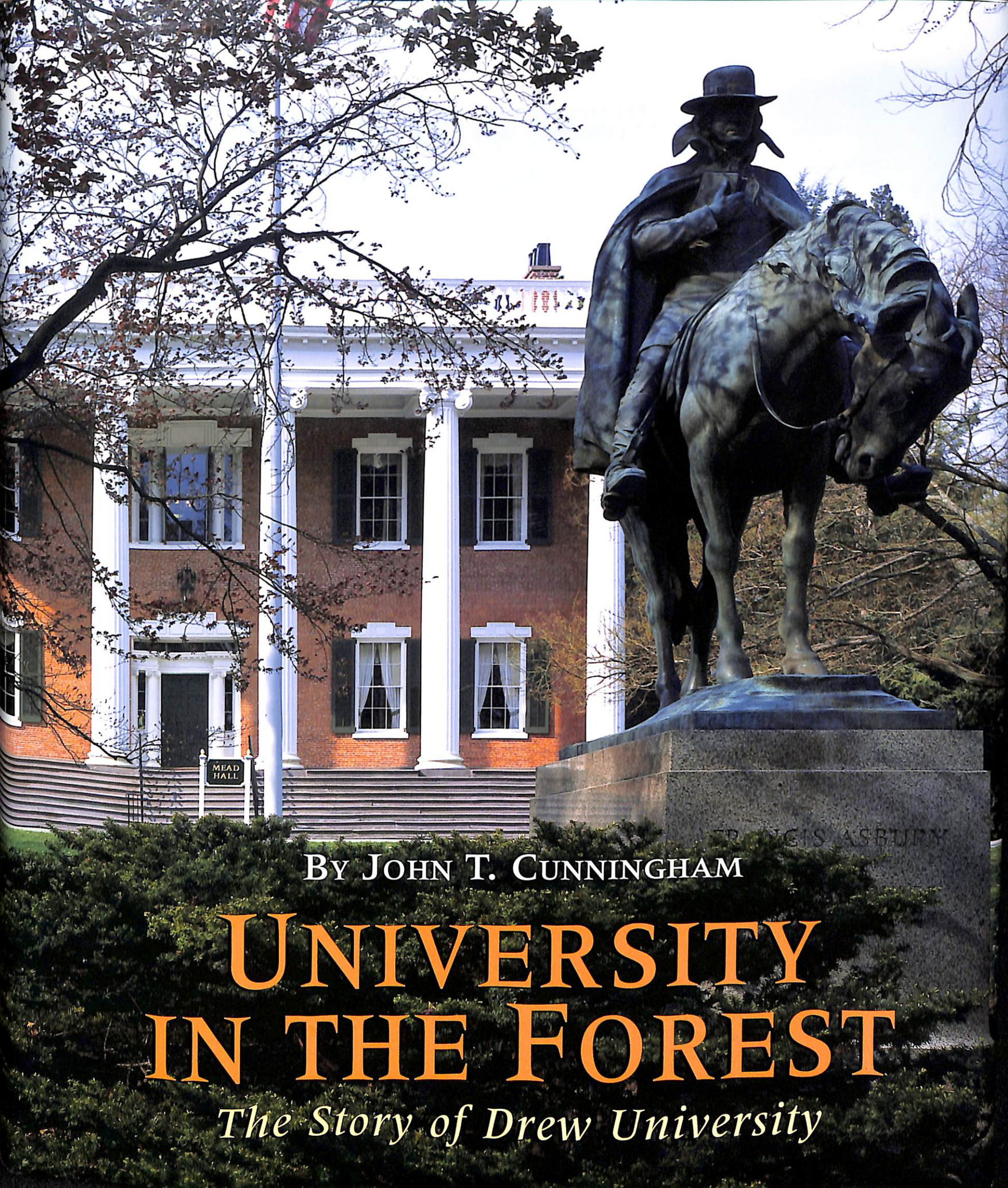

By John T. Cunningham

University in the Forest

The Story of Drew University

$29.95

University in the Forest

The Story of Drew University

By John T. Cunningham

Nestled serenely beneath towering oak trees on its Madison, New Jersey, campus, Drew University properly calls itself "The University in the Forest." Long before Drew was founded in 1867, townspeople called the area "the forest," and there wealthy New York financier William Gibbons, began assembling an estate in 1832. In 1836 he finished his antebellum mansion beneath the oaks. It has survived and architectural historians often call it the finest Greco-Roman mansion in the northern states.

Gibbons and his family lived modestly in the mansion from 1836 to 1857. Nine years later, Robber Baron-cum-philanthropist Daniel Drew purchased the property and presented it to the then-unnamed, homeless new Methodist theological seminary just formed by leading New York City Methodists..

Grateful trustees named the school for their benefactor and named the mansion Mead Hall to honor Drew's wife, Roxanne Mead Drew. The magnificent building became the administrative center, housed all classrooms, and was the home of the first president. It was—and still is—the heart and soul of the university. Its ravaging by fire in 1988 plunged the campus into gloom; its restoration in exquisite historical integrity brought pride.

Ten presidents have headed the university since Drew accepted its first students in 1867. The institution overcame total financial collapse in 1873, saw fifth president Henry Anson Buttz shape the innercampus in it present form, and became a complete university in 1928 when the College of Liberal Arts was founded by a $1.5 million bequest from Arthur and Leonard Baldwin, highly successful New York City lawyers.

Written in the crisp journalistic style that is the hallmark of historian John T. Cunningham, this is a readable account, told with a verve and a candor that is highly unusual in university histories.

Here are the stories of founder Daniel Drew, the ruthless lion of Wall Street and the lamb of The Forest; the colorful Gibbons family; and the eccentric Wendel family, whose gift of $5 million in the 1930's bewildered journalists and astonished Drew University's administration, faculty and students. Here, too are the stories of

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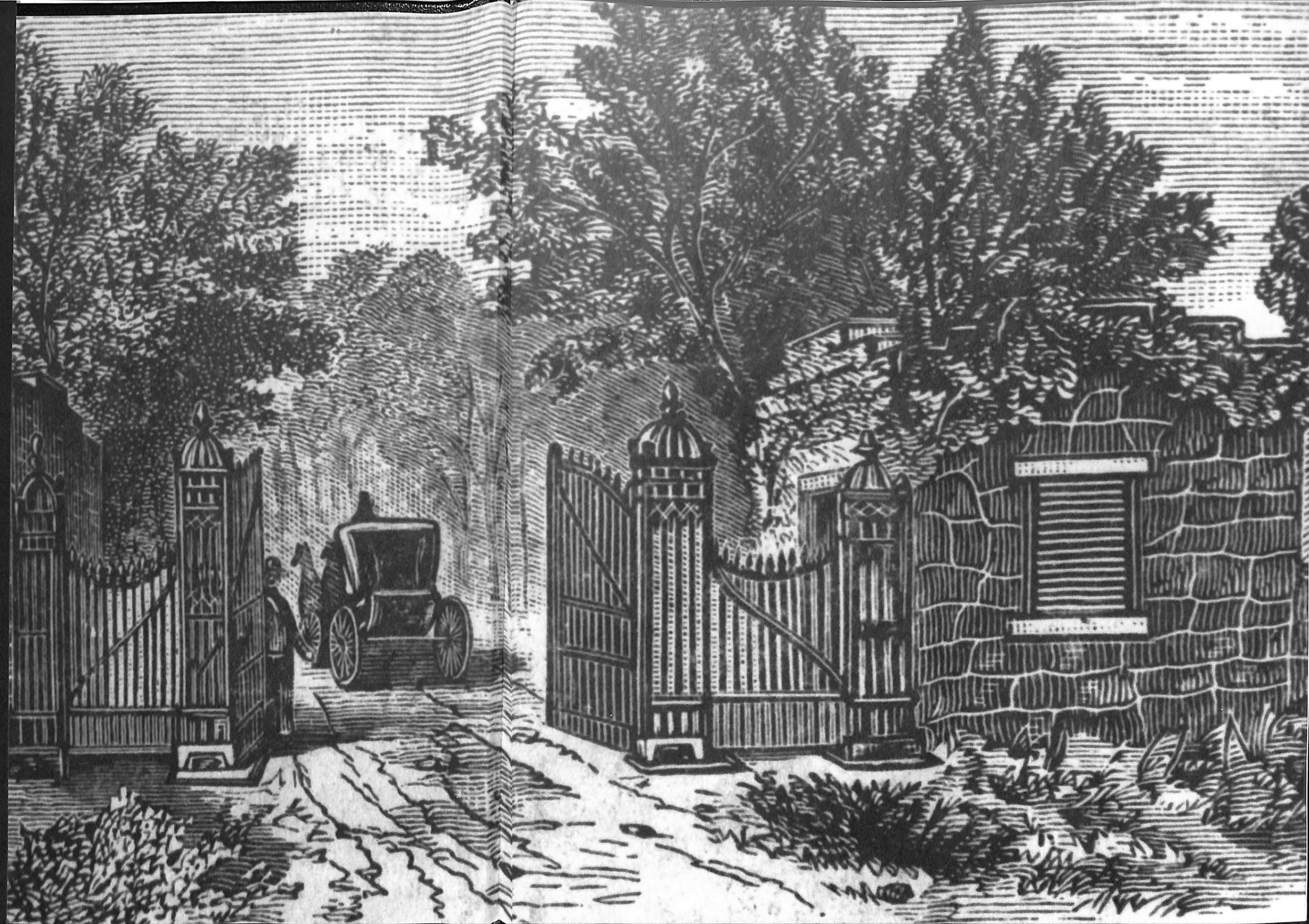

