty much in agreement" as to the purposes of the institution. The classical course leading to the bachelor of arts degree, Johnson recalls, was "primarily to prepare men for the seminary, but in all courses, we tried to develop Christian ideals, cultural values, good

¹⁷Ibid., May 14, 1862. (No page)

¹⁸Ibid., May 14, 1862. (No page)

¹⁹Ibid., December 14, 1865. (No page)

²⁰Ibid., March 12, 1868. (No page)

habits of work, diligency, and honesty for whatever work the student might choose."²¹

Whom shall the college admit?--- Not until the twentieth century did Muskingum attempt a formal statement of technical requirements for admission. While there must have been some stipulation of minimum prior education, the earlier catalogues of the college contain no information on the matter. Indeed, according to them, proof of moral character was the only prerequisite. Although the board of trustees may have declined, or neglected, to adopt a formal statement of admission, the resolutions of that group in regard to curriculum and coeducation sometimes were indicative of an admission policy.

The course offerings of the college, for example, operated to determine the make-up of the student body, and, therefore, changes in the offerings were, in effect, changes in the admission policy. Thus, when the trustees in 1854 announced that the college would operate a "female seminary," they made a major change in admission policy without making an alteration in any official statement of requirements for admission. Similarly, when the college introduced courses of a practical or vocational nature, it implied that applicants with interests in training other than theological or classical would henceforth be admitted.

R. Freeman Butts²² has indicated that the education of women was one evidence of the democratic ferment operating in American society. There seems to be some evidence that this ferment made some impression upon the trustees, for as early as 1842 they had authorized

²¹Interview between Jesse Johnson, former president of Muskingum College, and the writer at Reynoldsburg, Ohio, July 28, 1949.

²²R. Freeman Butts, op. cit., pp. 520-1.

the faculty to use its "discretion" in regard to opening a "female department in connection with the college."²³ No further mention of this suggestion is contained in college documents before 1851, when the board resolved that "the recitation rooms of the college be granted to the New Concord Female Seminary for the afternoon of each day during the present session."²⁴ The college catalogue of 1851-1852 describes a "female department" which taught as "substantial and ornamental branches as any other seminary."²⁵

The New Concord Female Seminary and the "female department" mentioned in the catalogue were presumably the same, since it is unlikely that New Concord could have supported two such institutions. It is also probable that the work was on the secondary level, inasmuch as, in the catalogue, the "female department" was described in conjunction with the New Concord Academy, a preparatory school for boys.

Samuel Harper, a member of the board of trustees of the college, alludes to a New Concord Female Seminary in his diary in 1845, but does not indicate any relationship between the seminary and the college. In view of this, and in view of the catalogue's mention of a "female department," probably identical with the Female Seminary, one may be justified in concluding that New Concord possessed a girls' preparatory school having a loose affiliation of some kind with

²³"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, October 26, 1842." (No page)

²⁴Ibid., November 6, 1851. (No page)

²⁵Catalogue of Muskingum College, 1851-1852, p. 2. New Concord, Ohio: The College, 1851.

Muskingum College. This affiliation probably consisted of the use of one of the college rooms as a place of instruction.

Coeducation was formally initiated in 1854, when the board of trustees adopted a resolution declaring that Muskingum College would operate a "female seminary" under the direction of the college faculty with "male and female pupils, with their consent, being classed together for recitation."²⁶ Although the students were placed in the same classes, women were not accorded the same rights as men, for they pursued a different curriculum, omitted foreign languages, and received diplomas rather than degrees. The first woman graduate, Hattie J. McDonald, received a diploma in 1854, but it was not until 1862 that the bachelor of science degree was conferred upon a woman, Mrs. Rebecca Laws; and it was not until 1868 that a bachelor of arts degree was conferred upon a woman, Mary Miller.²⁷ The admission of women effected one major change in the nature of the student body.

Another change resulted from the increasing appeal of the college to students from outside the local area. The graduates of the college between 1839 and 1846 were virtually all residents of New Concord or of the area within ten miles of the village; but the catalogue of 1846-1847 indicates that of the fifty-seven students then in attendance, forty-seven were from the local area, five from Wheeling, four from Washington County, Pennsylvania, and one from Vera Cruz, Mexico.²⁸ In 1904 of the one hundred and fifty-seven students,

²⁶"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 20, 1854." (No page)

²⁷Records of the Alumni Association of Muskingum College, New Concord, Ohio.

²⁸Catalogue of Muskingum College, 1846-1847, pp. 7-8. New Concord, Ohio: The College, 1846.

one hundred were from the immediate vicinity and fifty-seven from a distance of more than ten miles.²⁹

Since during this period Muskingum College remained a small struggling institution largely dependent upon student tuition for operational expenses, the question of selection was not as crucial as was the question of encouraging students to enroll in the college. Jesse Johnson, former president of Muskingum College from 1893-1902, summarizes the admission policy of the school in this way: "We tried to get normally acceptable people. However, we were not bothered so much with the problem of selecting them; we were more concerned with trying to convince them that they should come to the college."³⁰

What courses shall be required of students?-- The original curriculum placed an emphasis on foreign languages, principally Latin and Greek, with some provision for mathematics and science. Beginning with the founding of the college and extending until 1904, courses in science tended to become more numerous, interest in them being stimulated through the efforts of a local resident, Dr. J. G. F. Holston, later personal physician to General U. S. Grant. In 1841, Holston proposed that physiology and chemistry be added to the curriculum,³¹ and in 1846 he asked permission of the board of trustees to establish a medical department in the college.³² Although both proposals were rejected, between 1841 and 1849 Holston gave a series of lectures to the students on anatomy and physiology.

²⁹Catalogue of Muskingum College, 1904-1905, Bulletin No. 2, pp. 9-11. New Concord, Ohio: The College, 1904.

³⁰Interview between Jesse Johnson, former president of Muskingum College, and the writer at Reynoldsburg, Ohio, July 28, 1949.

³¹"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, September 21, 1841." (No page)

³²Ibid., January 16, 1846. (No page)

The first complete statement of college courses was made in the catalogue of 1846-1847. Of the forty-five courses listed, twenty were in foreign language, ten in science, seven in mathematics, five in religion, two in English, and one in history.³³ The recent additions were mostly in science.

Until 1854 all courses were required of all students, but when coeducation was begun a three-year curriculum was established for the women. In this, languages were omitted, and graduates were awarded diplomas instead of degrees. Full equality in degrees did not come until 1868.

By 1856 student interest and the development of subject matter warranted the establishment of a scientific course leading to the bachelor of science degree. This course included arithmetic, geology, zoology, meteorology, astronomy, botany, chemistry, algebra, geometry, history, moral philosophy, political economics,³⁴ and, after 1877, a modern foreign language.³⁵ Theoretically, the liberal arts and science courses were placed on an equal basis.

A department of music was added to the college in 1856,³⁶ but its courses were not given full credit toward a degree until a much later period. The music courses consisted of individual instruction in voice, piano, and violin. In 1858 a two-year normal course was set up,³⁷ and in 1877 a modern language course, with two years

³³Catalogue of Muskingum College, 1846-1847, p. 3. New Concord, Ohio: The College, 1846.

³⁴"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, January 12, 1856." (No page)

³⁵Ibid., July 20, 1877. (No page)

³⁶Ibid., April 22, 1856. (No page)

³⁷Ibid., April 28, 1858. (No page)

of work in French and German, was established.³⁸ Upon completion of any of these three courses, (the music, the normal, and the modern language) students were awarded diplomas but not degrees.

The college catalogue of 1883-1884 listed five courses of study: the classical, leading to an A.B. degree; the scientific with a B.S. degree; and the normal, musical, and modern language courses leading to diplomas.³⁹ In establishing these courses the board of trustees recognized and made provision for the individual interests of students, but it did not institute the elective system being used in other colleges for the same purpose.

Jesse Johnson, the only living former president of the college, believes that the "greatest weakness in education" which Muskingum College had during the period was "the lack of an elective system." Johnson indicates that "we just added more and more courses on the student, realizing that there had to be a limit to the load sometime."⁴⁰ Johnson, of course, recognized that during the nineteenth century an enormous expansion took place in all fields of organized knowledge, with great masses of information being accumulated and various fields being subdivided and specialized to a degree never before contemplated.

Muskingum College was influenced by this expansion of knowledge in that individual courses, present in the original curriculum, were expanded and subdivided. One illustration will demonstrate this process. In 1840 the college offered one science

³⁸Ibid., July 20, 1877. (No page)

³⁹Catalogue of Muskingum College, 1883-1884, p. 4. New Concord, Ohio: The College, 1883.

⁴⁰Interview between Jesse Johnson, former president of Muskingum College, and the writer at Reynoldsburg, Ohio, July 28, 1949.

course, natural philosophy, but in 1856 this had been divided into geology, zoology, meteorology, astronomy, chemistry, and botany. These, with related subjects, led to a science degree. By 1872 mechanics, hydrostatics, hydraulics, pneumatics, magnetism, optics, and topography had also appeared as the offspring of the original natural philosophy course. By 1904 subdivisions and new courses had emerged in modern languages, literature, social studies, music, art, psychology, and business subjects.

At the end of this period, 1846-1904, all students were still required to take all of the subjects of one of the five courses of study, but the student himself made the choice among the five.

What are the best methods and materials of instruction?---

The reasoning used in the previous chapter to establish the recitation as the principal teaching device of the early years must be used again in this period. That is to say, certain elements of the whole teaching process were so interrelated that the presence of three elements presumably established the presence of the fourth. Specifically, an emphasis on foreign languages, authoritarian discipline, and the public examination, implied the use of the recitation method in the classroom. Thus, in the absence of evidence to the contrary, one can only conclude that the recitation was the most popular method of teaching in this period, although it may have tended to decline in importance as the years passed.

The college continued to emphasize foreign languages in the classical course, and, late in this period, even the science course included a foreign language, which, however, was optional and

not mandatory for science students. The music and normal courses did not require foreign language, but they were courses with a somewhat inferior status, as they, along with the modern language course, did not lead to a degree. The two other parts of the common pattern, the authoritarian discipline and the public examination, are readily verifiable.

The recitation method can perhaps be described as the oral demonstration of mastery of the textbook. T. H. Faden, a professor of languages in the college, was characterized by one of his students as a "drill master par excellence," for he covered the materials thoroughly and with enough repetition to make sure that they were mastered. His authoritarian discipline, closely associated with the recitation, was suggested in the statements that his courses were "most exacting" and that "no one bluffed his way through Dr. Faden's courses."⁴¹ John D. Irons, another faculty member, was described by O. H. Milligan, a graduate in 1895, as a "fine disciplinarian" who demanded "diligent study and a respectful attitude for the college standards."⁴²

There are several student accounts of the methods of instruction used during the latter part of this period, and all of them reveal that the recitation was predominately utilized. C. A. Sproat, a student in 1872-1873, wrote in his diary, "Went up to college in the morning and recited Algebra and Latin and Physiology to Professor Smith and Professor Roberts. Had not memorized my

⁴¹Interview between J. G. Lowery, former student of Muskingum College, and the writer at New Concord, Ohio, September 10, 1948.

⁴²Interview between O. H. Milligan, graduate of Muskingum College, and Robert H. Montgomery, president of Muskingum College, at New Concord, Ohio, May, 1937.

lessons well."⁴³ Jesse Johnson, former president, indicated that the recitation was primarily used because "the instructors did not have the time to prepare lectures." In Johnson's case, he "taught Latin, Greek, religion, and was president at the same time." The instructors "assigned the students pages in the textbook, and the students recited them in class." Johnson added, "We tried to see that we covered the textbook thoroughly."⁴⁴

James Wilson, a graduate in 1888, related that, to his knowledge, he was never in a class at Muskingum in which the instructor delivered a lecture.⁴⁵ John Marshall, a graduate in 1900, agreed with Wilson, but qualified the description by saying that "a teacher would occasionally give a few minutes of explanation regarding an item in the textbook."⁴⁶

In foreign languages the emphasis was placed on translation, and T. H. Paden has written a description of one of his instructors in the 1880's. It is as follows:

I remember particularly being called upon one day in Professor Samuel Marshall's class to translate a Latin sentence which I had not been able to understand. I gave the words of the translation but did not understand the meaning. At the close of the recitation Professor Marshall read the lesson over, as was his custom. Perhaps it was the emphasis he placed on the words, but the meaning flashed upon me as he read as I had not seen it before.⁴⁷

⁴³Diary of C. A. Sproat, student at Muskingum College, 1872-73, New Concord, Ohio, p. 5.

⁴⁴Interview between Jesse Johnson, former president of Muskingum College, and the writer at Reynoldsburg, Ohio, July 28, 1949.

⁴⁵Interview between James Wilson, former student of Muskingum College, and the writer at New Concord, Ohio, August 5, 1949.

⁴⁶Interview between John Marshall, former student of Muskingum College, and the writer at New Concord, Ohio, August 10, 1949.

⁴⁷Thomas A. Berkshire, graduate of Muskingum College, "Notes on Muskingum College," Unpublished accounts of teachers, p. 56.

The final part of the pattern was the public examination conducted by a committee from the board of trustees. The following report by one of these committees describes a typical examination:

In languages they acquitted themselves admirably. In mathematics every problem was solved with perspicuity and promptness that indicated a high degree of familiarity with the subject, and in other branches, where the examination was conducted more particularly by question and answer, the answers propounded were clear and pertinent. In a word, it was just such an examination in college should be, a scientific treat to those who had the privilege of hearing.
[sic.]⁴⁸

It would seem that since the board of trustees determined the curriculum and, until 1862, also designated the textbooks to be used in each class, the questions to which the committee referred were those taken from the prescribed text. Since the board appeared to be well satisfied with "clear and pertinent" answers, they apparently felt that a mastery or memorization of the subject matter signified accomplishment in the educational process.

After 1862 graduation exercises gradually replaced the public examination. In these exercises each graduating senior had some place on the program, usually a speech in English, Latin, Greek, Hebrew, French, or German. In case there were more graduates than time permitted, the students selected the members of the class who were to be the "orators."⁴⁹

Other methods of teaching were introduced, mainly in the sciences. Here the use of experimentation and of the lecture followed the German concept of teaching. As early as 1847 the board

⁴⁸"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 25, 1847." (No page)

⁴⁹"Minutes of the Union Literary Society of Muskingum College, New Concord, Ohio, April 10, 1877." (No page) In this year, the class elected the orators for the commencement because of the large number of graduates.

allotted one hundred and fifty dollars for chemistry apparatus;⁵⁰ and it was stated in the catalogue of 1856-1857 that "composition and declamation were attended to throughout the courses of natural philosophy and chemistry," and "lectures, accompanied by experimental illustrations, were an essential part of these courses."⁵¹

In 1887 John Gray, a professor in the mathematics department, tried a new method of teaching in which he devised problems with a "metaphysical basis" and urged his students to try to solve them. Although the exact nature of the experiment is unknown, Gray declared that his classes were eager to solve problems not in a book, and that his students wanted to be "original and independent thinkers."⁵²

Since faculty psychology and the doctrine of formal discipline were the prevailing views of learning, it would seem that methods of teaching would be selected to comport with these theories. Probably, the recitation in languages and the content subjects, and the lecture and the experiment in the sciences, were used the most frequently. There are no available evidences in Muskingum history to indicate the presence of the Herbartian theories, which were prevailing in other colleges during the latter part of the nineteenth century. Presumably, the Herbartian theories of education had little effect on the teaching methods of Muskingum, since the instructors there had not been educated in colleges which adhered to those ideas.

⁵⁰"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, September 10, 1847." (No page)

⁵¹Catalogue of Muskingum College, 1856-1857, p. 4. New Concord, Ohio: The College, 1856.

⁵²New Concord Enterprise, New Concord, Ohio, April 17, 1887, p. 2.

The faculty members of Muskingum College were in general selected from alumni, from similar liberal arts colleges, and from theological seminaries.

The Latin and Greek textbooks of this period present a contrast with similar books used during the first period of Muskingum's history. During the earlier years, the explanation of the Greek books was written in Latin, but, at least after the Civil War, Muskingum College made use of Latin and Greek textbooks with English explanations. Principles of Greek Grammar by Peter Bullion, Figure 5, and the Sallust's History of the Conspiracy of Catiline, Figure 6, illustrate this contrast. An Elementary Hebrew Grammar by William Henry Green, Figure 7, was also published with an English explanation, although, possibly, one of the most interesting characteristics of this book is that the materials are entirely grammatical, that is, there are no reading selections, reading materials, or sentence translations.

Joseph Ray's Arithmetic, Figure 8, was the textbook for the arithmetic course required of prospective teachers. Ray states, in the "Preface," that the study of arithmetic should have two objectives, that is, "the acquisition of a science necessary to the business of life and a thorough course of mental discipline." To the author, arithmetic should be taught by the "rational method" in which the student "understands the reason for every operation," for through this method "all of the more important faculties of the mind" will be "disciplined and strengthened." Ray's statements, of course, reflect an adherence to the prevailing faculty psychology of the mid-nineteenth century, a belief shared by the instructors of

Muskingum College, although it is uncertain as to whether they followed Ray's method.⁵³

John Marshall, a graduate of Muskingum College during this period, has described the procedure used in an introductory science course in which the textbook was Gage's Elements of Physics, Figure 9. The instructor assigned three or four pages per day, and each day the work of the previous class meeting was thoroughly reviewed. There was a test on the completion of each chapter, with other tests encompassing all of the previous tests and classroom work being given about every six weeks. According to Marshall, there were only a few laboratory periods in which the student did experimental work, and the instructor did not lecture, although he would occasionally explain "items in the text." The classroom work was largely a memorization of factual materials of the textbook.⁵⁴

Marshall has also given an account of a course in literature which used F. V. N. Painter's Introduction to American Literature, Figure 10, as a text.⁵⁵ In this one semester course, the students read approximately eight to ten pages a day. The instructor stressed memorization, and Marshall has retained the questions on three examinations which verify this emphasis. The examinations are described in the following paragraphs.⁵⁶

The first test consisted of two parts. In Part I, the students were to quote verbatim the Preamble to the Constitution

⁵³See Appendix, Figure 8.

⁵⁴Interview between John Marshall, former student of Muskingum College, and the writer at New Concord, Ohio, August 10, 1949.

⁵⁵Ibid.

⁵⁶Ibid.

and previously designated sections from the writings of Jonathan Edwards and Thomas Jefferson. In Part II, the students were to give Painter's (the text) description of the writings of John Smith, Cotton Mather, Jonathan Edwards, Benjamin Franklin, Thomas Jefferson, and Alexander Hamilton.

On the second test, the students were to outline the First Colonial Period, the Second Colonial Period, the Revolutionary Period, and the First National Period of American Literature by giving the full names of all of the authors of each period, the dates of their lives, the titles of all of their works, and the date that each work was published.

The final examination consisted largely of memory passages, for the students were to recall the last stanza of "Thanatopsis" by Bryant, the first stanza of "The Raven" by Poe, all of "A Psalm of Life" by Longfellow, previously designated sections of "The Present Crisis" and "The Vision of Sir Launfall" by Lowell, and parts of "Old Ironsides" and "The Chambered Nautilus" by Holmes. Finally, the students were to indicate the meter, feet, and rhyme scheme of each passage. These examinations are an indication of the emphasis placed on memorization.

How much personal and social freedom shall students be given?--

The years between 1845 and 1904 brought no radical change in either the theory or the practice of the college's control of student conduct. Lesser changes were two in number: much of the responsibility for the making and enforcement of regulations was shifted from the board of trustees to the faculty; and there was something of a tendency toward relaxation of control, very slight in respect to the regulations

themselves and somewhat more in respect to the interpretation and enforcement of regulations. The shifting of the responsibility for the making and enforcement of regulations from the board of trustees to the faculty was a gradual process, and the following paragraphs describe this alteration in policy.

Early in this period, and with the board of trustees itself acting as judge and jury, the board had declared that its first appeal was to the "inherent moral principles and good sense of the students;" its second appeal was to its own right of summary action. The offender was to be sent home "with as little publicity and disgrace as possible except in such cases as the publicity of the crime required an example to be made of the offender."⁵⁷ By an earlier action the board had delegated to the teachers the authority of enforcing the school's laws.⁵⁸

Every precaution was taken by the board to keep the students from engaging in undesirable conduct; for example, the catalogue of 1851-1852 announced that the president of the college would be willing to take charge of the financial affairs of students, expending money only for "necessary purposes" and "remitting an account of the expenditures at the close of the session to the parents."⁵⁹

The next legislative move on the part of the trustees in matters of student conduct came in 1852, when they undertook comprehensive action. The president of the college was given the right to discipline students, with the board acting as a kind of court of

⁵⁷"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 20, 1846." (No page)

⁵⁸See Chapter III, p. 83.

⁵⁹Catalogue of Muskingum College, 1851-1852, p. 4. New Concord, Ohio: The College, 1851.

ultimate resort.⁶⁰ This appears to have left the individual instructors with authority in matters involving personal student-teacher relations, as in the classroom, and to have given the president jurisdiction in offenses of a more general nature, with final appeal to the board in both cases. Also, as a part of the action of 1852, the trustees adopted seven rules of conduct and provided that the punishment for their violation would be "fines, admonition, suspension, and expulsion, depending upon the nature and extent of the crime." The rules were as follows:

1. Students are required to attend the calling of the general role [sic.] of the college each morning.
2. Students are delinquent when they sing, whistle, stamp, or make unnecessary noise about the college.
3. Any student smoking cigars or using tobacco in any way in or about the college shall be considered delinquent, and it is recommended to all students in this institution to avoid the use in every way of this vile and noxious weed.
4. Every student keeping company with profligate [sic.] and vicious persons and females of ill fame shall be considered delinquent.
5. Every student swearing, railing, giving abusive or insulting language to his fellow students, or any citizen, or guilty of any immorality, shall be considered delinquent.
6. Any student cutting, carving, chalking, or in any way defacing the college building, or any of its furniture, shall be considered delinquent.
7. Every student neglecting his studies, sauntering in the streets, or lounging about stores, taverns, or places of public resort, shall be considered delinquent.⁶¹

The last regulation was soon amended to include playing cards and drinking intoxicating liquors as a beverage and to make

⁶⁰"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 25, 1852." (No page)

⁶¹Ibid., March 25, 1852. (No page)

it obligatory upon every student to attend worship on the Sabbath when his parents so directed him.⁶²

The action of 1852 also required every student at the beginning of each session "to promise to the faculty, in the presence of all students, obedience to the laws of the institution and to subscribe his name in the matriculation book."⁶³ This procedure used the traditional Presbyterian covenant practice of a public oath. Ten years later, 1862, a private, written promise was substituted. A typical pledge of 1852-1862 was as follows:

We, the undersigned, in matriculating at Muskingum College, hereby do agree and covenant therewith and bind ourselves to obey the By-Laws of the College, to behave ourselves as gentlemen, to submit ourselves to the direction of our professors and teachers in the College, to be diligent, and to be courteous to our fellow students, while we continue as members of this institution.⁶⁴

The "Revolt of 1856" began a change in the jurisdiction of matters of student control, for the faculty was gradually given the authority not only to enforce but also to make the rules governing student conduct. In this incident the arbitrary control of the teacher over a class was challenged by three students, and when the board of trustees sustained the instructor and expelled the students, the men of the college withdrew from school, and the townspeople began a sympathy movement. Two years elapsed before the incident was closed, and during this time two presidents of the college and several faculty members either resigned or were released.⁶⁵ The revolt was of particular importance, for it was the first indication

⁶²Ibid., August 17, 1852. (No page)

⁶³Ibid., March 24, 1852. (No page)

⁶⁴Ibid., May 14, 1862. (No page)

⁶⁵Ibid., April 10, 1856. (No page)

of increased faculty control of student conduct. The action of the president in handling the revolt may have prompted the change: He dumped the controversy into the lap of the trustees, with some recommendations but with the burden of investigation and decision on the board.

The student revolt focused attention on the question of rule making, and, after discussion extending over a period of years, the board, in 1862, adopted a resolution giving the faculty power to make and enforce regulations for the control of students, with appeal to the board only when a decision of the faculty "contravened [sic.] the by-laws of the college."⁶⁶ The board reserved the right to indicate that certain forms of conduct were immoral or at least unpraiseworthy, although available evidences indicate that only once between 1862 and 1904 did the trustees intervene in discipline problems. The board voted in 1876 to withhold a diploma until a wayward student "made acknowledgement of certain faults and promised to sin no more." A committee was appointed to confer with the offender and the diploma was granted.⁶⁷

At approximately the same time that the board of trustees was transferring some of its authority to the faculty in 1862, the older Presbyterian concept of the social function of the church began to disappear. After 1865 the records of the local churches contain no references to offenses of a strictly civil nature, such as boundary disputes, ownership of property, and debts. This change probably indicates the growth of a secular society, based more upon democratic processes and law than upon the older theocratic

⁶⁶Ibid., March 25, 1862. (No page)

⁶⁷Ibid., May 18, 1876. (No page)

control by the session. This should not be interpreted to mean that the church was not still considered an important institution, but that the work of the church was more narrowly construed.

Although the board of trustees may have accepted the general trend toward a more secularized society and a relaxation of control over the lives of the members of the social group, the board of trustees did not modify the rules and regulations governing the lives of the students. With the transfer of some authority to the faculty, there was a slight tendency to be more liberal, although the board insisted from time to time that students should observe the regulations which were imposed on all students, that is, that there was to be no dancing, card playing, drinking, smoking, or association with persons of questionable character.⁶⁸ Students were expected to follow unquestioningly the rules set by the trustees.

Secret clubs were forbidden, for the United Presbyterian Church stated, "All associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not have fellowship with such associations."⁶⁹

The policy of the college during the later decades of the century, the period of increasing faculty control, has recently been described by Jesse Johnson, president from 1893 to 1903, that in his

⁶⁸Ibid., March 25, 1852. (No page)

⁶⁹The Subordinate Standards of the United Presbyterian Church of North America, p. 574. Pittsburgh, Pennsylvania: United Presbyterian Board of Publications, 1880.

observation "offenders were usually put up with until the end of the term and then told not to return,"⁷⁰ and that only once during his ten years as president was a student expelled.⁷¹ This more liberal treatment of offenders coincided with the growth of secular influences, a change suggesting that a conception of social law was qualifying the older Calvinistic conception of God's law. Nevertheless, while new courses of study, a more cosmopolitan student body, and a relaxation of discipline testify to the effects of secular movements, the college remained deeply conscious of its religious purpose and obligations.

Summary

The six decades of this period brought fundamental changes in the whole pattern of American life, and, inevitably, Muskingum College was affected. The board of trustees, however, tended to preserve their traditional educational ideas and Calvinistic theology, although the prevailing secular influences in the United States in general moved the college leaders to make concessions and adjustments in regard to the purpose of the college, the curriculum, and, to a somewhat lesser degree, the control of the student body. The adjustments and concessions which the board made in all probability created demands for further and new concessions; for once non-theological students were admitted to the college on practical, vocational courses, the leaders were faced with such problems as

⁷⁰ Interview between Jesse Johnson, former president of Muskingum College, and the writer at New Concord, Ohio, June 4, 1947.

⁷¹ Ibid., at Reynoldsburg, Ohio, July 28, 1949.

how many of these courses to add to the curriculum, which courses to stress, and how to apply religious beliefs to vocational courses.

The purpose of the college changed rather slowly between 1846 and 1904, for the first variation from training ministers was by implication rather than by formal statement, in that science courses were added in 1846. By 1854 a newer purpose became more evident, since the board authorized the admission of women. In 1856 the scientific and normal courses were established. The first formal statement of the board which indicated a changing purpose was made in 1863, in that the board felt that it was a duty of the college to teach the students to act like gentlemen. Thus, from approximately the time of the Civil War to the close of the period the board's approach to education seemed to be that of stressing Christian principles of life. These words, "The College Develops Christian Gentlemen," may perhaps be a general description of education at Muskingum College during these years.

CHAPTER V

THE COLLEGE DEVELOPS SOCIALLY EFFICIENT CHRISTIANS,

1904-1931

During the twenty-seven years of this period, one man, J. Knox Montgomery, served as president of Muskingum College. Montgomery was the most dynamic force in the institution during the entire period, and his influence on the progress of the school should not be underestimated. It was Montgomery who visioned the school's possibilities. It was Montgomery who personally designed and drew the plans for Muskingum's future campus with all of the future buildings erected on it. It was Montgomery who instituted changes in the educational program of the college, and, finally, it was Montgomery who financed the increased school program and facilities by securing contributions from the alumni and friends of the institution.

In this period, principally because the president endeavored to make the college a "first-rate" institution,¹ Muskingum developed from a small, struggling college to a medium-sized, well-equipped college. The growth of the school, after twenty-five years of effort, was summarized by Montgomery in the following report to the Ohio Synod of United Presbyterian Church:

Twenty-five years ago the campus consisted of an acre and a half on which were two college buildings. . . . Today the campus consists of one hundred and two acres. . . . On the new campus six additional college buildings have been erected, and the gym now under construction will be the seventh. In addition nine faculty houses have been built. . . .

¹R. J. Miller, A Christian Educator, pp. 104-5. Pittsburgh, Pennsylvania: The Crescent Press, 1932.

Twenty-five years ago the total assets of the institution amounted to \$70,300. . . . The total assets today amount to \$2,557,894.

Twenty-five years ago. . . 85 students were enrolled in the four college classes. During the past five years there has been an average enrollment of 850 students. . . . The total enrollment of the last college year, counting no student twice, amounted to 2,053. These came from 19 states and 5 foreign countries.

Twenty-five years ago the college was not a member of any standardizing education association. Today we have recognition in the educational world, and our credits are accepted in all states of the union and in the leading graduate schools of America.²

General Characteristics of the Period

For the first twenty-five years of this period Muskingum College prospered more than at any time in the history of the school. Perhaps the most evident feature of this quarter of a century was the expansion of the physical plant, for the campus was enlarged to include a hundred acres of landscaped hills and an artificial lake of two acres. New buildings, such as a stadium, a women's dormitory, a chapel, an administration building, and a science building, were erected, while at the same time the college purchased residences to be used as faculty homes or as housing for small groups of upper-classmen. There were substantial increases in other fields of the college's activities, for the student body and faculty increased in number, the curriculum was expanded, the endowment was enlarged, and the college was represented in intercollegiate athletics, debates, and contests.

The expansion of Muskingum was based upon the financial policy of obtaining a percentage of actual cash or promissory

²Annual Report of J. Knox Montgomery, President of Muskingum College, to the Synod of Ohio, in Detroit, Michigan, on September 25, 1929.

subscriptions from interested alumni and friends and floating a loan for the balance of the expenditures. The loan was usually a mortgage, the retirement of which depended upon the college's ability to repay the loan in the future, either from student tuition, through the income derived from the use of a building (such as a dormitory), or from anticipated gifts from the alumni. Thus, the expansion had swelled the assets of the college to over two million dollars, but there were unretired mortgages of approximately five hundred thousand dollars. The college and the president were not prepared for the economic reverses which began in the fall of 1929, and consequently the financial problems during the last two years of the period were extremely severe.

In 1930 the college enrollment decreased, subscriptions from alumni and friends lessened, and the college resorted to stringent financial measures. In 1931 President Montgomery suffered ill-health which limited him in his efforts to remedy the financial situation, and after his death later in the year, creditors insisted on the payment of the mortgages. The college found that it was unable to pay the interest on the half-million dollar debt, and, of course, it was entirely incapable of retiring any of the principal. For the second time in the college's history, it seemed possible that Muskingum College would be discontinued because it could not meet its obligations.

The twenty-seven years of this period were marked also by the intensity of a conflict of educational theories in Muskingum College and in the country generally, even though this conflict had originated in the nineteenth century. On the one hand, organized religious groups linked education with Christian and moral ideas

and supported their beliefs with theories of mental discipline. In almost direct opposition was a secular approach in which there was emphasized the acquisition and mastery of definite bodies of subject matter of practical courses.³ There were, then, these two concepts of education, and in Muskingum College both were in evidence during this period, with perhaps neither one dominating the educational process.

President Montgomery himself possessed sympathy for that concept which linked education with Christian and moral ideas, for he had been a minister in the United Presbyterian Church for seventeen years before accepting the presidency of the college.⁴ Furthermore, Montgomery was deeply religious; he was completely devoted to his God and to his ideals, and his diary contains daily references to his own devotions, scripture reading, and prayers. Also, the president held many traditional Calvinistic beliefs, such as, that the "Bible was the source of all spiritual life and growth when applied and sealed by the Holy Spirit, its divine author."⁵ He declared that God created man in His image, but the likeness was "defaced by the original sin."⁶ Then, he added, "Jesus came to restore the image so that we might look at man and see a definite resemblance to God."⁷ This belief in the original sin and the redemption of man by Jesus was, of course, accepted Calvinistic doctrine.

³See Chapter II, pp. 44-5.

⁴R. J. Miller, A Christian Educator, pp. 40-1, 45-63, 181-97. Pittsburgh, Pennsylvania: The Crescent Press, 1932.

⁵Muskingum College Bulletin, Series 27, Number 6, p. 26. New Concord, Ohio: The College, 1905.

⁶J. Knox Montgomery, President of Muskingum College, "The Making of a Man," Inaugural Address at New Concord, Ohio, November 11, 1904.

⁷Ibid.

Montgomery, thus, believed in Christian character and moral development, but at the same time he acknowledged other purposes. For one thing, he accepted the idea of practical courses, and, consequently, the curriculum of the college was expanded to include agriculture, home economics, physical education, and education. Montgomery also recognized the significance of individual differences, and he encouraged the establishment of an elective system. Finally, the president believed that the students should have more responsibility for their own actions, so he encouraged the development of student organizations which conducted examinations and directed social regulations.

With these two conflicting views, Muskingum College sought to find the answers to questions on how to project its thinking and ideals into the young men and women who came to it. Countless minor problems of means and techniques appeared, some of them related to the five major problems which are being followed through the whole course of Muskingum College history.

Questions under Discussion

What is the purpose of the college?-- The original purpose of the college was to prepare ministers; during the second period this aim, although present, lost ground to the idea that graduates should be "Christian gentlemen" and that Christian principles should be applied to all vocations. The second period thus brought a widening concept of education, which continued through the next period. The third period, like the previous one, retained the earlier purposes, but it also gained another one. Although it

continued to maintain ideals of Christian character, the college in the years between 1904 and 1931 placed a new emphasis upon the relationship of the student to society.

If the college catalogues can be relied on, Muskingum held to a consistent aim through this period, for identical statements of its purpose appeared in every issue. This statement of the college's purpose was as follows:

Her aim is to give thorough training. The College ideal should be culture--the production of the best manhood and womanhood. And this does not require that utility be lost sight of, but only that it be held in proper relation. To young people the studies which are called "practical" are after all more useful for their discipline than for their direct contribution to skill in the callings of life.⁸

President Montgomery indicated in his inaugural address that education should be related to society, for, as he stated, "My conception of the real business of a Christian College is the development and training of a well-rounded physical, mental, and moral manhood whose power cannot but be felt in the life of the world."⁹ The specific work of the college, continued Montgomery, was "the education of the human intellect," but this was not "to fill the mind with a variety of information, but to awaken a thirst for knowledge, . . . arouse a spirit of investigation, . . . and give principles underlying all thought and work."¹⁰ But the development of the intellectual capacities of the students, although important, was not enough, and the President felt that the spiritual and moral qualities of the individual should receive attention: "The

⁸Catalogue of Muskingum College, 1904-1905, Bulletin No. 2, p. 9. New Concord, Ohio: The College, 1905.