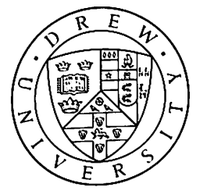

UNIVERSITY IN THE FOREST

The Story of Drew University

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BY JOHN T. CUNNINGHAM

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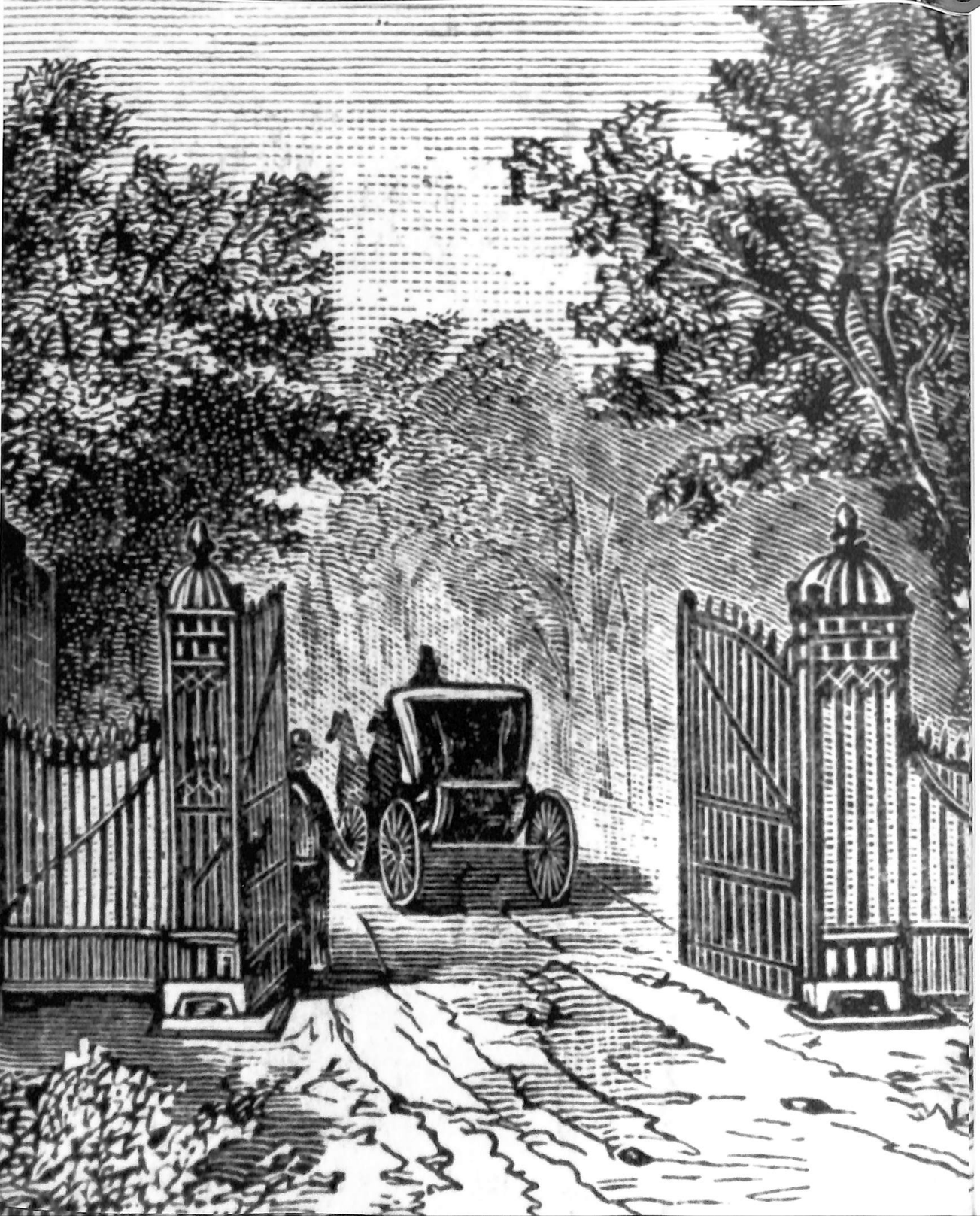


ACKNOWLEDGEMENTS

This book owes much to the skill, intelligence, and dedication of the late Rae M. Jones, who, in addition to supplying me with source material for the first edition of this history, also brought order to the carelessly kept, almost non-existent Drew University archives. The entire Drew community owes her as much gratitude as I for her determined work in establishing a valid center for the university's historical records.

This is almost an entirely new book—in size, format, and design—due largely to the dedication and artistry of Margaret M. Kiernan, the university's director of publications and advertising. Its editorial integrity has been considerably enhanced by the careful, thoughtful editing of Regina Diverio, former editor of *Drew Magazine*, and now a free-lance writer, editor, and consultant.

Thomas H. Kean, university president, the deans of the three university schools, many faculty members, students, and others submitted to interviews or helped in other ways. The list is too long to permit individual thanks, but I am appreciative nonetheless.

Thomas Harris, assistant vice president for university relations, was helpful and very supportive in all stages of publication.

Rebecca Rego, preservation and archives assistant in the Drew University library, working from the form established in the second edition by Jean M. Schoenthaler, former assistant library director, prepared the new, comprehensive index for this third edition.

More than anything, I appreciated that no one in official capacity demanded changes in the guise of what was "best for the university." For those parts of the book that are sound, I share credit with many persons. If, however, there are omissions or misinterpretations, the fault is mine alone, for I had the responsibility to make final judgments.

I am grateful to Andrew Bobeck for his diligence and expertise in electronically enhancing scores of photographs in this volume.

I much appreciate the work of Michael Leaser, Jane Bowman, and Pat Hankinson in their performance in the early stages of this history.

—John T. Cunningham

Special thanks to the photographers who provided materials *(see page 390).*

FOREWORD

Long before there was a Drew University, villagers in Bottle Hill, New Jersey, called the oak woodland west of town "The Forest." Bottle Hill became Madison in 1834, when wealthy Savannah, Georgia, slaveholder William Gibbons began building his antebellum mansion in The Forest. That mansion (now Mead Hall) and that woodland became the home of Drew University in 1867.

The Forest and its university are one. A few oaks have been felled to make way for buildings and for parking lots, but the university's basic strength is the forest. It has helped shape serenity and stability for thousands of young men and women who have walked amid the oaks. Generations come and go. Philosophies swirl about as so many autumn leaves. The forest and its university endure.

This is the story of Drew University and its woodland. It is also the story of the Gibbons family and of robber baron Daniel Drew, financial wizard, philanthropist, and scoundrel. It is the story of many generations of faculties and students, of their frustrations and triumphs, of their petty squabbling and soaring wisdom.

I have sought the excitement and the controversy of human beings in a setting that transcends faculty greats, administrative stars, or any "greatest entering class in history." This is not merely the story of giants who walked the campus and then were elevated to sainthood. Nearly all university histories indulge so heavily in pre-judging potential saints that most are mistrusted as history.

Dissension is a part of any scholarly community, where inevitably there is always "another school of thought." Drew's founding Methodists seethed in controversy when the university began as a training ground for ministers. They argued vehemently, as Methodists of the day were prone to do, over whether God alone chose and prepared ministers for His service or whether it was necessary to provide educational and spiritual underpinning. Reverberations of that controversy echo yet.

Dissension so roiled the Theological School in the late 1960s, when I wrote the first edition of *University in the Forest*, that I despaired of ever finding solid ground on which to conclude. When I read the Wicke report on the seminary upheaval issued in the summer of 1967, I knew precisely what Dr. Myron F. Wicke meant when he wrote, "At one point there was despair of writing anything at all." When the second edition appeared in 1990, the wounds appeared healed but scars remained and ugly media-inflamed bruises still hurt.

Now, in the year 2002, after twelve years of the administration of former Governor Thomas H. Kean, the university is in the best physical and fiscal condition that it has ever enjoyed.

Some who read this will be disappointed not to find more on curriculum, more on athletics, or more on whatever particular memories crowd so dearly or so fiercely into consciousness. No one knows better than I the problem of choosing or weighing the mass of available material.

The early chapters center on early American Methodists, on the Gibbons family, and Daniel Drew. It was easy to believe in faculty giants when only four or five professors totally controlled the campus. But as faculties have increased far beyond two hundred, individual teachers seldom forge into prominence beyond their own classrooms or in cherished memories.

Course offerings were more definable in the beginning, when the theologians laid the base. As time multiplied courses by the score and as faculty committees shaped and reshaped academic philosophies, curriculum changes at times seemed mere faculty exercises or bright catalog catchwords. Who can judge whether curriculum offerings constantly improve? This decade's faculty can (and usually does) judge as outmoded the curriculum of two decades ago. The next faculty, in turn, may rediscover the virtues of old values, dusted off, polished, and renamed.

Amid the inevitable—and proper—change, if there is a "hero" in any university, it is the institution itself. The university is greater than the sum of all its presidents, faculty members, trustees, students, course offerings, extra-classroom activities, and the dissensions that veer from ridiculous to sublime. All these pass away. The university remains.

William Pearson Tolley, first dean of Drew's College of Liberal Arts, dared the then infant college—and by extension, all of the university—to be "An adventure in excellence." The phrase periodically has been derided on campus as trite, yet no one has ever coined anything to surpass its simple eloquence and enduring challenge to be the best.

Naturally, I have written with affection, tempered by the research necessary to close the gap between remembrance and reality. Drew is Alma Mater. It was for me, and thousands more like me, the place where we found hope. In that precious nugget we also found ourselves. But I have tried to confine such personal emotions to their proper places.

John T. Cunningham

Florham Park, N.J.

Summer, 2002

METHODISM AND DREW

Drew University's taproot is Methodist. Members of New York City's elite St. Paul's Methodist Church founded the institution and Daniel Drew, a member of St. Paul's, financed its beginnings. Two Methodist laymen, Leonard and Arthur Baldwin, endowed the College of Liberal Arts. The university's first nine presidents were Methodists. The tenth, former New Jersey Governor Thomas H. Kean, an Episcopalian, said the university's "religious roots" helped influence his decision to accept the presidency.

To understand Drew it is necessary to know at least the rudiments of Methodism. Thus this history properly begins with the Wesleys, John and Charles; Barbara Heck; Francis Asbury; and the long line of other dedicated, stubborn, and idealistic Methodists whose interest in education laced with moral values led to the founding of scores of religious-oriented American colleges, Bible colleges, and seminaries.

Drew University is one of those schools.