⁹J. Knox Montgomery, inaugural address, op. cit.

¹⁰Ibid.

emotions that were deadened must be quickened into life, the heart must be warm toward men, the compassion of God must stir the soul, while the will that was degraded must be brought into the right relation with God."¹¹

The college catalogues also indicated the emphasis which President Montgomery placed upon Christian ideals. All of the catalogues during the period contain this statement:

Character is more important than Education, . . . The college holds that one whose intellect has been highly developed, but all those spiritual facilities are atrophies, [sic.] is not "broad" but narrow and that true breadth of culture is found in the harmonious development of body, mind, and moral nature.¹²

The statements of the President and the publications of the institution suggest that the college placed primary emphasis upon moral and spiritual qualities. It does not follow, however, that education in the more usual sense was neglected. President Montgomery improved the facilities and standards until the school was accredited by the North Central Association and the Ohio State Department of Public Instruction. The dean of the college from 1920 to 1927, John Cleland, has declared that "Montgomery's aim was religion and sound educational standards--not religion as a substitute for educational standards."¹³ J. G. Lowery, Dean Emeritus of Education at Muskingum, both a student and a teacher at the college during the entire period, described Montgomery's concept of college education in these words: "The distinctive college he fostered is one that makes the Christian viewpoint a living, vitalizing force and factor. Vigorous, resourceful

¹¹Ibid.

¹²Muskingum College Bulletin, op. cit., Series 27, Number 6, p. 3.

¹³John Scott Cleland, as quoted in R. J. Miller, op. cit., p. 111.

scholarship, impregnated with the Christian viewpoint, he always stressed."¹⁴

After 1912 there appears to have been increasing emphasis on scholarship, particularly as it was reflected in higher educational work. The catalogue of 1912-1913 states:

The graduates of Muskingum College do not fail to take high rank in university and postgraduate work or when they enter professional and technical schools. Students coming to Muskingum may be sure of thorough training and a preparation for life that will serve their best interests and fit them for rendering the best service to their generation.¹⁵

The purpose of a college may be inferred in part from the importance attached to certain subjects in their relationship to the entire curriculum. In 1904 such studies as foreign languages, physical sciences, literature, and philosophy largely comprised the course offerings of the college, that is, these five subjects represented eighty-four percent of all the offerings; they comprised only fifty percent in 1931. Such courses as education, home economics, public speaking, and physical education comprised three percent of the courses in 1904; they comprised twenty-seven percent in 1931. Stated in another way, foreign languages, physical sciences, literature, and philosophy dominated the course offerings in 1904, and during the next twenty-seven years, the college added few new courses in these fields; in fact the tendency was to cease offering these courses. At the same time, however, a greater number of courses were being added in education, home economics, public speaking, and physical education.

¹⁴J. G. Lowery, as quoted in R. J. Miller, op. cit., pp. 123-4.

¹⁵Catalog of Muskingum College, 1912-1913, Bulletin No. 8, Vol. III, p. 13. New Concord, Ohio: The College, 1912.

The trend in adding courses of a "practical" nature was so decided that it appears to possess considerable significance, for the college seemed to advocate the more traditional subjects in statements, but in actual practice it placed more and more emphasis on studies which were "practical" in nature.

In summary, the answer to the question "What is the purpose of the college?" seems to be as follows: The president and the faculty of Muskingum College believed that the building of Christian character was important and that the development of intellectual capacities was significant; however, an increasing emphasis was placed on practical training designed to fit the student so that he might be a vitalizing, Christian influence in society.

Whom shall the college admit?-- The formulation of a definite modernized admission policy was one of the achievements of Muskingum College during the years between 1904 and 1931. Moral character had been a prerequisite for matriculation from the founding of the school in 1837, and this requirement has been continued to the present time. In 1929, however, the faculty members who were responsible for the admission of students tried to find "definite information concerning the character and the personality of the applicant" so that his "probable college success" might be determined.¹⁶ In the effort to learn the whole pattern of the prospective student's ability, scholastic record, and personality, the college employed a broader concept of morality and character than earlier.

¹⁶Catalog of Muskingum College, 1929-1930, p. 51. New Concord, Ohio: The College, 1929.

The college attempted to raise the scholastic requirements for admission by several means, one of which was specifying certain units of high school subjects. This procedure varied somewhat, since the number of required units fluctuated. Part of the time the course in which the student enrolled determined the prerequisites. By 1921, however, the college had established a standard requirement of fifteen units from an accredited high school. Eleven of these were to be chosen from English, mathematics, foreign language, history, and science, with a minimum of two in mathematics and two in foreign language.¹⁷

The raising of the scholastic standards also involved placing reliance on the transcripts of accredited high schools. In 1904, the college admitted a few students without a general examination if they were graduates of "certain accepted high schools" and brought certificates showing the studies pursued, "the time given to each, the textbooks read, the exact amount of ground covered in each, and the grades earned."¹⁸ All new students took an "English Entrance Examination" of "ten or fifteen topics" selected from a general reading list of "classic books."¹⁹ The college discontinued the examination in 1912, and began to admit students on the basis of transcripts from accredited high schools, provided, of course, that the high school work included the prescribed courses.²⁰

¹⁷Catalog of Muskingum College, 1920-1921, Bulletin Nos. 2-3, Series XVI, p. 50. New Concord, Ohio: The College, 1920.

¹⁸Catalogue of Muskingum College, 1904-1905, Bulletin No. 2, p. 11. New Concord, Ohio: The College, 1905.

¹⁹Catalogue of Muskingum College, 1911-1912, Bulletin No. 8, Vol. III, p. 19. New Concord, Ohio: The College, 1912.

²⁰Ibid., p. 26.

The college raised the scholastic requirements in 1930 by the additional stipulation that the student's rank in his graduating class of high school would determine his admission to Muskingum. The catalogue of 1930-1931 stated the new requirements as follows:

The statement of admission must include a detailed transcript of the student's former work and certify graduation from a first grade high school, or its equivalent, with standing in scholarship among the upper three-fourths of the applicant's High School class. If the information thus provided is satisfactory, the applicant is admitted without examination. . . . If the applicant's High School record shows him to be classed in the lowest fourth of his class, then admission will depend upon his making a satisfactory score in a scholarship aptitude test given at the college.²¹

Although the scholarship aptitude test was supposedly a requirement for only those students in the lowest quarter of their high school classes, in actual practice all incoming students took the test. Low scores in the test did not exclude those who were among the upper three-fourths in high school. The test, in fact, was often given after the new students had been enrolled in the college.

The trend in the admission policy was toward the selection of those students who had the greatest chance of success in college. The college was now trying to place an emphasis on college aptitude at the same time that it considered the character of the student, although with a more liberal idea of "moral character." The interaction of these two processes reflected the slowly-changing purpose of the college.

What courses shall be required of students?— President Montgomery stated in his inaugural address that the college courses

²¹Catalog of Muskingum College, 1930-1931, p. 51. New Concord, Ohio: The College, 1930.

should be "thorough, comprehensive, and practical," with thoroughness being stressed because "in these days when research is the password among all scholars, the value of thoroughness to schools needs no comment."²² Under his leadership the college encouraged "thorough" scholarship, but it also taught its Christian idealism and it responded to the needs of a practical world by offering vocational courses and the elective system.

Montgomery recognized the significance of individual differences, and he encouraged the establishment of an elective system. In 1904 the classical and science courses were composed almost entirely of required courses, with only one elective course in the classical and two in the science. Elective courses moved from the upper levels to the lower levels, that is, they were first permitted in the junior and senior courses, then in the sophomore, and finally in the freshman. By 1922 only thirty-nine hours of the one hundred and twenty-four needed for graduation were required.²³ From 1922 to 1931 the number of prescribed hours increased until forty-seven of the one hundred and twenty-four were required.²⁴

Even at the high tide of the elective system the college continued a number of prescribed courses, because, as the catalogue of 1916-1917 stated, "certain lines of scholarship were required to secure to the student breadth of culture and to insure his acquaintance with the main divisions of modern scholarship."²⁵ These required studies were grouped into four main divisions: language, social

²²J. Knox Montgomery, Inaugural Address, op. cit.

²³Catalog of Muskingum College, 1922-1923, Bulletin Nos. 4-5, Series XVIII, p. 41. New Concord, Ohio: The College, 1922.

²⁴Catalog of Muskingum College, 1930-1931, pp. 54-5. New Concord, Ohio: The College, 1930.

²⁵Catalog of Muskingum College, 1916-1917, Bulletin No. 3, Series XII, p. 33. New Concord, Ohio: The College, 1916.

studies, science and mathematics, and physical education. Although the number of hours required in each division underwent changes, this general arrangement was used throughout the entire period. In addition to the group requirements, the students in the classical course were required to complete twenty-four hours of foreign language, twelve of these in Greek, but this number was gradually reduced to six in 1930. The science course originally had a different requirement in foreign languages, but in 1922 the language requirements for the A.B. and B.S. degrees were made the same.

The major-minor system first appeared in the college catalogue in 1917; this was standardized in 1922 with a major of nineteen hours and a minor of ten hours. The course requirements for graduation in 1930 consisted of a major of nineteen hours, a minor of ten hours, and basic courses in the amount of forty-seven hours. The requirements in basic courses were as follows:

	<u>1904</u> ²⁶	<u>1930</u> ²⁷
	Hours	Hours
English	21	9
Bible	10	4
*Foreign Language	30	6
Health and Physical Education	0	4
*Science and Mathematics	30	12
Philosophy	7	6
Social Science	26	6
TOTAL	<u>124</u>	<u>47</u>

*Electives were allowed in these fields, that is, four hours additional languages or science, or mathematics could be elected to meet the total of one hundred and twenty-eight hours needed for graduation.

During this period the college, subscribing to the principles of the elective system, permitted the student more freedom in choosing

²⁶Catalogue of Muskingum College, 1904-1905, Bulletin No. 2, pp. 21-23. New Concord, Ohio: The College, 1905.

²⁷Catalog of Muskingum College, 1930-1931, p. 86. New Concord, Ohio: The College, 1930.

subjects related to his interests, and accordingly the number of hours in required courses was reduced. The process of reducing the number of hours was primarily one of setting a minimum number of hours in previously established courses, but new requirements were made in physical education and health, art, and speech (included in English). The total hours of required courses were lowered from one hundred and twenty-four hours, of the one hundred and twenty-eight hours needed for graduation in 1904, to forty-seven hours, of the one hundred and twenty-four hours necessary for graduation in 1930. However, in 1930, the student, in order to graduate, was required to complete a major of nineteen hours and a minor of ten hours, both of which the student could choose, although the departmental heads sometimes stipulated certain basic courses which were necessary for major or minor requirements.

The college provided for individual interests by offering courses of study leading to different degrees. Before 1904 it had granted the degrees of bachelor of arts and bachelor of science; in 1904 it added the degree of bachelor of literature (B.L.), which became the degree of bachelor of philosophy (Ph.B.) in 1908. The courses leading to this degree consisted primarily of music, art, and elocution. In 1916 the normal course was added to these requirements of the Ph.B., and the Ph.B. itself was dropped, and the degree of bachelor of science in education was instituted. The practice of awarding diplomas in music and elocution, extending back many years, was continued, but beginning in this period degrees were offered to students with majors in these fields.

It should be noted, however, that in spite of the various degrees offered, the college held to the position that "certain lines

of scholarship were required to insure an acquaintance with the main divisions of scholarship."²⁸ The basic courses, listed on page 125, were consequently a part of the requirements for all degrees from 1917 to 1930.

What are the best methods and materials of instruction?—

As indicated in the previous chapters, from 1837 to 1904, the recitation and the lecture methods were probably considered the best methods of teaching. The recitation was probably used more extensively in the foreign languages and the content subjects, and the lecture method was used more in the sciences. Both of these methods had become more or less traditional and were continued from 1904 to 1931.

The older doctrine of formal discipline still prevailed at Muskingum College. Montgomery expressed a belief in this idea in his inaugural address when he said: "If a taste for mathematical study be lacking, the greatest victory the student can possibly win over himself is to cultivate that taste, to the end that he may be more clear in his decisions."²⁹

The catalogue of 1904-1905 reiterated this view when it stated that "for young people the studies which are called 'practical' are after all more useful for their discipline than for their direct contribution to skill in the callings of life."³⁰

In the catalogues from 1904 to 1931, introductory statements of spiritual objectives were often followed by course description proclaiming the objective of preparation: elocution would

²⁸Catalog of Muskingum College, 1916-1917, Bulletin No. 3, Series XII, p. 35. New Concord, Ohio: The College, 1916.

²⁹J. Knox Montgomery, Inaugural Address, op. cit.

³⁰Catalogue of Muskingum College, 1904-1905, Bulletin No. 2, p. 9. New Concord, Ohio: The College, 1905.

"train the great powers of the mind;"³¹ voice culture would "impart elasticity to the mind,"³² astronomy provided "the highest intellectual training,"³³ and chemistry taught "careful manipulation, thoroughness in observation, accuracy in arriving at conclusions, and neatness in note taking."³⁴

In 1905 a college bulletin minimized the importance of subject matter and exalted morals and ideals:

Latin constructions, mathematical formulae, and scientific laws learned at college soon grow hazy and disappear from memory, . . . yet the moral standards formed on the campus, the attitudes toward Duty, Conscience, and Religion, . . . the habitual ideas and ambitions which . . . become a permanent part of the student's inner self--these constitute a permanent and vital force in all his later life.³⁵

President Montgomery again and again asserted his conviction that the obligation of teachers extended beyond the classroom; he believed that faculty members should set an example for students in scholarship, attitudes, and conduct of their personal lives. As the teacher should thus aid the student in becoming the ideal man or woman, the student-teacher relationship, according to Montgomery, should be frequent and close.³⁶

Although President Montgomery believed in exemplary conduct as a means of achieving the goals of education, he also desired physical aids that would permit the fullest development of the capacities of the students. Consequently, he turned to developing the college facilities, especially increasing the physical apparatus for

³¹Ibid., p. 53.

³²Ibid., p. 52.

³³Ibid., p. 53.

³⁴Ibid., p. 38.

³⁵Muskingum College Bulletin, Series 27, Number 6, p. 12. New Concord, Ohio: The College, 1905.

³⁶J. Knox Montgomery, Inaugural Address, op. cit.

the sciences. A new building was devoted entirely to science, with separate lecture rooms and laboratories for chemistry, physics, geology, biology, mathematics, and physiology.

It may be assumed that the type of rooms constructed for the sciences, classrooms with a platform for the teacher and mounting rows of seats placed in tiers and laboratories for individual experiments, was perhaps indicative of the methods of teaching employed in the sciences. The classrooms were probably used for lectures by the instructor, and the materials learned in the lecture were applied by the students in the laboratories. This procedure is commonly called the lecture-laboratory method.

The descriptions of the science courses in the college catalogues tend to verify the assumption that the lecture-laboratory method was used primarily in the sciences, for the catalogues continued to state that "lectures and laboratory work were essential parts" of the courses.³⁷ It may be noted, however, that with the increase in the laboratory facilities more time was allowed for individual laboratory work. In 1904, only one science course, chemistry, had a laboratory period, which met one hour per week. Laboratory periods in biology, chemistry, physics, geology, and physiology had gradually increased to four per week by 1930, and these were independent of the regular classroom time required for the courses.³⁸

Montgomery accepted the idea of practical courses, and consequently the curriculum of the college was expanded to include agriculture, home economics, physical education, and education. Courses

³⁷Catalog of Muskingum College, 1929-1930, p. 51. New Concord, Ohio: The College, 1929.

³⁸Ibid., p. 61.

of this type were increased so rapidly that by 1931 there were twenty-two specific courses in home economics and forty-seven in education. President Montgomery insisted that any course might be "cultural" or "practical," depending upon "how it was taught."³⁹

The descriptions of the courses in the catalogues began to reflect the practical value of education. The chemistry department, for instance, had in 1904 insisted that certain "powers" would be developed; in 1919 the department stressed practicality with the courses "correlating the work in the classroom with the great chemical industries of the country."⁴⁰ Physical education, earlier conducted for "disciplinary purposes" and "the development of grace in body movement," had used formal drills, Indian clubs, and wands. In 1924, however, games were taught because of their "carry-over and social values."⁴¹ Voice culture, with the aim of "training the powers of the mind," was replaced by oratory and expression which emphasized "naturalness with the students being themselves," and "artistic expression."⁴² The teachers of foreign languages related their materials to "elements of English," and indicated that their courses would be of "practical value in the increased ability to read, speak, and write English."⁴³

³⁹J. G. Lowery, as quoted in R. J. Miller, op. cit., p. 112.

⁴⁰Catalog of Muskingum College, 1919-1920, Bulletin No. 5, Series XV, pp. 47-8. New Concord, Ohio: The College, 1919.

⁴¹P. McCoy Mariner, "A History of Health and Physical Education at Muskingum College," pp. 13-20. Unpublished Master's Thesis, Ohio State University, 1937.

⁴²Catalog of Muskingum College, 1919-1920, op. cit., pp. 68-9.

⁴³Catalog of Muskingum College, 1931-1932, p. 68. New Concord, Ohio: The College, 1931.

Montgomery's practical views led him to recognize the worth of any technique which would make learning concrete; consequently, he stressed demonstration equipment and teaching devices. J. G. Lowery, Dean Emeritus of Education, tells of the President's interests in visual aids:

He personally purchased the first slide lantern and reflectoscope, and collected illustrated lectures that would occasion their use. Realizing the interest young and old had in moving pictures, he sponsored the installation of high grade equipment in Brown Chapel for educational purposes.⁴⁴

The changes in the procedures in the physical education program of Muskingum College have been traced by P. McCoy Mariner, present head of the department, in his master's thesis, A History of Health and Physical Education at Muskingum College.⁴⁵ According to Mariner, a formalized program, consisting primarily of using military drills, calisthenics, Indian clubs, dumbbells, and wands, was followed from 1909, when the department was organized, until 1919. During World War I the formal program was replaced by military training. In 1924 the department was reorganized, and play activities replaced formal drills.

In the reorganization of 1924, it seems that the members of the physical education department were attempting to apply a form of socialized recitation to physical education activities, for, as W. H. Johnson contends, "the socialized recitation has always been in use whenever the aim of the teachers has been to teach pupils through the medium of subject matter, rather than to teach subject matter as an end in itself."⁴⁶ It is difficult to arbitrarily define

⁴⁴J. G. Lowery, as quoted in R. J. Miller, op. cit., p. 111.

⁴⁵P. McCoy Mariner, op. cit., pp. 20-1.

⁴⁶W. H. Johnson, "The Socialized Recitation in the High School," School Review, 32 (November, 1924), 682-87.

socialized recitation, but Thayer indicates that a situation where normal socialization can take place is an indication of this method.⁴⁷ If this indication is accepted, the game program of the physical education department, designed to promote natural interests, natural activities, real life experiences, and social conduct,⁴⁸ was at least closely allied in purpose to the socialized recitation method of classrooms.

Other departments and courses also changed their methods. Public speaking, for example, now used "the inductive method of instruction. . . making practice precede theory." Students were not to imitate, but were "to be themselves at their best," "putting the subject ahead and the speaker behind."⁴⁹ Collateral readings replaced the textbook in many subjects as early as 1907, and they were used extensively by John Coleman in teaching philosophy from 1912 to 1921. Original term papers, called theses, became a part of many subjects, particularly in the philosophy courses taught by Coleman.⁵⁰

J. G. Lowery used Stephen Sheldon Colvin's An Introduction to High School Teaching as a text in his course in the principles of teaching from 1917 to 1927. He followed the three fundamental methods of classroom teaching which Colvin advocated. Here is Colvin's description of his methods:

⁴⁷V. T. Thayer, The Passing of the Recitation, p. 219. Boston, Massachusetts: D. C. Heath and Company, 1928.

⁴⁸P. McCoy Mariner, op. cit., pp. 13-20.

⁴⁹Catalogue of Muskingum College 1911-1912, Bulletin No. 8, Vol. III, pp. 29-30. New Concord, Ohio: The College, 1912.

⁵⁰Interview between Mary E. Sharp, professor of languages, Muskingum College, and the writer at New Concord, Ohio, October 3, 1948.

There are three main methods of class instruction, namely-- to test the knowledge of the pupil and measure his progress in acts of skill; to drill and perfect the pupil in knowledge and skill that he has partly acquired; and to add to the knowledge and technical ability that he already possesses. Each of these three methods involve definite means for their attainment, and the entire problem of instruction. . . may be definitely related to them. In so far as these methods are adequately and economically realized, instruction is a success; in so far as they are realized inadequately and by wasteful and incorrect means instruction is a failure.⁵¹

Figure 11 is a reproduction of the table of contents of an American Literature textbook used at Muskingum from 1910 to 1915. This book is in many ways quite similar to the text used before 1900, Figure 10, although, as Figure 11 shows, more authors, such as Strachey, Bradford, Winthrop, Bradstreet, Otis, Henry Godfrey, Brown, and others, have been included. However, the arrangement of the materials in both books remains basically the same, for there are four chronological "periods" into which all of the authors have been classified. For example, "From John Smith to Benjamin Franklin" in Figure 11 is similar to "The Colonial Period" in Figure 10. The other periods or chapters correspond in a similar way.

Before 1900, the literature course had emphasized classifying these authors into chronological periods, and the textbook of 1910 to 1915 indicates that some such tendency continued to exist, although, of course, the actual emphasis as to the importance of the classification would depend upon the teacher. By 1925, the American Literature textbook, Figure 12, seems to indicate a trend, for there is little evidence that the authors have been classified according to "periods," and each chapter actually consisted of an appraisal of

⁵¹Stephen Sheldon Colvin, An Introduction to High School Teaching, p. 151. New York: The Macmillan Company, 1917.

the style and the characteristics of each author. As Miss Beulah B. Brown,⁵² the instructor, indicated, she placed the emphasis on "understanding and appreciating each author." In addition to the critical appraisal of the textbook, the student read extensively from bound volumes of the works of each author. Miss Brown has stated that one of her favorite tests was of the essay type in which the student would contrast and compare the styles of authors, supporting his arguments by illustrations from his readings.⁵³

Figure 13 is a photostatic copy of the table of contents of a physics textbook used by J. G. Lowery at Muskingum College in 1910, and Figure 14 is a reproduction of the table of contents of a text used fifteen years later by the same instructor. It may be noted that both books are organized into five parts, that is, mechanics, heat, electricity, sound, and light, and they contain approximately the same number of pages. However, as Figure 14 shows, there is one important difference, namely, that the later text devotes approximately twenty pages to a discussion of atomic structure, a theory which was gradually accepted during these years.

Lowery stressed, in so far as possible, practical application of the principles set forth in the textbook. He favored demonstrations by the instructor, in that they "saved time," and he liked to set up some "contraption which was in every home" and have the students explain "what made it work."⁵⁴

In summary, the members of the faculty during this period used many different teaching methods, but a few trends were evident.

⁵²Interview between Beulah B. Brown, former instructor at Muskingum College, and the writer at New Concord, Ohio, August 15, 1949.

⁵³Ibid.

⁵⁴Interview between J. G. Lowery, Dean Emeritus of Education, Muskingum College, and the writer at New Concord, Ohio, July 30, 1949.

Although the recitation declined in importance, it was retained, probably due to the fact that the doctrine of formal discipline was still present and it had a traditional popularity. The sciences continued to use mostly the lecture and the experiment, increasing, perhaps, the importance of individualized laboratory work. New ideas and techniques, however, were initiated in many courses. All of the changes of the period, the stress on moral example set by the faculty, the increase in equipment and facilities, the use of visual aids, the popularity of games in physical education, the "inductive" method in public speaking, collateral readings, term papers, and the "scientific approach" in education courses, were related to the increased emphasis which the college placed upon the relationship of the student's education to society.

How much personal and social freedom shall students be given?--

The board of trustees has never relinquished its original view that it is the ultimate authority in the regulation of student conduct. It has seen fit, however, to transfer to the faculty the actual formulation and enforcement of rules of conduct, but has reserved to itself a right of final decision when it chose to intervene or when appeal was made to it. The shift of immediate authority to the faculty was gradual, taking place in the second of the periods of Muskingum's history. In the third period, dominated by J. Knox Montgomery, the faculty made a further change in passing to the students themselves a large part of the responsibility for the making and enforcement of student-control regulations.

At the beginning of this period the board still subscribed to the older Presbyterian concept of the obligation of "elders," wiser

and stronger than other men, who should control and guide the unwise and weak. Accordingly, students were considered immature and incapable of determining their own welfare. The bulletin of 1905 declared the position of the college:

. . . thousands of ruined lives bear witness to the fact that many immature young men entering the Freshman Class directly from the oversight and restraints of home, are not accustomed to temptation nor trained to self-control. Intoxicated with their new-found "freedom" and the shallow conceit born of being "independent," they fall an easy prey to habits of extravagance, indolence and dissipation.⁵⁵

The trustees held to this position as late as 1927, refusing to make changes in the social program, even though they admitted "that we are living in a day when perhaps a majority of our young people have been accustomed to such practices in their own community as are not countenanced by the college."⁵⁶ Even when a majority of the students agreed that card playing and dancing were not immoral and should be allowed at the college, the board refused to agree. It stated its case in these words:

The trust reposed in us as a board by the church to which this college belongs and our own high ambitions require us to develop and maintain in Muskingum College these traditions and customs which will challenge the student to discipline and train himself in the highest virtue of human character.⁵⁷

Early in the third period the college stated its policy toward student conduct:

The attendance on college duties, including chapel exercises and divine worship, is imperative; no one can leave the college without permission; every instance of improper or immoral conduct coming

⁵⁵Muskingum College Bulletin, Series 27, Number 6, p. 4. New Concord, Ohio: The College, 1905.

⁵⁶Catalog of Muskingum College, 1928-1929, p. 27. New Concord, Ohio: The College, 1928.

⁵⁷"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 28, 1928." (No page)

to the ears of the faculty is promptly dealt with; and at the close of the term undesirable or incorrigibly idle students, although guilty of no flagrant misconduct, are quietly eliminated.⁵⁸

The use of profanity, the use of intoxicating liquor, card playing, dancing, and the use of tobacco were all "expressly forbidden" in 1905. The use of profanity and intoxicating liquor is still prohibited. Card playing, without gambling, and dancing have been permitted since 1934, shortly after the close of the period in which J. Knox Montgomery was president. In view of changes soon to take place, the following paragraph from a bulletin of 1931 is of considerable interest:

Believing that certain prevalent forms of social diversion are not conducive to the development of the finest type of Christian character or to the finest work intellectually in the college, certain forms of amusement which are prevalent elsewhere are not countenanced at Muskingum. We refer particularly to card playing and dancing. It scarcely needs to be mentioned in this day that no institution calling itself Christian could tolerate the use of intoxicating liquors by anyone enrolled as a student.⁵⁹

Tobacco at Muskingum has had an interesting history of its own and deserves recounting. From the complete prohibition of the use of tobacco, a policy originated in 1837, the college modified its attitude when in 1910 the catalogue asserted that the use of tobacco "was forbidden on the college premises, the village streets, and is openly discouraged and disapproved elsewhere."⁶⁰ For several years thereafter the college continued this distinction resting on geography, but at the same time a student organization calling itself the Anti-Tobacco League endeavored to persuade students to subscribe to an

⁵⁸Muskingum College Bulletin, (Special Number), pp. 10-11. New Concord, Ohio: The College, 1905.

⁵⁹Muskingum College Bulletin, Series 27, No. 6, p. 4. New Concord, Ohio: The College, 1931.

⁶⁰Catalog of Muskingum College, 1910-1911, Bulletin No. 2, Vol. VII, p. 19. New Concord, Ohio: The College, 1911.

inclusive no-tobacco pledge. In 1918 the college singled out the cigarette as the special foe to morality and, abandoning geography here, declared that "no student using cigarettes will be permitted to continue in college."⁶¹ Apparently, geography continued to determine the permissibility of the use of cigars, chowing tobacco, and snuff.

Four years later, in 1922, the college ruled that the use of tobacco, presumably in any form anywhere, would disqualify students for participation in intercollegiate athletics. Continuing its rule of 1918, the college endeavored in 1931 to enlist "science" in defense of its moral code. A bulletin of that year presented this statement of its case:

Since wide investigations carried on in institutions of different types across the entire country have proven that the use of tobacco, as a rule, lowers the grade of intellectual work done by the student, and further, because it has been demonstrated after scientific investigation, that the use of cigarettes is detrimental to the physical and moral development of youth, the College does not approve the use of tobacco on the part of its students and absolutely refuses to permit the use of cigarettes anywhere at any time on the part of those enrolled in this institution.⁶²

The next change appeared in 1934, when the college dropped its designation of the cigarette as the chief offender. The use of tobacco in any form was forbidden on college premises, but its use elsewhere was permitted although, of course, discouraged. This distinction based on "where" seems to have been a defensible compromise, for it recognized certain personal "rights" of the students and at the same time revealed unmistakably the conviction of the college that the use of tobacco was bad and should be discouraged. The rule is still in effect.

⁶¹Catalog of Muskingum College, 1917-1918, Bulletin No. 3, Series XIII, p. 19. New Concord, Ohio: The College, 1918.

⁶²Muskingum College Bulletin, Series 27, No. 6, pp. 3-4. New Concord, Ohio: The College, 1931.

These same regulations would seem to apply to women, for the formal statement of rules suggests no distinctions. As a matter of practice, however, the Women's Activities League, founded in the late nineteen-twenties, has decreed that women may not use tobacco at any time or in any place. The disciplinary recommendations of this organization are almost invariably accepted by faculty and enforced by appropriate action. The net result is tantamount to an official college regulation against the use of tobacco by women, actually, according to the Dean of Women, never much of a problem, for only a few of the women students smoke--at least openly.⁶³

College authorities have always felt that all prospective students should be aware of the regulations, and, if deserving to enroll in the school, they should "direct their practices in accordance" and "give them their hearty support." "Attendance at Muskingum College is purely voluntary," they add, and, if students cannot be happy in abiding by the regulations, they should "choose an institution of a different type in which to secure their education."⁶⁴

Although the board and the faculty did not change their views regarding "immoral practices," even under student pressure, there was a recognition of student responsibility in some areas. In 1908 an honor system for examinations was initiated, and a Student Honor Council, consisting of representatives from the four college classes, watched for violations of the honor rules and fixed the punishment of offenders.⁶⁵ In 1921 a Student Council was

⁶³Interview between Cora I. Orr, Dean of Women at Muskingum College, and the writer at New Concord, Ohio, April 17, 1949.

⁶⁴Muskingum College Bulletin, Series 27, No. 6, p. 4. New Concord, Ohio: The College, 1931.

⁶⁵Catalog of Muskingum College, 1908-1909, Bulletin, No. 2, Vol. V., p. 17. New Concord, Ohio: The College, 1908.

organized and undertook to enact and administer social regulations, although its recommendations were "subject to the decision of the faculty" and "regulations imposed by the Board of Trustees" were not within its jurisdiction.⁶⁶ An Inter-Club Council, designed "to promote harmony between the social clubs and make rules for rushing and initiation," was formed in 1924, but it, too, remained under the control of the faculty.⁶⁷ A fourth organization, the Women's Activities League, evolved from the control which the dean of women had over the supervision of women students.

Muskingum had employed a dean of women since 1909,⁶⁸ but it was not until Cora I. Orr came to the school as assistant dean of women in 1926 that the women were given any part in making regulations affecting their personal and social lives. In 1927 Miss Orr held the first "retreat:" at this meeting every girl had the privilege of discussing any regulation of the college. The group adopted a constitution which provided that a simple majority vote of those present would be sufficient to enact regulations on personal and social conduct for the next school year. The constitution provided a "judiciary board" with both administrative and judicial functions, with right of appeal to the administrative committee of the faculty.⁶⁹

In 1928 the student body of the college voted in favor of relaxing the rules concerning card playing and dancing and submitted

⁶⁶"Constitution of the Student Council of Muskingum College," New Concord, Ohio, p. 4.

⁶⁷"Constitution of the Inter-Club Council of Muskingum College," New Concord, Ohio, p. 1.

⁶⁸Catalog of Muskingum College, 1909-1910, Number 2, Vol. 6, p. 9. New Concord, Ohio: The College, 1909.

⁶⁹"Constitution of the Women's Activities League of Muskingum College," New Concord, Ohio. p. 3.

a proposal to the board of trustees to include these in the social program, but the board refused after "taking these representations into fullest and most sympathetic consideration."⁷⁰

A measure of responsibility for their own absences from class and chapel was passed to the students in this period. In 1904 the faculty ruled that "when the number of absences in any department reaches six within a term, a special examination will be required," and "when there are ten in all departments, . . . the offender will be cited to appear before the faculty."⁷¹ For the following twenty-four years many systems were tried, including "excused" and "un-excused" absences, and in 1928 the faculty permitted sixteen class "cuts" per semester. These the students might take as they saw fit. An hour of credit, however, was to be deducted for every sixteen absences, or fraction of sixteen, above the permitted number.⁷²

The policy of the college during this period remained basically the same as before, that is, final authority rested with the board of trustees, but the responsibility for determining and enforcing the regulations of the college, which had been previously shifted to the faculty, was altered slightly to include student reaction and responsibility. This was in evidence through the work of student organizations and the "cut system." The board of trustees continued to designate conduct which it believed immoral or detrimental.

⁷⁰"Minutes of the Board of Trustees of Muskingum College, New Concord, Ohio, March 28, 1928." (No page)

⁷¹Catalogue of Muskingum College, 1904-1905, Bulletin No. 2, p. 17. New Concord, Ohio: The College, 1905.

⁷²Catalog of Muskingum College, 1928-1929, pp. 57-8. New Concord, Ohio: The College, 1929.

Summary

The years between 1904 and 1951 may well be designated as a "period" in Muskingum's history, for the forceful personality of J. Knox Montgomery gave them a character which set them apart in the whole life of the college.

Montgomery combined an earnest Christianity with a consciousness of moral obligations to a not altogether moral world. Montgomery led the college in the serious business of giving students both Christian character and some measure of competence in vocational endeavors; for on one hand he emphasized the spiritual values of education, and on the other hand and at the same time he encouraged education of a practical nature. Montgomery, however, was concerned with making the problems of life and society the proper concern of Christian men and women.

The college, through Montgomery's leadership, modified somewhat the original objective of Christian character so that the college graduate would become a power whose Christian influence would be felt in the world. In doing this the college expanded the curriculum and instituted the elective system of courses; it tried new methods of teaching; and it changed its admission policy. The college shifted the control of student conduct to the faculty and to the students themselves, and to some extent it broadened its conception of the rights of students to personal and social freedom.