CHAPTER 1

The Long Trail

FRANCIS ASBURY RIDES YET on the Drew University campus. The heroic-sized statue of the "Prophet of the Long Road" is a natural target for undergraduate amusement, but he outrides the slings and arrows. Amusement is of the moment; Asbury is the lasting spirit of Drew. His moody bronze figure embodies courage, endurance, principle, tradition. He symbolizes the circuit rider, that fervent frontier preacher of the past, and he recalls Drew's Methodist beginnings.

To understand Drew University's beginnings, it is necessary to retrace briefly the long trail of American Methodism that Francis Asbury followed. The trail reached back to England in the 1730s, when John and Charles Wesley set out from Oxford University to save mankind. Although the Wesleys were sons of a rector in the Church of England, their mother was the greater force in their lives. She urged her sons to "make religion the business of your life … all things besides are comparatively little." They obeyed, and their methodical dedication to studies and religion prompted the university's young blades to deride them as "Methodists."

John Wesley's followers might have considered him saintly, but Wesley bemoaned his lack of faith. In 1735, when Wesley headed for Georgia to become a missionary among the Indians, his ship was so tossed and bullied by an Atlantic storm that he feared for his life. However, when he witnessed a band of German Moravians aboard ship displaying joy in the face of possible death, he despaired of his own salvation.

Wesley's missionary zeal moved leading Georgia families to turn against him. He returned to England within two years, crying out in his journal:

> I went to America to convert the Indians; but O, who shall convert me! … I have a fair, summer religion; I can talk well; nay, and believe myself, while no danger is near; but let death look me in the face and I am troubled, nor can I say, "To die is to gain."

John Wesley traced his full conversion to an evening in May 1738, when he attended a meeting of Moravians. He felt his heart "strangely warmed" and "did trust in Christ, Christ alone, for salvation." At age 35, prepared by a fine education and a solid, if personally disappointing, missionary experience in America, John Wesley at last felt ready to lead souls toward redemption.

Methodist colleagues already were in the field. Brother Charles Wesley preached in local churches with such fervor that fearful ministers of established churches closed their doors to him lest they lose members. Another follower, George Whitefield, swayed enormous outdoor audiences with his intense preaching power.

The heroic-sized bronze statue of Francis Asbury, "Prophet of the Long Road," overlooks the Drew campus. The lone brooding figure symbolizes both the beginnings of Methodism in America and the deep Methodist traditions of the university.

Since the established churches were antagonistic, the young preachers took to the open road, preaching wherever and whenever they could, even though John Wesley at first questioned such unorthodoxy.

"Holiness was our point," Wesley wrote. "Inward and outward holiness. God then thrust us out to raise a holy people."

Whitefield traveled to America for the first time in 1740; before his remarkable voice was stilled he would cross the Atlantic twelve times more. Few missionaries have matched Whitefield. He passed from Georgia to Maine like "a flame of fire," surrounded by audiences that often numbered in the thousands in a country that was little more than an unsettled wilderness. Worshippers collapsed in shuddering fear or ecstatic joy; Whitefield's forceful admonitions against sin brought hundreds forward to seek conversion at every stop.

Yet Whitefield left no American Methodists in his wake. Those swayed to God by his zeal turned to established churches—to the Congregationalists of New England; the Dutch Reformed and the Presbyterians of the Middle Atlantic colonies, and the powerful, haughty Church of England in Virginia. Most ministers in those churches scorned the itinerant Whitefield despite the renewed fire in their own congregations.

American Methodism did not begin until 1766, when an immigrant Methodist, Barbara Heck of New York decided to save fellow Irish immigrants. She and her husband, Paul, had lived in New York for about six years when she visited some newly arrived Irish families in the fall of 1766. To her horror, she found them playing cards. She seized the cards, threw them into the fire and delivered an impromptu sermon on the dangers of evil pastimes. Heck stormed to the home of Philip Embury, a fellow Methodist, urging him "to be no longer silent but to preach the word"—and she meant immediately, this minute.

Throwing playing cards into the fire, Barbara Heck, one of the founders of Methodism in America, delivers an impromptu sermon on the dangers of evil pastimes to a group of surprised Irish immigrants in New York.

Heck went outside Embury's house, gathered four prospects and brought them inside to sing and pray and to hear Embury preach. Embury promised to convene the "class" weekly in what was possibly the first regular Methodist meeting in the New World (Baltimore Methodists were congregating at about the same time). Within two years the fledgling New York Methodists had built a substantial stone chapel, faced with blue plaster.

Methodism slowly spread to neighboring colonies, carried principally by Captain Thomas Webb, a former British Army officer who had been wounded at Quebec and had lost his right eye at Louisburg during the recent French and Indian War. An eyepatch, plus his proud military bearing, spotless red military coat and tri-cornered hat, gave Webb a dashing look to augment his strong sermons. His wide excursions on horseback paved the way for the redoubtable Francis Asbury. Others had lit the torch; Asbury carried it afar.

Dispatched to America by Wesley in 1771, when he was about 26 years old, the self-educated, restless Asbury had a determination and a strong body that sustained him for forty-five years of incredible wanderings in America. Audiences sometimes found Asbury introspective and moody, almost to the point of melancholia, and he was psychologically unable to stay long in one place. Yet he was a fine organizer, a shaper of discipline, and an example of dedication.

Ezra Squier Tipple, Drew University's fifth president and one of Asbury's chief biographers, described the circuit rider in *A New History of Methodism* (1909):

> Weak, sick, crippled, he nevertheless presses on; without complaining, with no hesitation, steadfastly onward he goes. Day after day he writes down with wearisome regularity: "I went, I rode, I came." During the forty-five years of his itinerant career he rode more than 275,000 miles, almost all of them on horseback. From Maine to Virginia, through the Carolinas, wading through swamps, swimming the rivers that flow from the eastern slope of the Alleghenies to the Atlantic, on down to Georgia, back to North Carolina, through the mountains to Tennessee, 300 miles and back through the unbroken wilderness of Kentucky, back again to New York, to New England, then from the Atlantic to the Hudson, over a rough road, mountainous and difficult, on to Ohio, year after year he swung around this immense circuit—a man without a home. Once when entering the prairies of Ohio a stranger met him and abruptly inquired, "Where are you from?" Asbury replied, "From Boston, New York, Philadelphia, Baltimore or almost anyplace you please." This was literally true. He hailed from anywhere and was at home everywhere. If ever a man felt the urge of necessity of being about his Master's business, it was he.

Captain Thomas Webb, former British army officer who lost an eye in the French and Indian War, retired to become a major American circuit rider.

Asbury was dedicated to reaching out to people. When he called ten American preachers together in 1773 to establish a uniform

church government based on Wesley's instructions, he decried ministers who "manifested a desire to abide in the cities and live like gentlemen." For Francis Asbury, the only way to minister was along the open road. When the American Revolution swept the land, many clergymen sailed home to Mother England, including most Church of England rectors and some Methodists. The departing clergymen received scathing denunciation from Presbyterians, anti-British almost to a man. John Wesley seriously hurt American Methodists by writing a series of political pamphlets attempting to prove that the colonists were "not used either cruelly or unjustly." Wesley laid "the blame where it was due," squarely (in his opinion) upon the colonists.

Jeered in the streets, beaten by mobs, tarred and feathered by English-hating patriots and persecuted by fellow Americans, the Methodists suffered, and even the peripatetic Francis Asbury went into hiding. The American victory severed the slim hold the British Methodists had on fellow religionists in the new nation, although John Wesley still believed his counsel was needed. He sent Thomas Coke to America in 1784 to act as superintendent with Asbury, with power to ordain other preachers in the colonies, thus establishing what he saw as an American Methodist "apostolic succession."

Asbury chose instead to seek election by his fellow preachers, and he and Coke summoned Methodist ministers to Baltimore for a momentous session that began on Christmas Eve in 1784. About sixty of the country's eighty-three Methodist preachers met, and within ten days they had organized the new Methodist Episcopal Church in the United States of America, based on a highly centralized organization of church circuits and area conferences. The preachers elected Coke and Asbury as superintendents and approved of Wesley's twenty-four articles to guide the church.

The preachers also authorized the country's first Methodist College, carefully avoiding mention of theological education despite the successes of other American colleges founded for ministerial training. Congregationalists had founded Harvard, Yale, and Dartmouth; Episcopalians had begun William and Mary; Presbyterians had started the College of New Jersey (now Princeton); the Dutch Reformed Church had founded Queens College (now Rutgers); and Baptists had opened Rhode Island College (now Brown University). All of these were started to produce an educated ministry; the Methodists pointedly avoided discussing educated clergymen.

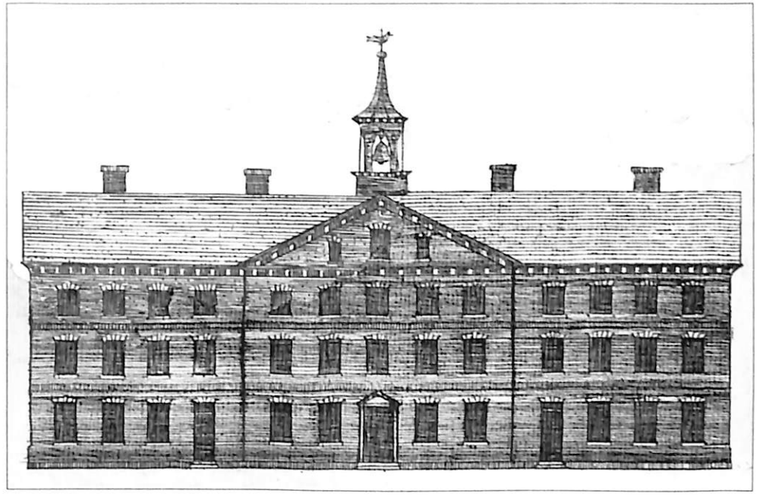
Coke and Asbury chose a 600-acre college site in Abingdon, eighteen miles northwest of Baltimore on the road to Philadelphia. Asbury laid the cornerstone on June 5, 1785, for a three-story stone building. The college was named Cokesbury, after the two founders. When aged John Wesley heard of such vanity, he roundly scolded the pair.

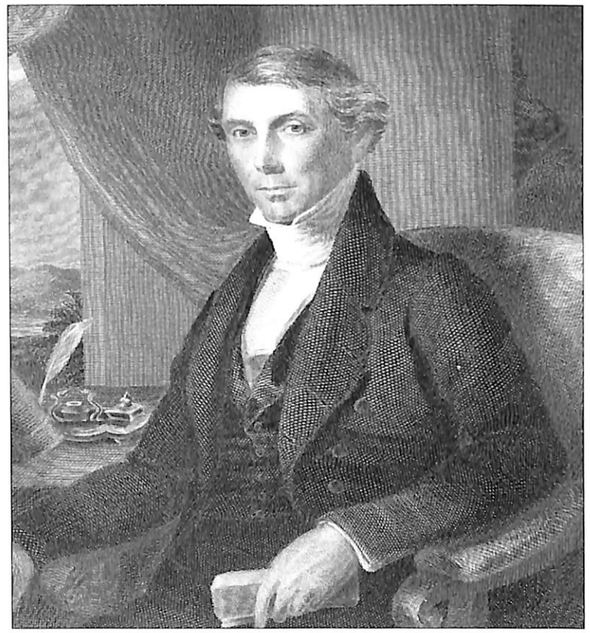
"I creep, you strut along," Wesley wrote. "I found a school, you a college! Nay, and call it after your own names!"

Fire destroyed Cokesbury on December 7, 1795, prompting Asbury to write: "If any man should give me $10,000 a year to do and suffer again what I have done for that house, I would not do it. The Lord called not Mr. Whitefield, nor the Methodists to build colleges. I wish only schools; Dr. Coke wanted a college. I feel distressed at the loss of the library." Still, Cokesbury was rebuilt, only to be burned again within a year. Asbury and Coke agreed that it was not God's will that they should waste their energies or church funds on a college.

Asbury was not opposed to education, although he had only four or five years of formal schooling. He had taught himself Latin, Hebrew, and Greek to read the Scriptures in their original languages. He urged in 1779 that all circuit riders spend at least one day a week in reading and self-improvement.

This practice of studying while on the trail earned for the Methodist itinerants the disdain of other sects, whose ministers joked about the graduates of "Brush College." But what those





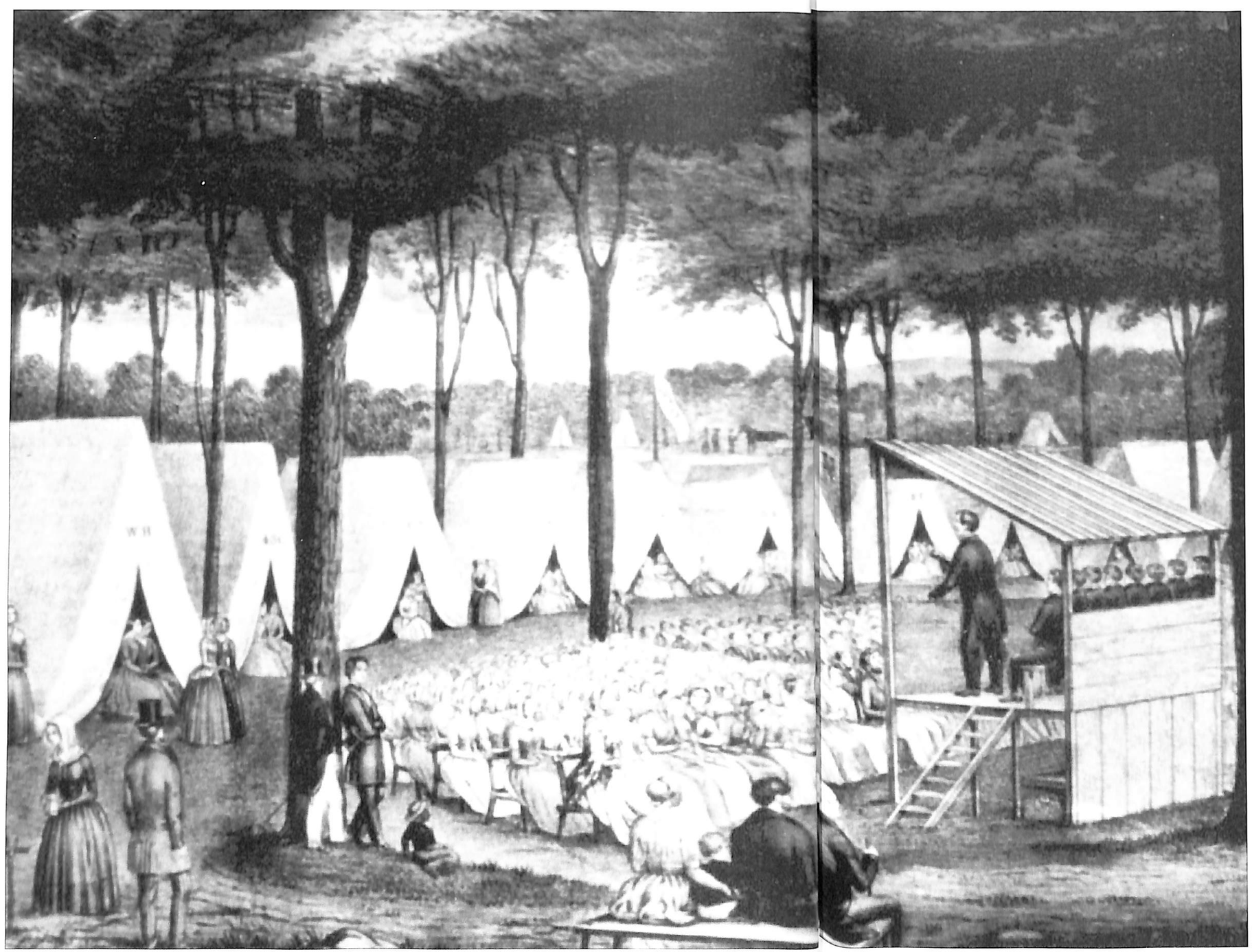
ADVOCATE AND JOURNAL.

FRIDAY, JULY 18, 1834.

AN EDUCATED MINISTRY AMONG US.

It is hoped the reader will not be alarmed at the words which stand at the head of this article. They are intended simply to open a very grave and weighty question for the consideration of the Church. It is not intended to decide the question in its details, but to present it for calm and prayerful examination.—This is done the more cheerfully, and in some degree in discharge of our duty, because our correspondence, conversations, and observations made extensively, clearly develope the interesting fact, that the question of an educated ministry among us is occupying the thoughts, and eliciting the attention of many

Clockwise from top left: Captain Thomas Webb; Cokesbury College in Maryland, founded by Methodists in 1785 and named for Thomas Coke and Francis Asbury; excerpt from the July 18, 1834, editorial in which The Rev. John P. Durbin pleaded for an educated ministry; Francis Asbury (right) in his middle years; and John Durbin (above), looking elegant in his prime of life.



Advocates of extemporaneous preaching rather than "college-bred" sermons hailed 19th-century Methodist camp meetings, such as this one in 1852, as ideal training grounds for future clergymen and missionaries.

scholars on horseback lacked in grammatical niceties they made up in knowledge of what they were doing. William Warren Sweet, the distinguished chronicler of America's religious history (and a graduate of Drew, B.D. 1906) wrote of the alumni of "Brush College":

> They were uneducated in the same sense that Abraham Lincoln was uneducated; but like Lincoln, they became educated men in the truest sense of the word.

Beyond the Alleghenies the vast lands began to fill up after the War of 1812. Wherever people moved—to Ohio, to Illinois, to Kentucky, to Alabama, to Missouri, even to the far Pacific—Methodist preachers were seldom far behind. The circuit riders warned of eternal damnation but they also offered hope of eternal glory for those who repented in time. Death always threatened the frontier people: from wild animals, from Indians, from lawless fellow travelers, from childbirth on a dirty litter beside a trail. The prospects of a better life after death made a wandering preacher welcome.

Methodist clergymen usually came from the ranks of the frontiersmen, starting as lay preachers (or "exhorters"), then advancing to the ministry. They were nearly always first to appear on the frontier, since ministers of Presbyterian, Episcopalian, and other established churches stayed close to the civilized East Coast, far from the stamping grounds of ministers qualified by the despised "Brush College." Only the Baptists vied with the Methodists in the search for sinners. Direct, rough, and emotional, Methodism was genuinely American—of the people, by the people, for the people.

J. Franklin Jameson, president of the American Historical Society, in 1908 offered this romantic view of the Methodist circuit riders:

> They were not forever feeling their spiritual pulses and doubting of their own salvation, like some anemic graduates of theological

seminaries, whose biographers have deemed them useful vessels because of the very traits that made them useless; nor were they forever walking in visions, like so many of the Quaker itinerants, whose books are often so beautiful, and, to the historical inquirer, so disappointing. Stout-hearted, muscular, practical, the circuit rider faced the actual world of the frontier and saw it clearly.

Circuit riders looked for their reward in Heaven. They certainly had little in the way of earthly goods. They took whatever hospitality people offered; the best accommodation was often dirty and uncomfortable. Many of the wandering preachers died young, the victims of disease or exposure. The pay was pitiful and uncertain. One New England preacher, whose pay for one year was $3.25, wrote, "My pantaloons were often patched at the knees, and the sisters often showed their kindness by turning an old coat for me."

The church did not demand celibacy, and it had no need to. A preacher moving through the countryside seeking fallen souls—at a pay that seldom rose above $25 a year—was extremely low on the list of romantic prospects. Francis Asbury opposed marriage for itinerants, fearful lest "the Devil and the women will get all my preachers."

Thanks to an aggressive ministry, membership in the Methodist Church rose far more rapidly than in any other American church between 1790 and 1840. In 1784 the church had about 15,000 members. By 1828 that number had soared to 418,000, and in 1840 the church census revealed 795,000 in the fold. These were the years before Methodist ministers had any formal theological education.

Thus the Methodist Episcopal Church moved into the middle of the 19th century, aloof from and often despised by other religions, and constantly questioning itself. Its views on manners and morals were under fire within the church, particularly in the East, where an affluent and better educated class was emerging. Controversy roiled within Methodism, especially on two matters: slavery and theological education. The first divided North and South. The other threatened to split East and West.