Yet, certain problems remained in spite of all the innovations of the college program. For one thing, during the entire period there was a continual shifting in the number of required courses. In the first fifteen years of the period the faculty con-

tinually reduced the number of specified requirements, but after 1921 the faculty sharply increased the number of courses required for graduation. Some amount of dissatisfaction seems to be implied by these changes in the curricular requirements.

In another way, the college emphasized the newer practical courses, but traditional concepts still remained. "Cultural" courses were never eliminated, and aspects of formal discipline still were in evidence. The older Calvinistic theological views, to which Montgomery and the board adhered, were greatly modified, and the Presbyterian control of the group by the "elders" was reflected, although some degree of control was transferred to the students.

In summary, during the Montgomery period the material assets of the college were multiplied many times, and the school became a medium-sized, well-equipped institution, although the depression of 1929 created financial difficulties. Briefly, the period was one of great change and substantial accomplishment.

CHAPTER VI

THE COLLEGE PREPARES FOR EFFECTIVE CITIZENSHIP,

1931-1950

General Characteristics of the Period

The Great Depression and World War II dominated the fourth period of Muskingum history, 1931-1950. The depression affected the college in two ways. For one thing, it raised questions as to how to keep up the enrollment and the income and how best to serve in what President Roosevelt termed "a great national emergency." For another thing, it raised the question as to how the college could contribute to the fundamental reforms that seemed to be called for in the whole order of life in America.

The immediate question was largely one of means. The depression brought financial troubles to the school; the enrollment dropped, and money was so scarce that the business manager accepted farm produce in lieu of currency for tuition. Only by the use of considerable ingenuity did the college maintain its financial position. Before the depth of the depression, the dean of the college resigned, in 1930, and in 1931, the president, J. Knox Montgomery, died; consequently the board of trustees faced the additional problems of selecting a dean and a president. It was perhaps fortunate that young men were elected to these positions. Ralph W. Ogan, who had just completed his graduate work at Ohio State University, was named dean in 1930, and a year later, Robert H. Montgomery, son of the former president and himself president of Tarkio College, in Missouri, was chosen president.

The new president negotiated a long-term loan which lessened the immediate financial difficulties and guaranteed the continuance of the college. Dean Ogan, sensing that the college program was in need of fundamental reforms, had proposed in 1930 that the faculty adopt a cooperative attack on the problems of the college. The president was sympathetic to Ogan's proposal, and together they encouraged the faculty to experiment and to evaluate ways of solving college problems. As a result of the administrative encouragement the faculty developed during this period many cooperative plans which were of aid in solving the school's difficulties.

Robert N. Montgomery believed that faculty cooperation should also be applied to the administrative control of the college; consequently "Dr. Bob" encouraged the growth of a "faculty controlled" institution with final decisions in policy making being determined by majority vote in general faculty meetings. The president urged the forming of committees, appointed by and responsible to the general faculty. Gradually through the years of this period, faculty committees were set up to regulate and administer such matters as admission policies, intercollegiate athletics, social functions, curricular offerings, and student aid. Muskingum thus achieved a substantial degree of administrative democracy.

Following close upon the heels of the depression, World War II raised problems of enrollment, war service, and, again, of readjustment of purposes and program. When the men and women of the country entered the armed services and the workshops, colleges everywhere were pressed for survival. Only government service programs enabled some of them to weather the storm.

As the enrollment in Muskingum decreased, there was a consequent drop in the income from tuition, but an A.S.T.P. unit prevented serious financial difficulties. Few men remained in the college, and courses which ordinarily enrolled men became too small to be economically conducted. Key faculty members, including the dean of the college, entered some form of the service. Even before the end of the war the college tried to anticipate those needs which would result from the return of the servicemen. A new men's dormitory was planned, but the increased costs of building materials and labor and the limited financial resources of the school delayed its construction. With the end of the conflict the college hastily erected temporary housing, trailers, and barracks apartments; it requested townspeople to open their homes to the students; and it encouraged students from nearby cities to commute. Other problems received attention, and liberality with regard to interrupted education, transfer from other schools, and evaluation of credits earned in service, became a part of the school's policy.

In spite of advance preparation for returning servicemen, few schools, including Muskingum College, were ready for the unprecedented influx that included older, mature students, many of whom were married and had families. The college became overcrowded, housing facilities were inadequate, and the size of classes increased beyond limits once set for effective teaching.

The Development of the General Education Program

Perhaps the most distinctive characteristic of the period between 1931 and 1950 was the general education program which Muskingum College adopted. Since the program evolved from years of study and

since it represented a departure from the traditionally required curriculum, it seems that an elaboration of the establishment of this educational plan is in order.

Early in the period, in agreement with Dean Ogan's earlier proposal that the faculty adopt a cooperative attack on the problems of the school, President Montgomery and Ogan initiated a project, first to define the issues facing Muskingum, and then to devise procedures which might resolve these problems.

The administration and the faculty agreed that the following were the most important areas to be studied: the clarification of the college's functions in modern society, the development of more effective means for accomplishing the school's purposes, the modification of administrative procedures to facilitate the execution of a college program, and the formation of policies and processes for promoting a more significant relation with the community. The assumption underlying this action was that the improvement of the college could be made a matter for careful and systematic study. Proceeding from this supposition, faculty members were invited "to propose solutions to these or related problems and appraise, modify, or reject them in the light of such appraisal." Every problem was to be investigated by the scientific method. Each investigation was to be concerned with a particular difficulty, a survey of relative information was to be made, an hypothesis established, the hypothesis tested experimentally under controlled conditions, the results evaluated and verified, their implications reviewed, and the hypothesis either accepted, modified, or rejected.¹

¹Ralph W. Ogan and Others, The College Looks at Its Program, p. ix. New Concord, Ohio: The College, 1937.

The investigations were originally placed on an individual research basis, but since many studies were to be comprehensive in nature, committees, departments, and even divisions were assigned to the research projects. The results of this collaborative study were published in 1937.

As a result of these individual investigations, a revision of the college curriculum became a major project during the period. In 1937 Dean Ogan presented the following underlying concepts which had served "as guides" in the development of the Muskingum program:

1. Every faculty member needs to adventure in his professional life.
2. Every faculty member needs to study systematically educational problems of local importance in which he is concerned.
3. A boldly experimental, fact-finding approach to the study of the problems of undergraduate education fosters progress.
4. Every faculty member needs to appraise educational results.
5. The professional merit of a faculty member should be measured largely in terms of evidence of professional growth.
6. Cooperation rather than selfish competition among faculty members fosters progressive improvement in the educational program of the college.
7. The administrators of the college should facilitate progressive change by the stimulation, the encouragement, and the evaluation of faculty efforts.
8. A clear formulation of objectives aids in the achievement of progressive change.
9. Substantial change should come slowly.
10. Faculty activities should be compatible with the democratic ideal.²

²R. W. Ogan and Others, op. cit., pp. 20-4.

Ogan encouraged faculty experimentation in regard to personal classroom problems, and a large number of experiments resulted. It is impossible to review all of the studies. Thirty-five were conducted between 1931 and 1937, and an equal number were completed later, but the following are typical: the effectiveness of class size; the best procedures in teaching history; the influence of high school chemistry on college chemistry; the value of musical talent tests; the value of a character test; an analysis of the duties of the dean of women; and a distance-classification of the places of residence of students.

Between 1937 and 1942 the faculty members centered their experimentations and investigations on the curricular offerings of Muskingum. The college engaged Ralph W. Tyler and W. W. Charters as curriculum advisors, and on their recommendation the faculty made an analysis of ideals, activities, and ideas of "efficient social living." This employed Charters's rules in curriculum building, which are as follows:

First, determine the major objectives of education by a study of the life of man in its social setting.

Second, analyze these objectives into ideals and activities and continue the analysis to the level of working units.

Third, arrange these in the order of importance.

Fourth, raise to positions of higher order in this list those ideals and activities which are high in value for children but low in value for adults.

Fifth, determine the number of the most important items of the resulting list which can be handled in the time allotted to school education, after deducting those which are better learned outside of school.

Sixth, collect the best practices of the race in handling these ideals and activities.

Seventh, arrange the material so obtained in proper instructional order, according to the psychological nature of children.³

An elaboration of the performance of these steps is in order. The faculty made a comprehensive analysis of man's social life and set up tentative general objectives of education. These objectives were then broken down into particular ideals, activities, and basic working units, which, in turn, were ranked by the faculty in the order of importance, with first on the list those ideals and activities of particular value to college students. The worth of the ideals and activities to the students was determined by means of interviews, questionnaires, analyses of student diaries and personal records, and study of the literature on the subject. The faculty then determined which ideals were Muskingum's responsibility and collected techniques for the best means of inculcating these ideals. Finally, the items were arranged into instructional order.

In evaluating its analysis of ideals the faculty of the college found that there were seven areas in which competence seemed to be necessary to the socially efficient citizen: (1) He should be able to express himself orally and in writing. (2) He should know the social problems facing him. (3) He should be familiar with the contributions of science to modern life. (4) He should possess a sound body. (5) He should have "experienced" the great works in art, music, and literature. (6) He should know of the philosophies of the world and the place of Christianity in the universe. (7) He should know of the contributions of the classics in various languages.⁴

³W. W. Charters, Curriculum Construction, p. 102. New York: The Macmillan Company, 1929.

⁴"Minutes of the Academic Faculty of Muskingum College, New Concord, Ohio, December 20, 1937," p. 1.

The process involved in bringing these areas and knowledges to the students necessitated a change in thought in traditional subjects; for example, if a student were "to know the problems facing him in a society," he could scarcely be taught a traditional history, economics, or sociology course. Consequently, the faculty abandoned departments as administrative devices and established "divisions" cutting across subject and departmental lines. These divisions were Language, Social Studies, Natural Science, Life and Thought, Arts, Physical Education and Health, and Personnel. The Social Studies Division, for instance, encompassed the former departments of history, sociology, political science, economics, business, commerce, education, and home economics.⁵

Each division was charged with the responsibility of teaching the knowledges and abilities which it believed that all students should possess to be efficient citizens. The result was "fused" courses, seven of which were cooperatively produced by the teachers. The procedure in "Social Studies" is typical.

Charters believed in cooperative action of the teachers with the rest of the faculty, and he outlined the "step-by-step procedure" which the social studies teachers should follow:

1. The committee of teachers should state its philosophy.
2. The committee of teachers should outline its procedure.
3. The committee of teachers should prepare a statement of specific aims of the course, from
 - a. Their own judgment of what it should achieve.
 - b. The aid of student opinion.
 - c. The aid of other faculty opinions.
 - d. The aid of other sources.

⁵Catalog of Muskingum College, 1946-1947, Vol. XXXIX, No. 3, pp. 46, 49. New Concord, Ohio: The College, 1946.

4. The committee of teachers should report to the faculty a statement of the functions of the committee, and a tentative statement of objectives (student problems) and secure from the faculty systematized criticisms and suggestions.

5. The committee of teachers should select (a minimum of) instructional material for each objective proposed, from

- a. Their own judgment of appropriate materials.
- b. The judgment of students (doubtful).
- c. The judgment of other faculty members.
- d. The aid of other sources.

6. The committee of teachers should report to the faculty the fifth step in the procedure and should secure from the members of the faculty systematized criticisms and suggestions on the selection of subject matter.

7. The committee of teachers should prepare a complete syllabus of the course.

8. The committee of teachers should plan for testing the results of the teaching of the course; it should propose a method of evaluating the course.

9. The committee of teachers should recommend the addition of any completed course to the curriculum committee and should propose a workable plan of administering the course.⁶

The teachers selected "problems in the social order which were current and persistent," which was interpreted to mean "unsolved and reoccurring."⁷ The teachers' lists were compared to the list of problems determined from questions and interviews of the students.⁸ The problems were ranked as to their importance, with importance being determined by the persistency of the problem and the fact that the problem was current. Charters suggested that nine to twelve problems should be the limit,⁹ and, consequently, the instructors made a list of questions and items to be taught and arranged them into twelve units or problems.

⁶W. W. Charters, Typewritten directions to the Social Studies Committee of Curriculum, Muskingum College, New Concord, Ohio, July 1, 1937.

⁷Ibid.

⁸See Appendix B for list of student problems.

⁹W. W. Charters, Typewritten directions, op. cit.

For convenience, these were classified into four areas, usually with three units to an area, and with two areas being taught each semester. The first area, entitled "Our Physical, Cultural, and Human Setting," included units on the relationship of man and his environment, social institutions, the family, race, and population. The second area, "Our Economic Structure," encompassed conservation, business, labor, money, banking, and consumer economics. The third area, "The Government of the United States," comprised public finance, taxation, education, and the constitution. The fourth area, "The United States and the World," included a comparison of the United States to other countries in regard to such things as economics, government, customs, and culture.

Each unit of the four areas was organized into four parts: an overview, a suggested list of readings, questions from the original list of student questions, and an outline of subject matter. All of the materials, that is, the overview, readings, questions, and outline, were mimeographed and bound, and this syllabus became the basis for class discussions.¹⁰ The instructors utilized principally the socialized recitation method, but outside speakers, field trips, visits to factories, and visual aids were used to amplify the class work. Objective tests, based primarily on the syllabus and readings, were accepted as the primary evaluating device.

By 1942 the faculty members felt that there had been sufficient experimentation to warrant a radical change in the curricular offerings of the college, for seven "fused courses," representing the seven areas of instruction, had been in the process of construction.

¹⁰Homer Hurst, John H. Bright, and Loren E. Bixler, A Syllabus for the Social Studies. New Concord, Ohio: The College, 1947, pp. 76. (Mimeographed)

The faculty adopted a resolution which called for a general education program consisting of these seven courses.

Questions under Discussion

What is the purpose of the college?-- Each of the four periods of Muskingum history has been characterized by a distinctive purpose or at least by a distinctive emphasis. In the first period, the college prepared ministers; in the second, it trained "Christian gentlemen;" in the third, it developed "socially efficient Christians;" and, in the fourth, the school placed an emphasis on the relationship of the college to society. Each successive period maintained in some degree the purposes of the preceding era; thus, the most recent period preserved the aims of the three former periods and also added its own.

If the college catalogue can be relied upon, Muskingum had a consistent aim from 1932 to 1940, for the following statement appeared in all issues of these years: "The aim of Muskingum College is the development of the highest type of manhood and womanhood in her students and to this end believes that the ideal individual is one who possesses not only a thoroughly trained mind and strong physical body, but also a spiritual vision, a trained conscience, and a disciplined will."¹¹ Although the college catalogues contained the identical statement of purpose, the place of Muskingum College in the changing social order was being considered by the faculty even before the depression brought in the reforms of the New Deal.

From 1940 to 1945 the catalogue stated no specific purposes, but the issue of 1945-1946 contained a statement of aims and objectives which the faculty had officially approved. It may be noted again that

¹¹Catalog of Muskingum College, 1932-1933, pp. 22-3. New Concord, Ohio: The College, 1932.

emphasis was placed upon "self adjustment to society and to life situations," an awareness of "human needs," the search for "solutions for the problems of a democratic society and of world cooperation," and the "integration" of the attainments of the past with the problems "of the contemporary world for self improvement and social welfare."

The "Aims and Purposes of Muskingum College" are as follows:

In its program of liberal arts and sciences, general education, individualized instruction, specialized training and personal counseling, Muskingum College endeavors to aid its students:

To develop Christian character and personality, individual initiative, personal integrity and social cooperation; self adjustment to people and to life situations; leadership; sense of responsibility; ethical alertness; study and practice of the Christian way of life.

To think straight; toward the goal of truth and right action.

To understand and appreciate all manner of men everywhere; to become increasingly aware of the human needs, and to seek solutions for the problems of a democratic society and of world cooperation.

To acquire, integrate and use knowledge, ideas and attainments of the past and the contemporary world for self improvement and social welfare.

To become actively experimental and creative in thought and achievement in the effort to make full use of ability and capacity.

To communicate effectively through written and spoken language, the arts, and other means of self and social expression.

To appreciate the beautiful in nature, in the arts, in gracious living; and to find aesthetic satisfaction in work well done.

To enjoy physical and mental health, to participate in wholesome recreation, and to make profitable use of leisure time.

To choose and prepare for a vocation for the making of a good living and a good life.¹²

¹²"Minutes of the Academic Faculty of Muskingum College, New Concord, Ohio, December 20, 1944," p. 2.

In spite of all the changes which stressed the college's place in society, Muskingum has continued to emphasize many religious concepts and practices which are similar to those of preceding periods. For example, the college has always provided for "a spiritual growth under the direction of the college pastor,"¹³ and this "spiritual growth" has not been left to chance, for students are required to be present at chapel services and are "expected to attend the churches of their choice upon the Sabbath."¹⁴ The college has encouraged various organizations "for religious culture and activity" and for the development of "missionary zeal." Among these, the Young Men's Christian Association and the Young Women's Christian Association have been the most active, holding weekly meetings for "conference, prayer, and study of the Bible."¹⁵ The college has always attached great importance to the YMCA and YWCA, and has given their Wednesday night meetings a "top priority" in that no other school events have been permitted until these meetings close. "Gospel Teams" have been sent into neighboring churches to give "definite Christian messages," a work described in the catalogues as "a very encouraging feature of the religious activities of the college."¹⁶

Although the practice of setting aside days for emphasizing spiritual factors in life was begun under J. Knox Montgomery, Muskingum initiated a formal "Spiritual Emphasis Week" in 1940, and has continued it as an annual event. During this time a visiting minister preaches twice daily to the student body, with attendance

¹³Catalog of Muskingum College, 1932-1933, p. 23. New Concord, Ohio: The College, 1932.

¹⁴Ibid., p. 23.

¹⁵Ibid., p. 31.