Camp meetings actually were quite luxurious, if contrasted with the lonely lives of Methodist circuit riders. Traveling preachers had a pulpit elevated above the multitudes. Worshippers sat quite comfortably on long benches.

The assembly of Methodist bishops had asked this rhetorical question about slavery in 1784: "Does this conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others do to us and to ours? Do we pass our disapprobation on all our friends who keep slaves and advise their freedom?" They answered with an emphatic "Yes." The anti-slavery stand meant little; a church that thrived on independence would not unite on such a stand.

Increasing numbers of Southern Methodists acquired slaves through marriage, inheritance, or purchase—for the avowedly benevolent purpose of "lifting the soul," although no slave was expected to labor less for his master because of a loftier religious status. Methodist Conferences accepted the pious excuse that laws of the South forbade all emancipation. Thus, fence-straddling Southern bishops urged both ministers and laymen in 1836 "to refrain from all agitation of the subject."

A showdown came at the General Conference that met in New York City in 1844. Bishop James Osgood Andrew of Georgia owned two slaves. One had been willed him; the other belonged to his wife before their marriage. The laws of Georgia forbade emancipation, he argued. His Georgia brethren urged Andrew to test the will of the General Conference, and by a vote of 110 to 56, the Conference ordered Andrew to "desist from the exercise of his office so long as the impediment remains."

Those were bold words for 1844, when most federal officials and all other major churches were compromising on slavery. Southern delegates moved to secede from the mother church. Northern delegates sadly let them go and

Bishop James Osgood Andrew of Georgia became a pivotal figure in Methodist history in 1844 when the General Conference ordered him to rid himself of his slaves or stop preaching. Southern leaders quit the conference, taking nearly a half million Methodists with them.

appointed a nine-member committee of Northerners and Southerners to divide the church assets. The Northern Methodists paid a heavy price for their integrity: the Southerners took 495,000 members with them across the Mason-Dixon Line.

Equally divisive was the stand that American Methodist leaders long had taken against any form of theological training. The Methodist Discipline of 1784 advised preachers not to permit study and learning to interfere with soul-saving: "If you can do but one, let your studies alone. We would throw by all the libraries in the world rather than be guilty of the loss of one soul." A leading early Methodist, Alfred Brunson, opposed theological schools because they produced "learned dunces and second- and third-rate preachers."

The antagonism was not against education as such. Methodists had founded nineteen schools and colleges before 1830 and added forty more in the decade between 1831 and 1840. By 1860, despite the severe split over slavery, there were 229 Methodist schools and colleges. They were not ephemeral institutions; 153 of them are still operating.

Consider a few enduring Methodist successes: Allegheny (1815); Wesleyan University (1831); Randolph Macon (1830); Dickinson (1834); McKendree (1828); Emory (1836); DePauw (founded in 1837 as Indiana Asbury); Ohio Wesleyan (1841); Northwestern University (1851); Trinity College, now Duke University (1851). The drive for Methodist education extended as far as the sparsely populated West Coast, where Willamette University was started in 1842 and California Wesleyan (now the University of the Pacific) opened its doors in 1849.

The church hierarchy supported education, but only for the laity. The thorny issue was theological training. As a case in point, the Baltimore and Philadelphia conferences agreed in 1834 to take over Dickinson College in Carlisle, Pennsylvania (founded by Presbyterians in 1773), only after the conference leaders pledged that the college would not become a theological seminary.

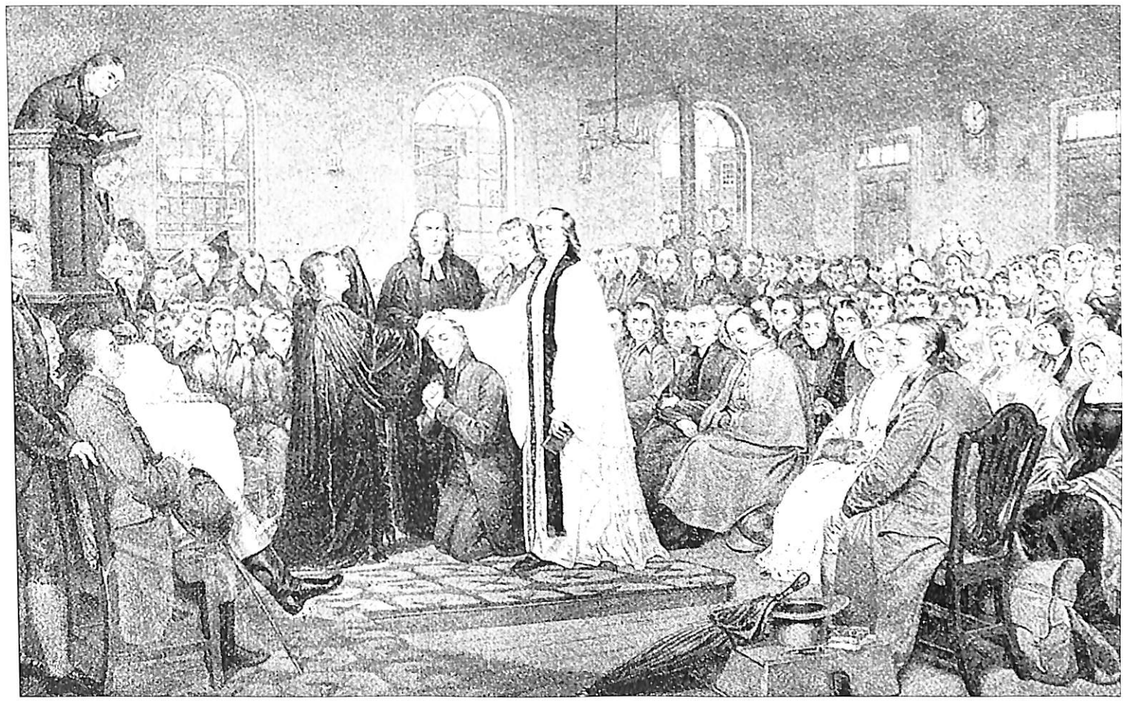
Methodist publications treated the subject of theological training gingerly. The *Christian Advocate and Journal* asserted confidently in 1829 that no man would be called to preach "without he possesses or is furnished with a gift equal to his calling." The editor did not condemn outright an educated preacher, but he serenely maintained that God had thus far called both the "learned and the unlearned" and would continue to do so. John P. Durbin, editor of the *Christian Advocate and Journal*, took up the question of theological training in the issue of July 18, 1834. In his article, "An Educated Ministry Among Us," Durbin began cautiously:

> It is hoped the reader will not be alarmed at the words which stand at the head of this article. They are intended simply to open a very grave and weighty question for the consideration of the church. It is not intended to decide the question in its details, but to present it for calm and prayerful examination. This is done the more cheerfully, and in some degree to the discharge of our duty, because our correspondence, conversations, and observations made extensively, clearly develop the interesting fact, that the question of an educated ministry among us is occupying the thoughts, and eliciting the attention of many of the wisest, best, and most experienced, both among the preachers and people. We have not made the advances which have procured this development. They have been tendered to us, and fallen on us incidentally ...
>
> ... Ought not some steps be taken to provide a suitable education for junior preachers, before they enter extensively into the work of the ministry? This is the question.

Durbin invited "calm and well-written essays on either side." His mail apparently was heavily against his view, for on August 29 he reduced the suggestion of a theological seminary to one experienced minister "to counsel such as could be spared from the work a little while."

The August 29 editorial was Durbin's parting shot as editor. Beside it was a notice that he had resigned to assume new duties in September as president of Dickinson College. There, among others, he would influence a bright young mathematician and preacher, John McClintock, destined to be Drew University's first president some three decades later.

New England Methodists in 1839 began plans for theological education, and two years later modest theological instruction was offered at the Newbury Biblical Institute in New Hampshire. Newbury should be recognized as Methodism's first theological school, although its



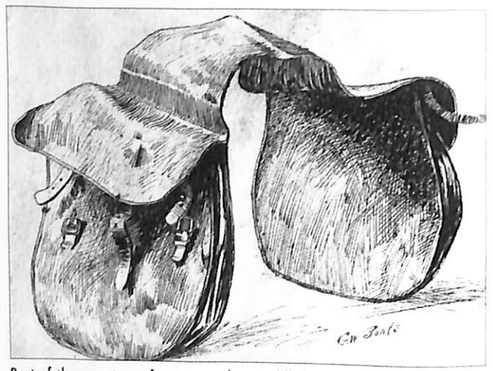
The Consecration of Bishop Asbury

cautious supporters called it a "Biblical Institute" to lessen opposition from the powerful anti-theologian group.

The Newbury school sought a new location in 1847, provoking a sarcastic letter in the *Christian Advocate and Journal*. The writer suggested that the Institute seek out a camp meeting, "the best of all seminaries." The trustees ignored this reactionary view and moved to Concord, New Hampshire. Later the Newbury-Concord Institute was moved to Boston in 1867 and renamed the Boston Theological Seminary. It is now Boston University's School of Theology.

All previous bitterness against a trained ministry paled beside the indignation that flared late in 1853 when James Strong of Flushing, New York, bared the issue in a pro-theology contribution to the *Christian Advocate*. Titled "A Central Theological Seminary," Strong's front-page article required three tightly spaced columns in the issue of December 22, 1853.

Strong was a Methodist layman—a fact that increased much of the anger by the clergy—but he was no ordinary churchgoer. He had graduated as valedictorian at Wesleyan University in 1844 at age 22, taught languages in Troy Academy, and then, at age 30, organized and built the Flushing Railroad in his Long Island hometown. Later, in 1856, he received an S.T.D. degree at Wesleyan. Much later, his theological writings, plus a quarter century of teaching at Drew, would earn him an enduring niche in Methodism. But in 1853, he appeared to most of the church hierarchy as a young upstart.



Part of the trappings of a circuit rider. Saddlebags served as larder and library for itinerant preachers who blazed the Methodist trail.

Strong pulled no punches, made no apologies, asked no quarter: Methodism must establish a central theological seminary of sufficient size for the whole church and of such high scholarship that it would rival any seminary of any denomination.

His article struck heavy blow after heavy blow: the present system of ministerial training was worthless; the present ministry was utterly inefficient; Methodism was a falling, declining church. He criticized the quality of Methodist sermons. Strong did not hint that there were weaknesses; he named them. He did not suggest changes; he demanded them.

Strong agreed that early itinerants had performed nobly, but declared that modern congregations would not accept such ministers because Methodism had moved "from the lower to higher stratums of society." He charged that unlettered ministers were losing half of those converted within Methodism, "often the flower of the flock." Sermons were so "stale, stereotyped, and commonplace" that the preachers themselves lost interest in them and their hearers slept, Strong wrote.

Worse than the predicament of the flock, Strong argued, was that of the preachers. Young ministerial candidates in poor churches were "half starved to death" on the one hand and criticized on the other because of their inefficiency. If ill-prepared ministers went to important city stations, they were so mortified by their inadequacies that they were glad to return to the country with less salary. Strong charged that brilliant young Methodists who went to non-Methodist theological schools with the desire to be preachers either "soon cease to be Methodists" or became tired of the doctrinal conflict and set aside their ministerial call.

The remedy, Strong said flatly, was a major Methodist theological seminary, "organized on a scale corresponding with those of other denominations."

Shock waves swept through the Methodist world. Ministers in the East read their *Advocates*, then sent them on to brethren in the West. Other church papers repeated Strong's words, adding their own comments. Letters flooded into the *Christian Advocate* during most of 1854, only a few supporting Strong or conceding that his arguments might be worth considering. Most condemned or ridiculed Strong's thesis. The *Advocate* editor himself wrote, "We are known to be actively opposed to theological institutions for the scholastic training of our preachers," thus excusing himself from the debate.

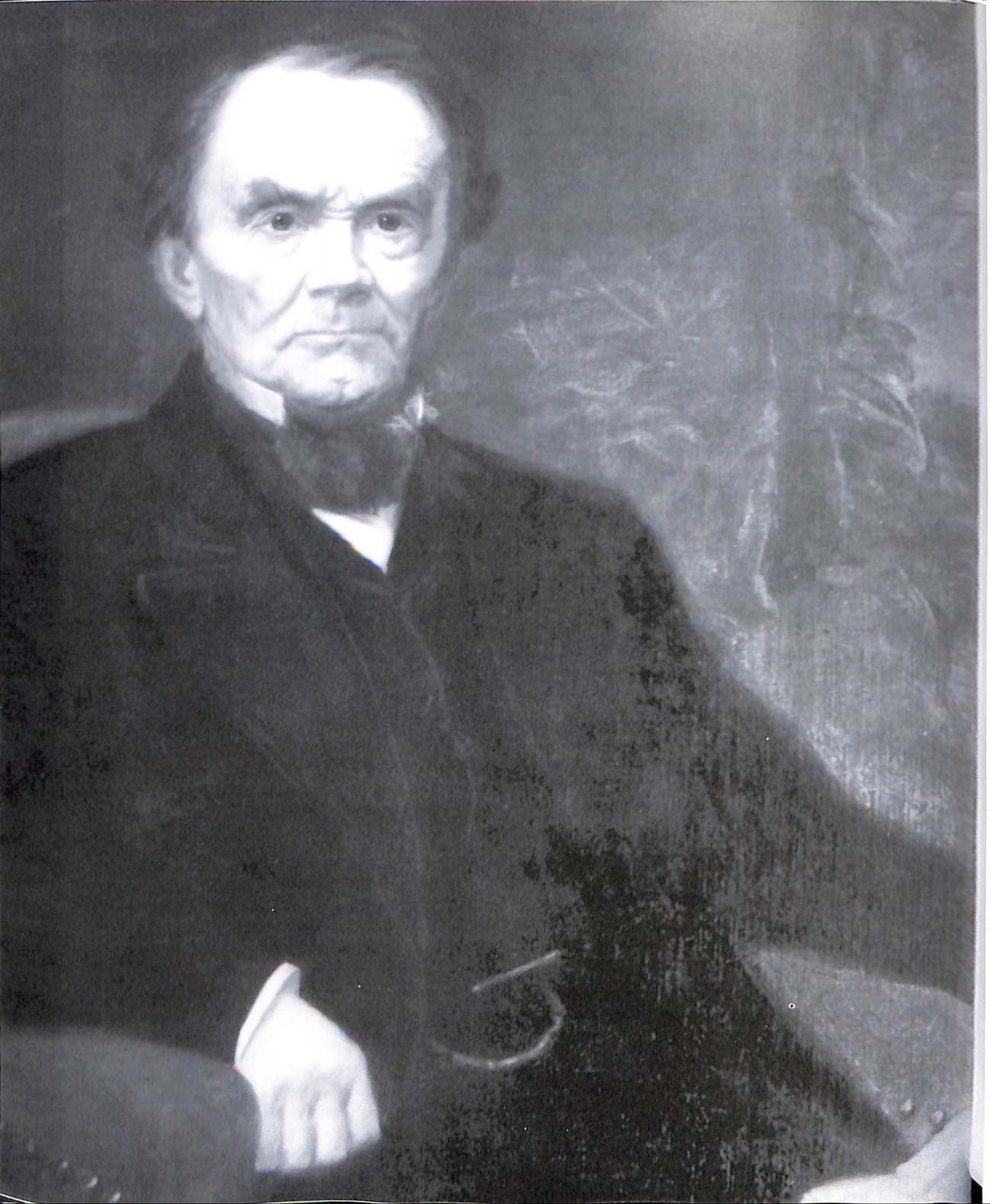
Two weeks later, the January 5 *Advocate* featured a front-page refutation by James Sewell of Philadelphia. Methodism was doing a good job, Sewell held, and would meet the demands of the day if the "modern ecclesiastical tinkerers" would let her alone. "The great body of our people prefer heat to light," Sewell insisted, "and strong spiritual common sense to all the literary refinements that were ever concocted in all the theological seminaries in the universe." The fact that New England had a theological school was unimportant, Sewell argued: after all, New Englanders also had thought a lot of other things necessary—such as church pews, flutes, fiddles, and organs.

Strong conceded in the March 22 *Advocate* that a Methodist seminary "must differ materially in tone and spirit of discipline from those of other denominations" (although he previously had held up non-Methodist seminaries as models). He also agreed that not all ministerial candidates needed formal theological training. After that contriteness, Strong returned to the attack in May, declaring that nine-tenths of all sermons preached in Methodist churches were "endured as a duty" rather than "relished as a privilege." The clergy was in danger of falling into popular contempt, Strong declared.

The long trail of Methodism was at a crucial fork. Advocates of a theological seminary generally were found in the cities of the East, particularly in New England or close to New York City. Those who cherished the days of free-wheeling, possibly inspired, extemporaneous preaching in open air camp meetings or in a rustic chapel were mainly in the West. The split, nearly as dangerous to church unity as the slavery schism, was essentially the Eastern intellectual "establishment" in conflict with Western belief that Eastern intellectuals did not hold all the answers, in religion at least.

Despite the anti-seminary sentiment west of the Allegheny Mountains, the second Methodist seminary was established at Evanston, Illinois, in 1854. It was named for Augustus Garrett, prominent businessman and one-time mayor of Chicago, whose widow donated all her property to the institution when she died in 1855. The school cautiously took the noncommittal name of Garrett Biblical Institute. Its first president was John Dempster, who, as the first president of the Newbury Biblical Institute, had guided its transfer to Concord before he headed west.

The principle of a trained ministry thus was established within Methodism, even though carefully camouflaged to ease conflict with the sizable band of itinerants who still tramped the long trails of John Wesley, George Whitefield, and Francis Asbury—where inspiration, zeal, and conviction, not education, were the tools of ministerial work.

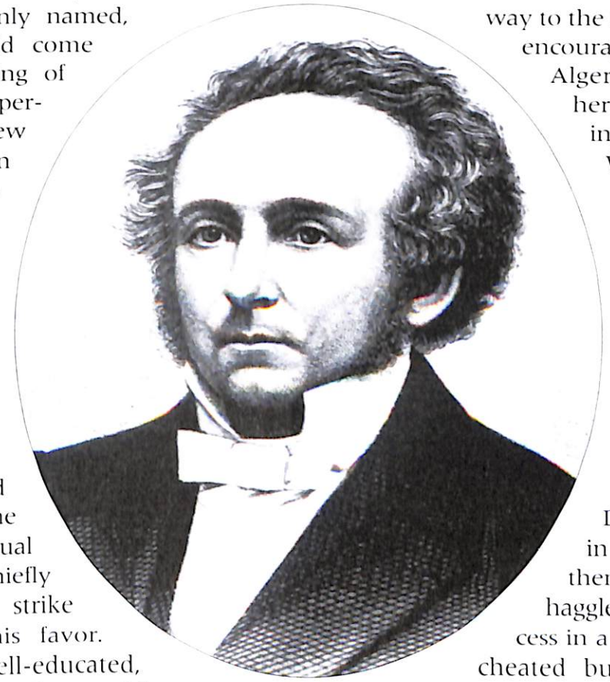


CHAPTER 2

A Study In Contrasts

WHEN EASTERN METHODISTS finally agreed that the church needed a major theological seminary, openly named, the fulfillment would come mainly in the blending of two vividly different personalities: Daniel Drew and the Rev. Dr. John McClintock. Drew gave all the initial money and personally chose McClintock to convert the gift into a seminary.

The two had little in common. Even by the loose business ethics of his day, Daniel Drew skirted always the fringes of the law, and his intellectual goals were directed chiefly to learning how to strike bank balances in his favor. McClintock was well-educated, brilliant in the pulpit and unworldly in financial manipulations. They were a study in contrasts.