¹⁶Ibid., p. 31.

at one of the two daily sessions compulsory. In addition, the President preaches on one Sunday evening of each month, but, although encouraged to come, students are not required to be present. One other feature of the college indicating religious emphasis is the practice of opening all meetings of the faculty and board of trustees with prayer. This custom originated in 1837 when the citizens of New Concord met to plan for the founding of the college and has been continued to the present.

Muskingum has never neglected formal courses in religion; knowledge of the Bible has always been regarded as an essential part of the education of students. From 1931 to 1945 four hours of Bible were required for graduation, but with the general education program, a required fused course, Human Living, consisting of psychology, religion, and philosophy, has replaced the earlier religion requirement.

President Robert N. Montgomery, an ordained minister of the United Presbyterian Church, has always maintained that Muskingum is a Christian college, "A college in which an effort is made to maintain a wholesome Christian atmosphere."¹⁷ Montgomery advocates the traditional role of the Bible, for "Muskingum is an institution in which the Bible is honored and revered," and this book holds a "moral and Spiritual authority" because in it are "scriptures which testify for Him and reveal eternal truths."¹⁸ The president believes that daily Bible reading is essential to the development of spirituality, and he advises all students "to take a little time each day to spend by yourself in the quiet of your room where you can be quiet and study God's work."¹⁹

¹⁷Robert N. Montgomery, President of Muskingum College, Address at Monthly Chapel, New Concord, Ohio, September 25, 1945.

¹⁸Ibid.

¹⁹Ibid.

President Montgomery feels that students should accept "Christ as a way of life," and commit "their hearts and lives to the faith in Christ." "A faith in God's work is necessary," he continues, "to make life in a later world," for only through faith can a "young person shape his life and soul into the ideals of Christianity."²⁰

In this latest period the college placed stress upon the individual and his relationship to society. This attitude implied that a person had a moral obligation to share in the problems of a social group, for, as the catalogue of 1940 said, there was "an imperative need for each individual to accept the ever enlarging social responsibilities and opportunities that were his."²¹ The experiments, investigations, and curriculum revision of recent years all supported the conclusion that perhaps the major purpose of Muskingum College during this period was to make efficient citizens, although the traditional religious emphasis was continued. A student's spiritual growth was encouraged through his required or optional attendance at religious meetings, and his work in religious organizations, all of which are related to wholesome Christian atmosphere which the president believes should be created in a Christian college.

Whom shall the college admit?-- The admission policy which the college initiated in 1931 underwent two major changes and two minor refinements during this period. The major alterations involved a liberal policy toward returning servicemen and the raising of

²⁰Robert N. Montgomery, President of Muskingum College, Address at Monthly Chapel, New Concord, Ohio, January 6, 1946.

²¹Catalog of Muskingum College, 1940-1941, Series XXXV, No. 2, P. 20. New Concord, Ohio: The College, 1940.

scholastic requirements for admission; the minor modifications consisted of a change in administrative control and a broader concept of personality and character.

The returning servicemen created an important problem in the school's admission policy, for they gave the college a situation without precedent. Since many students had had their education interrupted and were now comparatively mature, the curriculum committee, the body which determined admission policy, in 1944 adopted a liberal policy toward the admission of former servicemen and service women. An "honorably discharged G.I." might enroll at the college if he came within one of the following classifications:

1. Former Muskingum students whose studies had been interrupted.
2. Veterans who had had college work elsewhere, but who, because of curricula, location, or other reasons, wished to transfer to Muskingum.
3. High school graduates with satisfactory scholarship records.
4. High school graduates whose scholastic record may not have been entirely satisfactory but whose subsequent record, including scores on tests and other data, gave evidence of maturity and ability to do college work.
5. Veterans who were not high school graduates, but who had completed at least three years of high school work, or its equivalent, and who gave evidence of ability to carry college work satisfactorily.²²

The regulations of the college were liberal enough to admit many servicemen, and, as a result, the men of the freshman and sophomore classes in the school year 1945-1946 were nearly all former members of the armed forces.

²²Catalog of Muskingum College, 1944-1945, p. 44. New Concord, Ohio: The College, 1945.

The second major change in the admission policy was in regard to the previous requirement that a student belong to the upper three-fourths of his high school graduating class. He was now in effect required to belong to the upper half. This rule was implicit in the requirements, for the college catalogue stated that, "in selecting applicants for admission, preference will be given to those ranking in the upper half of their high school class."²³ Since the number of applicants was far in excess of those accepted, the "preference" given to those in the upper half was equivalent to making this a rule of action.

The administrative control of admissions was altered during the period, but the change was a rather minor one, since it involved no basic policy. Until 1944 the curriculum committee of the school acted on the applications of the prospective students, but this group found that the increased enrollment demanded more time than it could give to the screening process. The president thereupon appointed an "admission committee" of five faculty members with full power to select all students for Muskingum College.²⁴

The other modification was primarily the broadening of a policy initiated in 1931 when the admission committee began to consider the personality of applicants. The committee now regarded moral character, an earlier prerequisite, even more broadly; it made specific note of such qualities as "cooperation with others," "lack of social adjustment," and "moral and ethical responsibility."²⁵

²³Muskingum College Bulletin, Series XLI, Number 2, p. 49. New Concord, Ohio: The College, 1948.

²⁴"Minutes of the Personnel Committee of Muskingum College, New Concord, Ohio, April 3, 1945," p. 2.

²⁵Interview between Paul A. Napier, Chairman of the Muskingum College Admission Committee, and the writer at New Concord, Ohio, December 15, 1948.

The chairman of the admission committee, Paul A. Napier, has summarized the current policy in these words:

Students must be graduates of accredited high schools, and they must present satisfactory references, either through scores on tests or statements from high school teachers, or both, that they have the ability to carry satisfactory college work. In addition, the student must show an eagerness to learn, a breadth of interest, qualities of leadership, moral and ethical responsibility, health, and willingness to cooperate with others. Although there is no specified rank in the high school graduating class, preference will be given those in the upper half. The committee, however, endeavors to look at the applicant in a comprehensive fashion, with his personal characteristics and lack of social adjustment receiving consideration. The high school record is examined and the general pattern is noted with extra-curricular activities receiving attention. The principal's frank appraisal is important, and no applicant is accepted until he has had a personal interview with a trained interviewer of the college. All students complete a battery of tests, including a psychological test, an English test, a social adjustment test, and several achievement tests. These test scores are analyzed and diagnosed by trained members of the personnel staff of the college, and in case of doubtful results, the students are retested until there are sufficient data to predict success in Muskingum College.²⁶

What courses shall be required of students?--- The years between 1932 and 1945 saw few changes in the stipulation of courses required of all students. The basic group requirements, imposed in 1931, and the hours of credit for a major and a minor remained the same. The college continued the three earlier degrees, bachelor of arts, bachelor of science, and bachelor of science in education, and it added the degree of bachelor of science in education with music supervision, and the degree of bachelor of music.

In 1945 there was a radical departure from the previous basic group requirements, since all incoming freshmen, after June 1, 1945, were required to complete the fused courses of the general education program which the faculty had adopted. Some qualifications, however, were made with regard to the number of required general education courses. Two categories of these courses were designated.

²⁶Ibid.

Some courses were definitely required; these were communications, human living, and physical education. Of the other group, the student chose three from the following four courses: arts, foreign language, science or mathematics, and social studies. The number of required courses and hours was thus somewhat modified from the original plan, permitting a student to carry from eight to twelve fewer hours of general education courses.

The college made other modifications in the general education program. One of these placed authority with the counselor to decide whether the student should be required to complete the program. When the counselor was convinced that a student's "needs and best interests" would be better served by "a different course of study," he was expected to "advise a special program for him."²⁷ Two other exceptions were made to the uniform requirements of the general education program: (1) If the "student is following a special curricula, [sic.] such as Music Supervision or Home Economics," he is not required to complete the general education courses. (2) If a student is preparing to transfer to a professional or another school, he is excepted.²⁸

The student had a right to a limited share in determining whether he should take a general education course. A bulletin from the dean's office stated that "when a freshman thinks that he has previously had in high school or in some other educational institution the substantial equivalent of any of the required subjects," he should file an exemption request with the dean, who "will examine

²⁷Charles R. Layton, Dean of the College, Mimeographed Directions. New Concord, Ohio, September 15, 1946. (One page)

²⁸Ibid.

the record and other available evidence, give such examination as he may deem necessary," and, "with the student's counselor and prospective major professor, will determine whether or not the exemptions will be granted."²⁹

What are the best methods and materials of instruction?--

The most significant development during this period was the application of the scientific procedure to teaching methods. The faculty adhered to the principle of investigation set forth by Dean Ogan in its use of a "boldly experimental fact-finding approach" and, as a body and as individuals, attempted to evaluate methods of teaching through controlled experiments, surveys, and discussions. As a group, the faculty devoted the school year of 1932-1933 to an examination of teaching methods. During this year, they held five meetings exclusively for the purpose of promoting better teaching. The first of these was a symposium of several faculty members on the topic of lesson assigning; the second was a study of means to prevent academic mortality; the third was a discussion of methods of teaching inferior students; and the fourth and fifth were devoted to an investigation of methods of encouraging gifted students.³⁰

In individual experiments faculty members attempted to find out what was the best teaching method or methods for them as individuals. The following paragraph describes five representative examples of these investigations.

R. H. Mitchell experimented with three methods of laboratory teaching and found that he obtained better results with the "individual conference" method than with the "lecture-discussion" or the "lecture-

²⁹Ibid.

³⁰Ralph W. Ogan, "Faculty Meetings for 1932-1933," Muskingum College Faculty News Bulletin, 2 (October, 1932), 1.

and-written-response" procedures.³¹ J. L. McCreight discovered that his smaller classes learned more than his larger classes, as measured by an objective test.³² S. H. McGuire found that he taught factual information in an European history course more effectively by the lecture than by class discussion.³³ J. J. Smith determined that his students in educational psychology believed that he used the class discussion and the lecture methods more efficiently than oral examinations and direct questioning.³⁴ Katherine S. Wilson concluded that in biology "time-lapse photography" and "micro-photography" were "most helpful" to her in obtaining results.³⁵

The faculty investigated other subject fields. Cora I. Orr completed a job analysis of the duties of the dean of women.³⁶ P. McCoy Mariner devised a checklist for basketball by breaking down the game into fundamentals used under actual playing conditions.³⁷ Sidney K.

³¹R. H. Mitchell, "Laboratory Teaching in Geology," A College Looks at Its Program, pp. 37-46. Edited by R. W. Ogan. New Concord, Ohio: The College, 1937.

³²J. L. McCreight, "Class Size and Effectiveness in Teaching Bible," A College Looks at Its Program, pp. 47-56. Edited by R. W. Ogan. New Concord, Ohio: The College, 1937.

³³S. H. McGuire, "Two Procedures in Teaching Modern European History," A College Looks at Its Program, pp. 65-74. Edited by R. W. Ogan. New Concord, Ohio: The College, 1937.

³⁴J. J. Smith, "Cooperating with College Students Toward the Choice of Teaching and Learning Methods," Muskingum College Faculty News Bulletin, 8 (April, 1938), 3-10.

³⁵Katherine S. Wilson, "Motion Pictures as a Teaching Device in Biology," Muskingum College Faculty News Bulletin, 10 (May, 1940), 8.

³⁶Cora I. Orr, "A Job Analysis of the Office of the Dean of Women," A College Looks at Its Program, pp. 233-44. Edited by R. W. Ogan. New Concord, Ohio: The College, 1937.

³⁷P. McCoy Mariner, "A Checklist for Basketball," Muskingum College Faculty News Bulletin, 11 (December, 1940), 12-16.

Shear set up specific objectives and diagnosed teaching methods which would aid him in achieving his predetermined ends.³⁸

The trend indicated in the third period, the decline in popularity of the recitation, continued into the latest period. The presence of the recitation method had been established in an earlier period through a reasoning process in which certain elements of the teaching process were so interrelated that the use of the recitation method was deduced. In the third period it was assumed that, since there was a decline or absence of certain of these elements, the recitation in turn was not so popular. Since there was an almost complete absence of any of the other elements in the fourth period, the supposition is that the recitation method became relatively unimportant. Other evidence suggests the same conclusion.

For example, a survey of instructors³⁹ who had taught in the college continuously through this period of Muskingum history reveals that the older recitation method had almost entirely disappeared. The following paragraph is a summary of their practices:

One science teacher uses no textbook but relies on field trips and individual experimental work to achieve a knowledge of his subject; while another science instructor encourages original investigations. A social science instructor utilizes socialized, informal discussions in which the students choose the problems they desire to attack. A history teacher lectures extensively, but he expects the students to read widely from original sources. An English teacher attempts to develop free, natural, original expression

³⁸Sidney K. Shear, "The Employment of Specific Classroom Procedures for the Purpose of Achieving Specific Objectives," Muskingum College Faculty News Bulletin, 11 (December, 1940), 2-6.

³⁹Interviews between instructors at Muskingum College and the writer at New Concord, Ohio, July 28 to August 1, 1949.

in oral and written communication. In foreign languages, one person makes use of a text only to supplement the learnings which the students have previously acquired through oral expression.

Other trends of the previous period continued. The college expanded the physical plant; it purchased new modern visual aid equipment; it utilized informal procedures in physical education; it employed collateral readings, wide concepts of subject matter, and library facilities; and, in general, emphasized all techniques which would bring the student into a direct relationship with the problems of society.

During this period there seemed to be a tendency to use a textbook as the basis for a course, but the materials of the text were supplemented by lectures, individual research, or extensive reading. Two illustrations display this tendency. Figure 15 represents the last two pages of the table of contents of the physics textbook which is now used at Muskingum. It may be noted that there are a larger number of pages than in the earlier physics texts; yet the only radical departure in content from the previous books is in the section on Radio Activity. According to the instructor,⁴⁰ the discussion of radio activity is insufficient, and he supplements the materials of the text with lectures.

In the American Literature course, Norman Foerster's American Poetry and Prose, Figure 16, is the textbook, and the text is used as a background for understanding the "movements" in literature, that is, Romanticism, Realism, Convention, and others. The attempt is made to correlate literature with history, and consequently an extensive amount of collateral readings is required. There are few

⁴⁰Interview between Robert A. Hinshaw, instructor at Muskingum College, and the writer at New Concord, Ohio, August 15, 1949.

formal tests, but instead the students "do research in literature along the lines of their own interests."⁴¹

All of the changes of the period were related to the increased importance which the college placed upon making efficient citizens, with, of course, values of other kinds being retained.

How much personal and social freedom shall students be given?--

It has been noted that the board of trustees, although remaining the final authority in regard to student conduct, had earlier seen fit to transfer to the faculty the actual formulation and enforcement of rules. It has also been noted that during the third period of Muskingum history the faculty had shifted much of the responsibility to the students themselves. In the last era the students received additional recognition, extending to cooperation with the faculty in the scientific examination of two long-standing "taboos."

From the beginning, in 1837, the board of trustees had forbidden the use of profanity, the use of intoxicating liquors, card playing, dancing, and the use of tobacco. The board had consistently maintained that it was immoral to use profanity or intoxicating liquors, but its regulations concerning tobacco had varied somewhat in regard to implied and expressed attitudes on the morality involved, the form of tobacco, and the place where it was used. During the recent period a dual regulation regarding tobacco evolved, since men could smoke off-campus but women were not permitted to smoke at any time or place.

The rules regarding card playing and dancing came under scrutiny during this period when President Robert N. Montgomery

⁴¹ Interview between Beulah B. Brown, instructor at Muskingum College, and the writer at New Concord, Ohio, August 19, 1949.

initiated an investigation of the social program which eventually transferred control of moral conduct in some areas to a student-faculty committee. Specifically under attack were card playing and dancing. The president collected data by tabulating attendance at social functions and found the results "very poor." He then submitted a questionnaire to the students and found that seventy-six percent of them indicated that they favored dancing and card playing and that forty-four percent consistently violated the rules against these activities. Learning that there was an increased number of violations and concluding that there was a "breakdown in honor and honesty in other areas of college life," he called upon the faculty, students, and board of trustees to appoint representatives from their groups to study the problem. As a result, a representative committee of thirty was formed.

This committee formulated general principles of procedure and then as a means of obtaining information divided the faculty and student body into fifteen groups for study. Time was taken from the regular class schedule to permit discussion on a purely voluntary basis. This centered on three principles to which the committee had agreed. Those were:

1. The social life of Muskingum College is to be consistent with Christian ideals and standards.

2. We propose to shift whatever necessary the basis for the determination of forms of social expression from that of detailed rules or guiding factors in college life to that of moral principles determined by objectives of Christian character. [sic.]

3. The social recreational life at Muskingum is to be an integrating factor in the total life of the college.⁴²

⁴²Robert N. Montgomery, "The Problem of Social Regulations," A College Looks at Its Program, p. 284. Edited by R. W. Ogan. New Concord, Ohio: The College, 1937.

At the end of the discussion period, nearly a year later, the committee submitted to the students a questionnaire regarding the morality and advisability of incorporating dancing and card playing into the social program of the college. Three-fourths of the students believed there was no immorality involved and the change was advisable. The committee in turn recommended to the board of trustees that these social activities be approved, and it further suggested that "the responsibility and supervision of the social program of the college be placed in the hands of the president and the executive faculty, and administered cooperatively by a student-faculty group." The board adopted the recommendation in 1934, and the new regulation became effective for the school year of 1934-1935.⁴³ The trustees declared, however, that they had the right to indicate that profanity and drinking were still immoral, even though the enforcement of these regulations remained in the hands of the faculty.