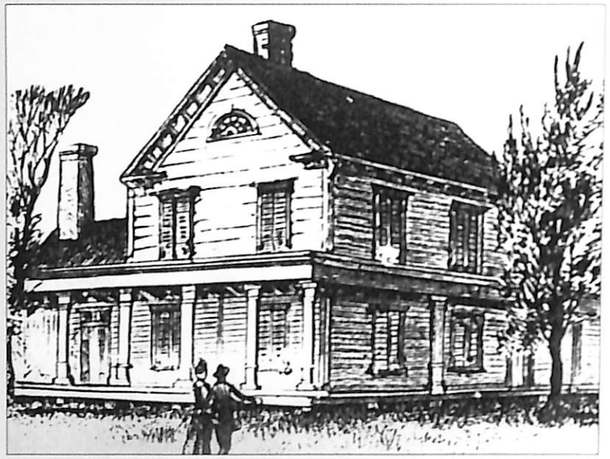


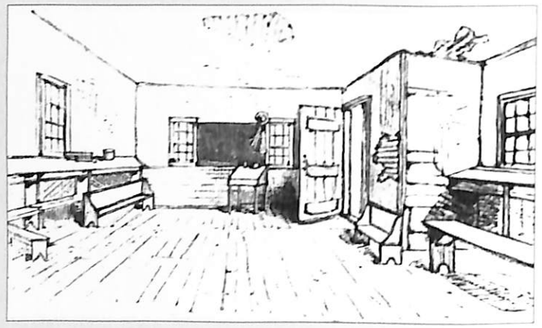
Judging Daniel Drew nearly a century and and a half after his financial misdeeds is difficult. Assuredly he was not the shining angel of mercy and goodness usually pictured by the beneficiaries of his gifts to Methodism. On the other hand, to judge him only as a "robber baron" is to forget that 19th-century business standards revered the man who used any tactic to fight his way to the financial top. The times encouraged not only Horatio Alger's "luck and pluck" heroes but also those willing to "deal and steal." Wall Street never has been a place for the innocent; it was far less so in the 19th century.

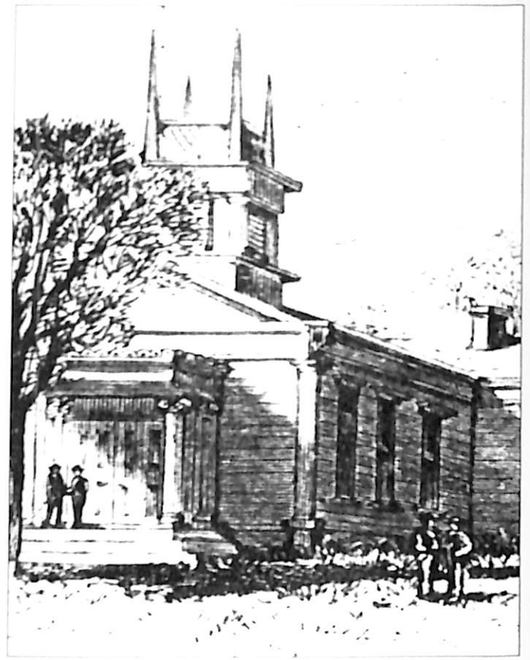
Drew was born in 1797 on a rundown farm in Carmel, New York. His formal schooling was scant and by the time he was 18, young Drew was buying cattle in his area and selling them in New York City. He haggled with only fair success in a notorious cheat-or-be-cheated business until he conceived a brilliant idea that established both his fortune and an enduring stigma attached to his name.

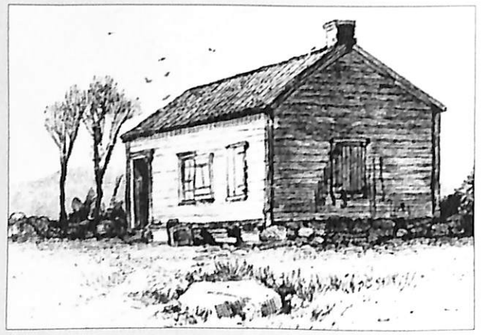
Realizing that the poundage worn off cattle as they were driven to market cost money, Drew placed salt licks along the trail north of New York City. He let the cattle lick contentedly, then drove them through the night without water until they reached a spring close to the market. Crazed with thirst, each steer gulped enough water to add some forty or fifty pounds to its weight.

Daniel Drew (opp. page), who had little faith in formal knowledge, gave $500,000 to found Drew University. He also personally chose erudite John McClintock (above) to be the university's first president.









Clockwise from top left: Daniel Drew's home and the church he attended in Carmel, New York; his cattle trading at Bull's Head Inn just north of New York City; the exterior and interior of his boyhood school in Carmel. The last three scenes are from an article, "Career of a Great Speculator," that appeared in Frank Leslie's Popular Magazine for December 1879.

Unwitting buyers paid as much for the water as for the beef. A new and lasting phrase, "watered stock," entered the language. In time, Daniel Drew would help make the phrase a Wall Street shame.

The wily cattle drover had been converted to Methodism in 1811, but, as McClintock himself wrote years later, "amid the temptations and perils of the business in which he had embarked, he lost his religious life." McClintock took pains to note, however, that Drew at least avoided "the chief vices of men in the cattle trade, such as intemperance and profanity." Water and cheating, yes; rum and rough talk, never.

Drew married a Carmel girl, Miss Roxanna Mead, in 1823. Six years later, the Drews moved to New York permanently so that Daniel could be near the cattle yard he had established at Third Avenue and 24th Street. Drew now bought cattle, and since he was aware of the tricks of the trade, he made sure that no scoundrel cheated him. He opened the Bull's Head Tavern to accommodate the drovers, not letting his personal temperance principles stand in the way of alcoholic profits.

In 1834, Drew had enough capital to acquire two steamboats on the Hudson River, opposing powerful Cornelius Vanderbilt in a price war for control of the river between New York and Albany. Drew dropped fares from $3 to $1 and shaved freight costs to a minimum. When Vanderbilt followed suit, Drew reduced prices again, until customers could ride from New York to Albany for a shilling. Drew prevailed in time; Vanderbilt withdrew to fight another day. Daniel Drew was known as "The Great Bear" by 1844, the year he entered an arena that best suited his ruthless manipulative talents: Wall Street.

Much has been written both excusing and damning Drew's activities in the stock market. The differing viewpoints were well summarized in a paragraph from an otherwise laudatory article on Drew that appeared in the *New York Christian Advocate* after his death in 1879. With memories of Drew's generosity to Methodist causes fresh in mind, the writer still had to admit:

> We do not intend to go into the history of his struggles with the "Bulls and Bears" of Wall Street. It is enough that his associations in these surroundings gave the largest opportunities for severe criticism. Men who lost when he made, easily put on a robe of piety and cried in holy horror because he beat them at their own game.

Drew moved into transportation in 1855 when he gained control of the Erie Railroad by endorsing a note for $1,500,000. He was by then so powerful in financial circles that the money was advanced merely on his signature. Two years later, Drew floated another loan for the same amount, again simply by signing his name. His critics correctly charged that little of the money went into improving service on the deteriorating Erie.

The acquisition of money satisfied Drew for a time. He reputedly said, "I had been wonderfully blessed in money making. I got to be a millionaire afore I know'd it hardly ... I was ambitious to make a great fortune like Vanderbilt, and I tried every way I knew. Besides that, I liked the excitement of making money and giving it away."

Drew began attending services in 1839 at the Mulberry Street Church (later St. Paul's) across the street from his New York home. He "received

Even as losing speculators reacted violently after another one of his disastrous raids in the New York Stock Exchange, Daniel Drew was a quiet hero among Methodists, who cherished his contributions.

the seal of forgiveness" by joining in 1841, although he understandably feared increasingly for his chances in the Hereafter. The Rev. John Parker, a personal counselor for the last thirty years of Drew's life, wrote (after Drew's death) that the Wall Street speculator confided that anguish to him:

> Brother Parker, I begin to be afraid I shall lose my soul in these terrible fights in which I am engaged. Somehow I feel as if I was tied to business and dare not break the cord; this diminishes my love and joy in religious things.

Brother Parker recalled that Drew had told him as early as 1857 that he planned to get out of Wall Street and "do something for the Methodist Church." Parker remembered himself as saying: "Let me suggest to you the establishment of a Drew Theological Seminary in New York City." Daniel seemed interested, Parker recalled, until the Panic of 1857 swept the nation, temporarily tightening all purse strings.

Other Methodist causes benefitted modestly before the Civil War from Drew's desire to spread a bit of his wealth. He was a trustee and a donor to Wesleyan University and the Biblical Institute at Concord as well as a trustee of Troy University. McClintock wrote of Drew in 1859:

> To him, and to a number of other noble Christian men in St. Paul's Church, New York, the church is indebted for examples of missionary contributions in some degree befitting the cause of Christ and the duty of Christians in this age. As might be expected, a man of his wealth is called upon for every charity and public movement in the city, and for very many out of it. Yet we believe that none go empty away who bring a valid and substantial claim for his assistance.