At the same time that the prohibition of card playing and dancing were removed, the college began a series of all-college social functions, called "Varsity Nights," in which dancing and card playing were the central part of the programs. Students initiated, planned, and directed these events, although the college required faculty chaperons. After a year of the new social program, the faculty believed that the students' reactions and evaluations should be determined, and so in 1935 it directed S. H. McGuire, of the faculty, to investigate the "Varsity Nights" idea in operation. McGuire found that students attended these functions in large numbers, regarded

⁴³Ibid., p. 289.

the events highly, and believed the programs to be consistent with Christian ideals.⁴⁴ One result of the "Varsity Nights" program was the fostering of student responsibility; students later developed a social committee which now schedules, plans, and directs the entire social program of the college.

The college extended procedures which had been initiated in the third period of the institution's history. One of these was the increased responsibility being placed on the students for their own conduct. The most significant change was perhaps in the authority granted to the Women's Activities League to determine and enforce the rules of conduct for women. The League was originally responsible to the administrative committee of the faculty, but in 1935 a new arrangement was devised. The dean of women joined six women students on a Judiciary Board to head the League. While, of course, responsible to the faculty, the League submits no reports and is virtually self-governing.

Although the Student Council, the Student Honor Council, renamed the "Honesty Commission," and the Inter-Club Council have not experienced the same growth in authority as the Women's Activities League, they have increased in prestige and importance. Election to them has become a distinction. Faculty members respect these bodies, and the functioning of all student organizations reflects a genuine spirit of student-faculty cooperation.

The "cut system" which reflected evidences of student responsibility in the previous period. was now further revised with students participating in the process. The president appointed, in 1940, a

⁴⁴S. H. McGuire, "Evolution of the Varsity Night Program," A College Looks at Its Program, pp. 245-54. Edited by R. W. Ogan. New Concord, Ohio: The College, 1937.

student-faculty committee, with membership divided equally between students and faculty, to study the absence regulations. The recommendations adopted by this group led to the "excused" and "unexcused" absence system now in effect. The committee suggested that the dean of the college decide whether a "cut" was "excused" or "unexcused," and it suggested that a student be permitted "unexcused" absences totaling one-half the number of hours credit for which he was registered. Excessive "cuts" by a student were to result in deduction from the total number of hours credit earned, with "excused cuts" being more or less unlimited. These proposals were formally enacted by the faculty.

The trend during this period is evident: student responsibility increased sharply as indicated by the control of the social program, the authority of student organizations, and participation in formulating absence rules. The trustees agreed to a relaxation of the rules concerning tobacco, card playing, and dancing, and the college made card playing and dancing a part of the social program.

Summary

The year 1931 may properly be regarded as the starting point of another period in Muskingum history, for in that year the college lost the most dynamic president it has ever had, J. Knox Montgomery, and entrusted its fortunes to a new president and a new dean. The new administration led the faculty and the college into an extensive program of self-analysis. This project eventually affected the college curriculum, methods of teaching, and the regulation of social conduct.

Perhaps the most distinctive feature of this period was the faculty's attempt to devise a general education program which

would make students effective citizens, and, consequently, there was a sharp increase in more efficient teaching methods, student control of social conduct, and student influence on school policy generally. However, at the same time that the radical change in the curriculum was being initiated, the college attempted to maintain many traditional religious ideas, practices, and customs.

The period, nevertheless, was one of great innovation, with Luskington trying to adjust its educational program to its newer aim of training young men and women to become efficient citizens.

CHAPTER VII

SUMMARY AND CONCLUSIONS

General Characteristics of Muskingum History

When Muskingum College was founded, in 1837, a religious motive was in evidence, for the college program was designed to prepare men for God's work. The board of trustees and the faculty maintained this religious motive, but they were influenced by numerous cultural forces which operated in the Muskingum community. Thus, during the second period, the religious purpose remained, but secular influences were reflected in the program of education. The college aimed to prepare men to be what has been termed "Christian gentlemen." The board of trustees and the faculty continued to recognize the influences of a secular society, although the religious motive remained, so that during the third period of the college history a definite conflict existed between the secular interests and the original religious motive. Religion was still considered important, but the board of trustees and the faculty, particularly President J. Knox Montgomery, tried to stress religion which would function in society. During this period the college sought to develop "socially efficient Christians." Finally, during the last period of the college history, the faculty and the board of trustees turned to an experimental approach in order to establish and verify a new program of education. Although remnants of the religious ideas continued, the form of the religious concepts had perhaps been modified. It was indicated that the college was "preparing for effective citizenship."

Three things seem to predominate in Muskingum's history. First, the college has continued to be influenced by the religious concepts under which it was originated, and although these concepts have been modified, there has been a tendency to cling to the religious beliefs even when society moved in a different direction. Second, it is impossible to overlook the expansion of the college due to the efforts of J. Knox Montgomery. In fact, it is difficult to view the campus and its buildings without realizing that without Montgomery there well could have been no college, or at least an entirely different one. Third, the cooperative experimental program, initiated by Ralph W. Ogan and Robert H. Montgomery in the last period, might conceivably be the most distinguishing feature in future Muskingum history, for the approach to education which resulted was radically different from anything which the college had previously attempted.

Questions under Discussion

What is the purpose of the college?-- In each period of Muskingum history the college had a different purpose, or at least a distinctive emphasis. Each period brought innovations to the college program, although the leaders of the school tended to retain traditional ideas and practices. These traditional ideas were often related to the religious beliefs which influenced the concepts of the board of trustees and the faculty as to the purpose of the college.

At the beginning the founders, holding true to their religious beliefs, conceived the purpose of the institution to be largely that of preparation for the work of God, but, with the passing

of the years, the board recognized secular influences and made concessions to these influences by also educating persons who had non-theological interests.

If a trend may be noted, it might possibly be said to be that of the increasing awareness of the leaders of Muskingum to the college's relationship to society; for, as the board moved from a narrowly construed religious motive, they first made adjustments to care for the needs of the individual; then they placed an emphasis on training the student to become a Christian influence in the world; and, finally, as they became aware of the need for the college to function in society, the board attempted to make efficient citizens.

From this brief review of a history of Muskingum, perhaps some generalizations may be noted. For example, it seems that the board of trustees changed their religious beliefs slowly, but society affected changes comparatively more rapidly. The so-called lag between these two was thus a constant source of difficulty and adjustment.

The leaders of the college have always conceived the purpose of the school as having some relationship with religion. When the college was established, the founders seemed to have a relatively clear conception of this relationship of the school and church; but, as the years passed, the ideas of the board and the faculty have become more and more diffused. At the present time it would be exceedingly difficult, if not impossible, for the board and the faculty to reach an agreement as to the connection between education and religion. In fact, the Muskingum faculty has spent many hours in attempts to reach a common understanding of this problem, and, as President Montgomery said, "We somewhat agreed that education

should be Christian in character. The only definition which we could agree to as to the meaning of a Christian was that it was 'Christ-like.' Such a definition has little practical value, for being Christ-like is not the same to all people."¹

Finally, the boldly fact-finding, experimental approach to the problems of education was initiated for the purpose of relating the college's program of education to society. This experimental approach was conceived as a continuous, never-ending process, for as society changed the program of education was also to change. The faculty of Muskingum in the future might keep in mind the historical setting of this experimental approach, and if they desire to remain true to the principles which Dean Ogan set forth, the teachers and administrators should always attempt to see that the college meets the needs of society.

Whom shall the college admit?--- Until 1900 admission to Muskingum College seemed to be based primarily on good moral character. After 1900, however, the college placed a reliance on the high school diploma, the courses completed in high school, and the position of the high school graduate in his class. After 1930 the college admission policy reflected a broader concept of morality, paying closer attention to such qualities as personality and social adjustment, with the emphasis being placed on the probable scholastic success of the student in college.

At the present time the selection of students is a critical problem, for a far greater number of prospective students apply than

¹Interview between Robert H. Montgomery, President of Muskingum College, and the writer at New Concord, Ohio, June 6, 1947.

are admitted. Thus it would seem that the admission committee would use all available resources in selection of students, particularly when certain procedures or methods, which have been used in the past, have proved beneficial. The college initiated an experimental program which was of aid in establishing a general education program, and it would seem that a similar approach might be used by the admission committee in its problems. Such is not the case, for no experimental approach has ever been applied extensively to Muskingum's admission policies and practices. It is true that the committee carefully reviews each applicant's record; yet, the group has never verified, except by subjective judgment, that those qualities, which they seek in each candidate, actually do make for probable college success. For example, only a limited number of studies have been made on the relationship between the student's rank in his high school class and his achievement in college, or the correlation between his score on the Ohio State Psychological Examination and his scholastic marks at Muskingum. It would seem, then, that many insights might be gained if the admission committee would apply the broad principles of the improvement of the college program, outlined by Dean Ogan in 1937, to the admission practices of the school.

Finally, admission to Muskingum is affected by the relatively high tuition which quite possibly deters many students from enrolling in the college. The administrative officials of the school must decide if the college will select students from the economically favored homes or whether, through additional scholarships and help, the college program will be made available to many students who have limited finances.

What courses shall be required of students?-- Muskingum

College originally possessed a rigidly prescribed curriculum in which all courses were required of all students, but, as the years passed, the number of required courses was reduced. At first students were permitted to choose optional curricula, or courses of study, although the courses within each curriculum were required. Later, the students were to complete a specified number of hours in basic subjects with the other hours of credit being elective. Finally, the college set up a general education program which called for the students to participate in seven areas, as represented by fused courses. The remainder of the total number of hours needed for graduation was chosen by the individual according to his own interests, although each person completed a major and minor and departments sometimes prescribed basic courses.

The college initiated a general education program for the purpose of relating the school to society; in fact, the areas of the program were deduced from analyses of society. There is implied in this action that these are the areas which a student needs if he is to be a participant in the affairs of this world.

The college has not adhered strictly to the implications of the general education program. For instance, students are not required to complete all of the seven areas. Perhaps the faculty of Muskingum should answer this question, considering the historical background of the program: If areas, which are to prepare an individual as a participant in society, are omitted in a student's program, is his education neglected, or, at least, incomplete?

In another way the college has not adhered to the implications of the general education program, for students may pass by

certain areas by taking equivalent courses. The faculty might be aware of these questions: Are equivalent courses the same as the fused courses? If so, why teach the fused courses or both courses?

Ogan conceived the project of faculty improvement which brought about the general education program as being continuous. Thus, it would seem that constant evaluation and experimentation would be an essential part of Muskingum's educational plan. The program was developed to meet the functions and needs of society, but the teachers and the administrators should ask themselves continually: Do these courses meet the needs of society? Are these courses really preparing students to be efficient citizens?

If the general education program is to continue, in the light of its historical beginnings, an experimental, fact-finding approach should be initiated to obtain data so that these questions might be answered.

What are the best methods and materials of instruction?--

When the college was founded, the recitation and the textbook were the most prevalent method and material of instruction, but through the years they have declined so much in popularity that at the present time the recitation and the text occupy a subordinate place in the educational program of Muskingum College. In the course of its history, the school has used a variety of teaching methods; the most widely utilized were probably the recitation, the lecture, class discussion, and laboratory experiments.

There was implied in the college's adoption of area courses of study a broad concept of subject matter. The fused courses, which encompassed the seven areas, were constructed from problems in which

the students themselves felt they needed help. Thus, it would seem that instructional methods and materials for these courses would represent a change from the more traditional ways. Student problems in an area, such as social science, could scarcely be included within a single text. Then, the materials and methods of a general program were devised to encourage a broad concept of subject matter through the use of such techniques as extensive reading, individualized instruction, and problem solving.

It would be difficult, and perhaps even undesirable, to obtain an agreement of the faculty members of Muskingum as to what are the best methods and materials of instruction, but it would be beneficial for each instructor to be aware of the historical connotations to which his teaching procedures and materials are related. These historical connotations might reveal a clearer insight into the problems of selecting procedures and materials, for a history can show the relationship of methods of teaching to the concepts of discipline, control of students, and purpose of the college. The instructor can then analyze and compare his procedures with the concepts with which they are related.

Muskingum College teachers might be aware of the ideas which Dean Ogan advanced nearly twenty years ago, for it was Ogan's belief that every faculty member should constantly experiment and evaluate his teaching. It was through experimentation and evaluation that an instructor could achieve concrete evidences of his strengths and weaknesses, and, thus, he should become a more enlightened leader of students.

How much personal and social freedom shall students be given?--

The control of students at Muskingum College has always been related to religious concepts which the board of trustees have held. In the beginning of the school, the board specified rules and regulations by which the students were expected to abide unquestioningly. As society moved toward a freer and easier manner of conduct, and as the older Presbyterians idea of social control by the elders declined, the board relaxed the rules somewhat. After 1930, through the insistence of President Robert N. Montgomery, there was a radical revision in social affairs of the campus. However, the regulations regarding tobacco, liquor, and the use of college facilities for recreation on Sunday still remain, and these rules are probably the subject of the most heated discussions of the student-faculty committee which is charged with enforcing the rules.

The college has made consistent efforts to determine which rules should be retained and enforced. The college is fully aware that the society from which the students come often condones different ways of conduct which are not permitted at Muskingum. The problem is intensified by the board's belief that it is the final source of authority, and it has steadfastly refused to countenance drinking and recreation on Sunday.

The resulting conflicts must, quite possibly, be resolved soon, and it would seem that the method which President Montgomery used to attack the question of social dancing and card playing could effectively be applied to other problems of social and personal control.

Conclusions

The history of Muskingum College has so many variations that it may be said that for no extensive period of time did the program of the college remain static. There were always innovations, always problems which, in interacting with more traditional beliefs and practices, brought difficulties.

The present problems of the college seem to be related to many traditional ideals and conceptions. In a college such as Muskingum, the traditional often adds color to a campus, and it might conceivably be a stabilizing influence, preventing decisions which might occur on the spur of the moment. In these ways, traditional beliefs and customs should be nurtured. However, when older ideas prevent the leaders of the college from viewing significant aspects of problems, the traditional becomes a definite liability.

From this historical study, a method of investigating traditional ideas and practices has been indicated, for Dean Ralph W. Ogan and President Robert N. Montgomery pointed a way of experimental investigation and evaluation. This experimental method of investigation was applied quite successfully to some of the college problems, but the procedure was not utilized extensively in all fields of college endeavors. It would seem that the application of the experimental method to many college problems might be one way of resolving future problems.

Yet certain limitations of the experimental method may be noted. The procedure is designed to be applied to an existing problem, which in turn implies that such a problem must come into existence before it can be studied, evaluated, and, perhaps, solved. Thus, if the college accepts the experimental approach as the way out of difficulties, it

tends to ignore the place of the college or its leaders in anticipating future problems, in making adjustments in the program which would alleviate problems, or in guiding change so that problems might never come into existence. With this in mind, it seems in order to indicate briefly some alternative approaches which Muskingum College might utilize in the solution of future problems.

Since the college has subscribed to Christian values throughout its history, one approach might be to determine certain Christian values or principles which might be considered changeless and make these values or principles the integrating factors of the school program. The college would study present society and its trends and in anticipation of future problems see how these unchanging values and principles could be applied to society.

In another way, the college might determine a hierarchy of values, accepting the values of present society except when these values were inconsistent with those of the higher values of Christianity. The duty of the school then becomes that of "educating" and improving society to raise its standards to the higher levels of Christianity.

Finally, the college might assume that Christianity is a growing experimental set of values which has new meanings to every generation in society. These new meanings are determined by continually comparing the Christian beliefs to the actions of the present society, for these beliefs interact within the field of human experience. The college, in this way, may develop students who would be willing to help in the progressive reconstruction of the social order.

The selection of an approach to the solution of future problems of Muskingum College is a complex question, for any approach demands a degree of unanimity of opinion and belief on the part of the faculty and the administration. Such complete agreement is difficult to achieve. It is felt, however, that one of the three suggested alternative approaches might aid the

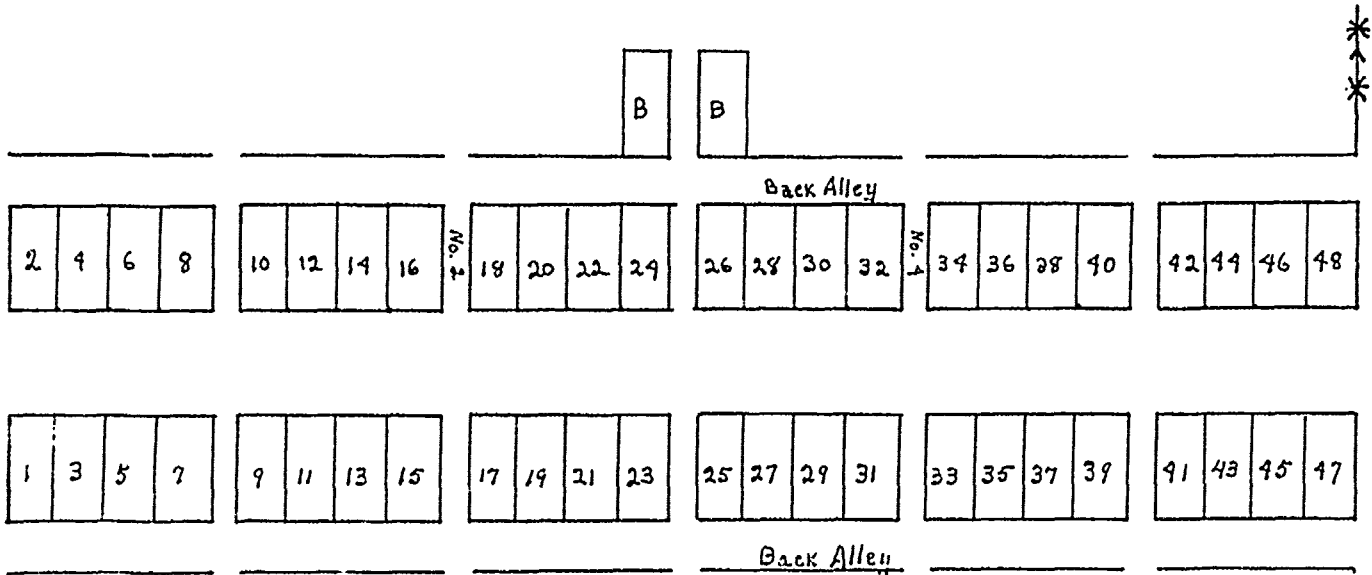
college in fashioning a program of education which would anticipate future problems and thus be of aid in guiding change.

APPENDIXES

Appendix A

Figure 1

Plat of the Town of Concord*



Plat of the town of Concord, in the first section, in township no. one of the fifth range U. S. Military District in Muskingum County, and State of Ohio. The lotts [sic.] are all four poles in front, and twelve poles back, each containing forty-eight square perches, the main street is eighty feet wide, all the other streets are forty-one feet wide, and the alleys are one perch wide. The proprietor gives one lot on second street for a meeting house and literary purposes.

Attest James Cummins)
John Cummins)

David Findley Proprietor

I the subscriber do certify this plat represents the streets alleys and lotts [sic.] in the town of Concord together with two blocks marked out with black ink, for house of Worship, and litterary [sic.] purposes. Any lots not numbered are not belonging to the plat. The main street eighty feet wide, running S. 82 E. The other streets are forty-one feet wide, and cross the main street at right angles.

J. K. McCune Surveyor

State of Ohio)
Muskingum County) S. S. Before me the subscriber one of the Justices of the Peace for said county, personally appeared David Findley, and acknowledged the above [seal] plat and description to be his voluntary act, and for the purposes therein secified [sic.]. Given under my hand and seal March 21 st A. D. one thousand eight hundred and twenty-eight.

John Cummins Justice of the peace

*Records of Muskingum County, Deed Record Book I, 1826-33, p. 526.

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Figure 11 (Continued)

For Penney's Inc., Executive Literature

ANALYTICA-ELEMENTARIA

COLLECTANEA GRAECA MAIORA

ACADEMICAE JUVENTUTIS

ACCOMMODATA

NOTIS PHILOLOGICIS

QUAS

PARTIM COLLIGIT, PARTIM SCRIPSIT

ANDREAS DALZIEL, A. M.

NOTIS PUBLICIS SOCIETATIS FRATERNITATIS
ET RECTORIS ACADEMIAE JACOBITAE SOCIETATIS AD RESIDENTIUM
HABITANTIA A SOCIETATIS ET SOCIETATIS

TOMUS II.

COMPLETIO GRÆCÆ

EX

VARIIS POCIS

EDITIO SECUNDA AMERICANA, LA ACADÉMICA COLLEGIUM
Prioribus emendationibus, cum Novis aliquot intertextibus

HILLIARD, GRAY, & CO. BOSTON
KIMBER & SHARPLESS PHILADELPHIA

1857

Figure 3

Andreas Dalziel, Collectanea Graeca, 15, 1857. Boston: Hilliard, Gray, & Co., 1857.

CONSTITUTIONAL

LEXICON

CONSTITUTIONAL

CONSTITUTIONAL

CONSTITUTIONAL

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The following table shows the results of the analysis of variance for the effect of the different factors on the response of the different groups of subjects. The results are expressed in terms of the mean square (MS) and the F-value. The MS is the square of the mean difference between the groups, and the F-value is the ratio of the MS to the error MS. The F-value is compared with the critical value of the F-distribution to determine the significance of the difference between the groups.

1. General
 2. Specific
 3. Particular
 4. Detail
 5. Example
 6. Illustration
 7. Comparison
 8. Contrast
 9. Analogy
 10. Metaphor
 11. Simile
 12. Personification
 13. Hyperbole
 14. Oxymoron
 15. Irony
 16. Sarcasm
 17. Allegory
 18. Symbolism
 19. Imagery
 20. Sound
 21. Color
 22. Texture
 23. Smell
 24. Taste
 25. Touch
 26. Temperature
 27. Pressure
 28. Weight
 29. Volume
 30. Intensity
 31. Duration
 32. Frequency
 33. Quantity
 34. Quality
 35. Character
 36. Personality
 37. Behavior
 38. Attitude
 39. Opinion
 40. Belief
 41. Value
 42. Principle
 43. Law
 44. Rule
 45. Regulation
 46. Code
 47. Standard
 48. Norm
 49. Convention
 50. Custom
 51. Habit
 52. Tradition
 53. Practice
 54. Procedure
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Journal of Interpersonal Violence 26(10)

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1950. Millions, The Principles of Greek Grammar. 1947. 1948.
 Publisher: Millions, The Principles of Greek Grammar. 1947. 1948.
 Publisher: Millions, The Principles of Greek Grammar. 1947. 1948.

ALLIANCE HISTORY

OF THE

CONSPIRACY OF CATILINE,

AND

JUGURTHINE WAR;

WITH

ENGLISH NOTES;

FOR THE USE OF SCHOOLS.

BY

REV. PETER BELLIONS, D. D.,

PROFESSOR OF HISTORY IN THE UNIVERSITY OF TORONTO,
AND OF THE UNIVERSITY OF MONTREAL,
AND OF THE UNIVERSITY OF QUEBEC.

NEW EDITION.

NEW YORK:

PRATT, OAKLEY & COMPANY,

21 MURRAY STREET.

1884.

1884.

1884. Bellions, Peter's History of the Conspiracy of Catiline
and Jugurthine War. New York: Pratt, Oakley and Company, 1884. 100 pp.

ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY.

§ 1. *The Letters.*

Sounds in Hebrew are represented by letters and points. The number of the letters is twenty-two, these are all consonants, and are written from right to left. See Table I. (p. 3).

Seven of them have a twofold pronunciation, the distinction being made by an accompanying dot or point. Thus $\aleph$ is *kh* or *c*, and $\beth$ is *gh*, or *g*; $\daleth$ as *th* or *t*; $\lamma$ as the German *ch* in *sch* or *x*; $\mem$ as *ph* or *f*; νn as *ts* or *s*. As, however, there are no sounds in English corresponding to *gh* and *th*, the explanation of $\beth$ and $\daleth$ may be neglected. The letter $\kaph$ with a dot over its right arm has the sound of *sh*, and is called *sh-kaph*; $\kaph$ with a dot under its left arm is called *samekh*, and pronounced like *c*.

$\lamed$ has a stronger sound than *c* or *s*, and is accordingly represented by *ll*.

$\mem$ has no sound; νn has *l*, as *l* in *lamb*; νn has the sound of the *h* in *hand* or the *h* in *heart*; νn has the sound of the *h* in *hand* or the *h* in *heart*.

νn is a deep guttural sound, and is always found at the beginning of words, and is not difficult of utterance. It is not, however, a sound which can be imitated in English.

The letters νn , νn , νn , νn , νn are used at the beginning of words, and in the middle of words, and at the end of words. The letters νn , νn , νn , νn , νn are used at the beginning of words, and in the middle of words, and at the end of words. The letters νn , νn , νn , νn , νn are used at the beginning of words, and in the middle of words, and at the end of words.

PREFACE.

Two objects are to be accomplished in the study of Arithmetic, viz., the acquisition of a science necessary to the business of life, and a thorough course of mental discipline. The former is the primary and more immediate object, although the latter is scarcely less important.

The various modes of teaching Arithmetic may be resolved into two; the *mere didactic* or *descriptive*, and the *inductive* and *natural*. The former method teaches abstract ideas, illustrating the teacher in the *manipulation* of performing operations without any explanation or idea of reasons for it. It treats him in a kind of machine, appealing almost solely to the memory. The study, thus pursued, is dry and comparatively uninteresting. The learner acquires to a certain extent, becomes acquainted with terms and rules; but a knowledge of general principles, and the intellectual activity of the mind, form no part of the result of this plan. Primarily, this method has been almost entirely abandoned by intelligent teachers.

On the other hand, instruction by *analysis* and *induction*, leads the pupil to the principles from which rules are derived, and teaches him to *reason* rather than *recollect*. He understands the *reason* for every operation he performs. Thus may be formed the *reflective* habit, by which both objects of this study are accomplished. A thorough knowledge of Arithmetic is acquired, while all the more important faculties of the mind are disciplined and strengthened.

The following work was first published about twelve years since. Pursuing the latter method of instruction it proceeded on the principle, that the pupil should thoroughly understand the *reason* of every process he is required to perform, *why* and *wherefore* every operation. It is very extensively and is producing evidence to the author, on the part of the educational public, both at the present and extending to the future.

A removal of the stereotype plates and a recent investigation, the opportunity has been presented to the author to make a thorough revision. In this revision the author has endeavored to acknowledge the valuable suggestions of teachers and revised instructors, who are suggestions not only from the result of extended experience in the management of the subject, but also from the latest improvements on Arithmetic. In this revision, care has been taken to

Figure 6

Joseph E. Smith, Publisher, Salt Lake City, Utah.

Cincinnati, Ohio.

Wm. B. Smith and Company, 1884. 12, 320.

Introduction

Abstract

Molten Dynamics

25-94

Dynamics of Fields

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Figure 14 (Continued)

TABLE 1. PHYSICS, COLLEGE COURSEWORK IN PHYSICS

CONTENTS		
MARY NOVELS, 1891-1901		
The Heart of the Atlantic	1891	1891
JAMES WATSON BRYAN		
The Old Seaman's Story	1892	1892
When the West is in the Hands	1893	1893
The Old Abolitionist	1894	1894
A Young Lover	1895	1895
Sarah Owen Jones		
The Durham Letter	1896	1896
J. R. KELLY, 1897-1901		
Brian O'Hara		
The Love of the Lord	1897	1897
A Goodman's Story	1898	1898
A Goodman's Story	1899	1899
Kathleen O'Hara		
Unhappy	1900	1900
The Mother's Love	1901	1901
Spring	1902	1902
The Good Lady	1903	1903
Unhappy's Story	1904	1904
Hannah's Story		
Unhappy's Story	1905	1905
John's Story		
The Man with the Star	1906	1906
Sarah's Story		
War's End	1907	1907
A Goodman's Story	1908	1908
Unhappy's Story	1909	1909
The Mother's Love	1910	1910
A Goodman's Story	1911	1911
A Man's Story	1912	1912
The Love of the Lord	1913	1913
William's Story		
Robert's Story	1914	1914
Goodman's Story	1915	1915
The Mother's Love	1916	1916
The Good Lady	1917	1917
The Mother's Love	1918	1918
The Mother's Love	1919	1919
The Mother's Love	1920	1920
The Mother's Love	1921	1921
The Mother's Love	1922	1922
The Mother's Love	1923	1923
The Mother's Love	1924	1924
The Mother's Love	1925	1925
The Mother's Love	1926	1926
The Mother's Love	1927	1927
The Mother's Love	1928	1928
The Mother's Love	1929	1929
The Mother's Love	1930	1930
The Mother's Love	1931	1931
The Mother's Love	1932	1932
The Mother's Love	1933	1933
The Mother's Love	1934	1934
The Mother's Love	1935	1935
The Mother's Love	1936	1936
The Mother's Love	1937	1937
The Mother's Love	1938	1938
The Mother's Love	1939	1939
The Mother's Love	1940	1940
The Mother's Love	1941	1941
The Mother's Love	1942	1942
The Mother's Love	1943	1943
The Mother's Love	1944	1944
The Mother's Love	1945	1945
The Mother's Love	1946	1946
The Mother's Love	1947	1947
The Mother's Love	1948	1948
The Mother's Love	1949	1949
The Mother's Love	1950	1950

Figure 15 (Continued)

FORMER PUBLISHER, 1901-1902, 1903-1904, 1905-1906, 1907-1908, 1909-1910, 1911-1912, 1913-1914, 1915-1916, 1917-1918, 1919-1920, 1921-1922, 1923-1924, 1925-1926, 1927-1928, 1929-1930, 1931-1932, 1933-1934, 1935-1936, 1937-1938, 1939-1940, 1941-1942, 1943-1944, 1945-1946, 1947-1948, 1949-1950

APPENDIX B

The following questions and statements are from Muskingum College students in reply to a request to state questions which the college should help them answer or to state problems which the college should help them solve.

1. No speech class, which is very valuable.
2. Too many things that we are compelled to learn which does not help us to teach. For example--I now have two classes of one hour each Mon., Wed., Fri. It is too progressive. I can't see how these teachings will help very many of our class, because the majority of us will be going into schools which are not progressive.
3. Two year students do not have a well-rounded social program.
4. Tuition very high because of the many other students doing enough work to practically work out all their tuition.
5. I believe that it would be helpful to pupils taking either the two or four year teacher-training courses to learn something about handling difficult situations well. Would it be possible to provide a course in which these pupils could learn how to be as tactful as possible in certain situations which they will meet in their teaching? This course might include a smattering of school law.
6. Don't you think that the two-year students' life might be made broader?
7. Would a short course in Bible be of enough value to pay to have one in the two-year course?
8. Make specific application of each lesson to some phase of living. Make course content practical.
9. I want a course in how to get along with people--human relations.
10. I want information on how to find jobs.
11. I want some practice of the theory we get in class.
12. Who pays the bill for government works?
13. What is a definition of unemployment?
14. How may political "rings" be destroyed or controlled?
15. I should like to get a complete, vivid picture of poverty--its extent.

16. What should be the minister's attitude toward participation in business and politics?
17. How select political parties for ourselves on basis of issues?
18. What is the place for individuality in life? In relation to politics, religion, industry, government, and professions?
19. What has been done to provide social security? What are the proposals?
20. I want to know how to plan and follow a family budget.
21. College must aid student "To make definite, assertive, personal decisions so that one will take necessary action."
22. What is the difference between Economic Power and Political Power?
23. What is organized charity?
24. What is the effect of present relief conditions upon the older Private Relief Societies?
25. What type of education has a bearing upon the prevention of poverty and dependency?
26. What is the relation of present-day religion to present-day social welfare?
27. What are the fundamental conditions of good administration in charitable work?
28. Which is the more pauperizing, public relief or private relief?
29. Is a person a pauper who, however unwillingly, depends on others rather than his natural supporters?
30. What would the realization of Socialism mean?
31. Why has there been such slow development of consumers' cooperation in the United States?
32. What are the economic effects of Child Labor?
33. Is there an American Federation of Labor organization of workers employed by states, counties and cities?
34. Does it matter to a worker whether the form of business organization is the single enterprise, the partnership, or the corporation?

35. Should general welfare be shaped to suit the constitution or vice versa?
36. What type of government do we as educated individuals want?
37. How close a friend should one become with a foreigner who has very high standards, ideals, and character?
38. Is there anything a person can do to prepare for an interview?
39. I think some courses that dealt with present problems and a possible solution in the political field should be taught.
40. College students are of the marriageable age and I believe a course dealing very frankly with sex life and sex hygiene should be taught.
41. In the industrial field, what is the explanation for saying that machines are putting men out of work?
42. How and what questions should a person ask in having an interview with the head of a large company?
43. In a small town athletic contests within the high school are discouraged by the townspeople, but is encouraged by the school board and superintendent. (How should the athletic director solve this type of problem?)
44. Would my vote be more valuable if it followed a political party in general or if it is determined by the values of each individual candidate?
45. If you are selling goods in a community in which drinking is prevalent and the people insist that you drink (cannot sell unless you do) and you are a total abstainer, should you drink or not?
46. How great does one's personality effect his destiny in life? What general type of personality is more likely to be most valuable in life? How may one come to possess this personality?
47. Just a couple weeks ago, I was coming out of a store in my home town and met a foreign boy with whom I was associated in grade school. I know that he has a bad reputation in the moral line and has not been honest all of his life. Should I have resumed my way by walking to where I was going (which happened to be the same direction in which he was going) or should I have pretended to be looking in a store window after I spoke to him? There are a great many principles involved in this question.

48. Politics have always more or less disgusted me, because of what seems to me to be a state of "rottenness" that exists in that field. This idea has more or less made me come to the conclusion that I would never use politics, or participate in politics, in any way. Is this a wholesome attitude? Should I vote (when it comes time for me to)? I have said that I will not.
49. All of the Presidents have been elected through the Electoral College. I have often wondered just why the Lee-Norris Amendment has never passed, so the President would be elected by the majority of the people. This seems a more fair way.
50. How can we adjust ourselves to such a changing civilization, as we now have, so that we can draw accurate conclusions in political and economic affairs?
51. How should one overcome his lack of self-confidence in a classroom, or anywhere for that matter?
52. If after going home from College the people of the community would give you offices of chairman of many committees to about take up all your time, how should you react?
53. How much time is one expected to give for work in the Sunday school or church. That is teaching a Sunday school class, acting as secretary, etc.?
54. When in a social group, how much responsibility should one feel toward the other members of the group? One person should not talk until he bores everyone else, do you think? In dealing with children how would you handle a situation like this?
55. Should one permit their children (white) to play with their next door neighbor's children (colored). I believe in treating them and being friendly but should they be allowed to play together throughout the day?
56. How can we learn to accept our responsibility and help others accept theirs?
57. What does it mean to study effectively?
58. How may the voter, of average intelligence, obtain the most reliable information about candidates of whom he knows nothing?
59. The college has an employment bureau for teachers, but does not provide for other students in any way.

60. The college doesn't, perhaps it can't, help me to choose my profession. I have been here one year and I am starting on my second year and I have had no aid. I have talked to various professors and I haven't got any further than I was. Why don't I? I have tried to see everyone's point of view.
61. Would it not be more profitable for the teach-training students to take the same courses in biology, English, economics, etc. as the four-year students? In these classes nothing particularly is stressed about teaching. By doing the above we would get better acquainted socially with the other students.

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