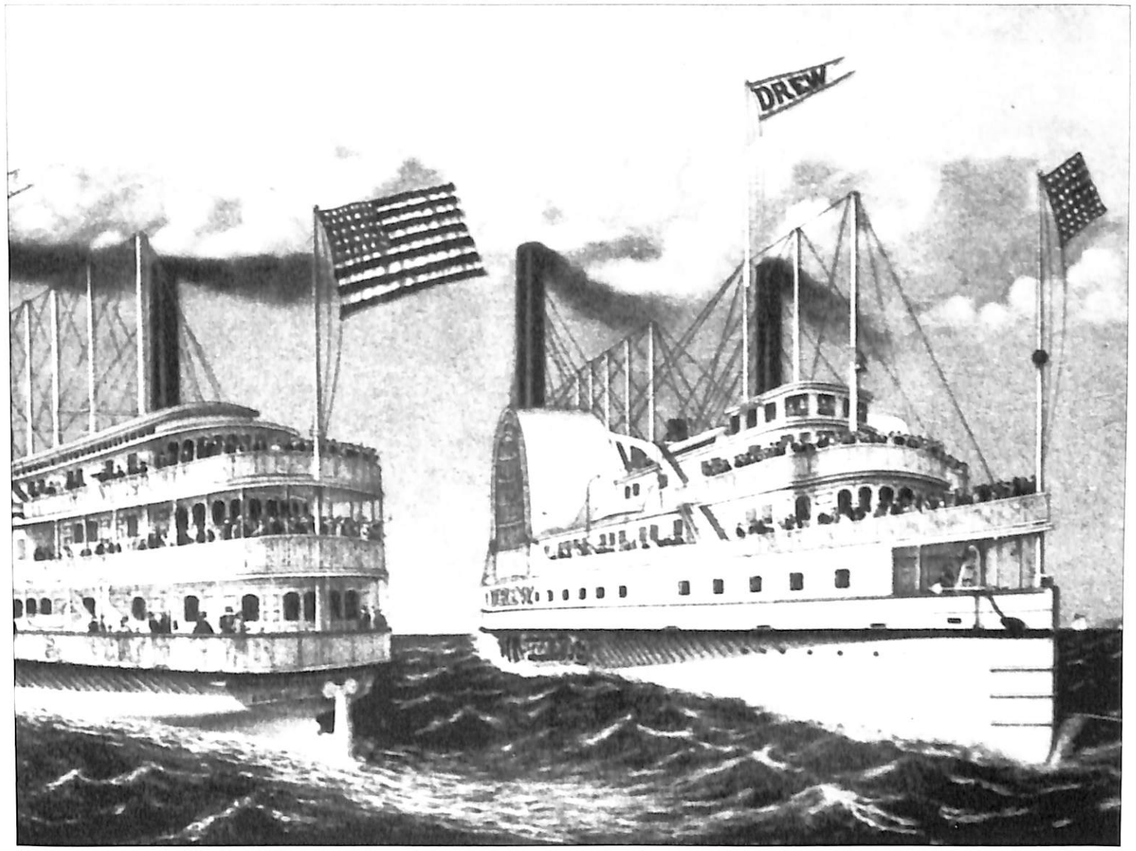
By then McClintock was Drew's pastor at fashionable St. Paul's and a beneficiary of the financier's generosity. McClintock's route to that august pastorate had been long and arduous, interrupted frequently by many bouts with illness that undoubtedly were partially psychosomatic, so varied and so untimely were they. McClintock himself admitted, "I suppose I may truly be called a hypochondriac, a name and condition that I have feared almost as much as that of maniac."

McClintock's parents had encouraged their brilliant son in his studies. He went in 1831 from his hometown of Philadelphia to New York to clerk in the Methodist Book Store at the age of 17, believing himself well paid at $6 a week. He recounted that he was converted to Methodism during a great revival in the city. He forever after believed in the importance of revival meetings.

Young McClintock started classes at Wesleyan University in September 1832, but his first serious illness forced him to quit within a week. A year later he enrolled at the University of Pennsylvania, graduated with honors within three years, and embarked on a short career in New Jersey as a minister in Flemington, Elizabeth, and Jersey City until "a pain in my breast and uneasiness in my throat" prompted him to resign in September 1836. He married Caroline Wakeman of Jersey City shortly before he became assistant professor of mathematics at Dickinson College in Carlisle, Pennsylvania, in 1837.

The years at Carlisle probably were the happiest of his life. Dickinson's president was the outspoken and erudite John P. Durbin, whose writings in favor of theological education had rocked the Methodist world in 1834. Durbin encouraged freedom of thought and, despite manifold illnesses, young McClintock was happy. McClintock mixed his teaching of mathematics with frequent travels throughout the Middle Atlantic States to preach at camp meetings or in established city churches. The young teacher-preacher won a wide following for his capable pulpit oratory.

McClintock wrote a series of articles for the *Christian Advocate* in 1847, attempting to stir up sentiment against slavery, although he admitted that he "could never believe that all slaveholders are sinners." That year the young professor also placed his personal reputation and career on the side of abolitionists by interceding boldly on



This Currier and Ives lithograph of the Daniel Drew (right) passing another Hudson River steamboat, celebrated Daniel Drew's entrance into the prosperous New York-to-Albany transportation race in opposition to Cornelius Vanderbilt.

behalf of several Carlisle African-Americans who he felt were being held unjustly by the courts.

The crisis in McClintock's life began when two Maryland slaveholders arrived in Carlisle in June 1847, seeking three escaped slaves. The black population of the town offered such determined resistance to the slave search that rioting seemed imminent. McClintock, coming to town late in the afternoon to get his mail, heard of the commotion, went to the courtroom and calmly told the judge that the three alleged slaves were being held improperly under Pennsylvania law. When the judge cleared the court after McClintock's plea, blacks and whites clashed in the streets. One of the slaveholders was fatally injured.

McClintock and about thirty slave co-defendents went on trial two months later, charged with encouraging rioting. Southern students at Dickinson pleased McClintock by endorsing him personally, regardless of how they might have disagreed with his views. McClintock wrote in his diary:

> All the faculty and all the students, northern and southern, are with me. The substantial middle class of the town are with me. The

> upper crust and the rabble are with the slaveholders. The former have too much fellowship with the aristocracy of the slaveholders not to be on their side. The latter, as usual, try to keep up a depth lower than their own, and the blacks serve that end.

Despite a spirited prosecution aimed almost entirely at the Dickinson professor, McClintock was found not guilty after a sensational trial that attracted national press coverage. Thirteen African-Americans were found guilty and sentenced to three years in the state prison. McClintock continued to fight the sentences in the courts and won freedom for all the prisoners after they had served nine months.

Carlisle now held no charms for McClintock, and many townspeople found no charm in an anti-slavery professor. Flattering offers came his way, including the presidencies of Allegheny College and Genesee Seminary and a professorship at Wesleyan University with the implicit suggestion that he could become president. He rejected them all. The introspective, illness-ridden young teacher wrote to Dr. Stephen Olin, president of Wesleyan, to express doubt that he could be a college president:

> I assure you that I am not disposed to think too humbly of myself. I do not doubt my intellectual capacity to fill the post creditably, as such posts are commonly filled in this country, but I have not the moral fitness. I am too impulsive, too unsteady, to be taken as the model for young men; and the young men of the college will make its president their model, if he is a man of any mark at all.

McClintock left Dickinson to become editor of the *Methodist Quarterly Review* in 1848. Illness plagued him, forcing him to turn down the presidencies of both Dickinson College and Wesleyan University in 1851. When his wife died in 1850, he waited a year and then married Catherine Emory, widow of John Emory (a devoted colleague who had become president at Dickinson when McClintock was still there). McClintock drifted from Jersey City to New Brunswick to Carlisle, editing the *Quarterly Review* at long distance and always seeking "a quiet home in some country village with my books around me." He was definitely, although not contentedly, middle-aged.

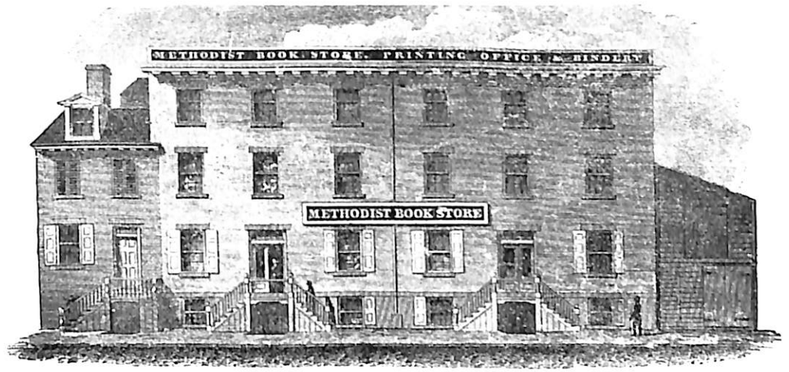
When Troy University elected him president in 1855, McClintock accepted conditionally. He never went to Troy, although he outlined a plan for a complete university there. He probably had some contact with Daniel Drew by this time because of Drew's interest in Troy, but the close association that would lead to Drew University did not begin until 1857, when McClintock became pastor of St. Paul's Church. Its pews were filled with the wealthy and the fashionable, including Drew. Another pew was reserved for the large and eccentric Wendel family, whose great fortune would profoundly affect Drew University three quarters of a century later.

McClintock liked St. Paul's and its people, and his intellectual, persuasive sermons took the wealthy congregation by storm. In the busy, happy years from 1857 to 1860, McClintock almost forgot to be ill. He regretfully left St. Paul's in 1860 to accept the pastorate of the American Chapel in Paris.

The outbreak of the Civil War prompted McClintock to become a spokesman for American interests in England and France. His brilliant sermons filled the American Chapel for three years, and he built a circle of powerful friends who would help him when he began to raise funds for Methodist education in 1866.

St. Paul's wanted McClintock back, and although he protested late in 1863 that "I do not consider myself strong enough to take the work," he moved into St. Paul's parsonage in May of the following year. He was then only 50 years old but his decades of struggle against illness, both real and imagined, had worn him down. He retired from the ministry in 1865. His years of usefulness appeared ended.

Before he left St. Paul's, however, McClintock won the affection of both Daniel Drew and Mrs. John Daniel Wendel. Drew's aid to McClintock's dreams would be substantial within McClintock's lifetime. The Wendels would wait for decades to aid Drew University,



The Methodist Book Store on Crosby Street, New York City, the former home of Wesleyan Academy. McClintock worked in the Book Store in 1831, at age 17.

but the Wendel family's admiration for the university began with John McClintock.

On April 17, 1865, Mrs, Wendel wrote her son John after returning from memorial services for President Abraham Lincoln in St. Paul's: "Your friend, Dr. McClintock, who is about to leave us, gave a thrilling and interesting sermon to his [Lincoln's] memory. I only regret that you were not here to have heard what he said." Mrs. Wendel urged her son to apply himself industriously, to make money assuredly, but also to "cause our influence to benefit others after we have passed away."

Mrs. Wendel also warned her son "there is no standing still in America." Daniel Drew knew that better than most: the Civil War had swollen his already great fortune and when McClintock left St. Paul's in 1865, the financier was in the early stages of a crucial contest with his old foe, Cornelius Vanderbilt, for control of the Erie Railroad. That fight would make Drew richer and more despised than ever, but in 1865 he was a quiet hero to Methodists who knew where to go when a fund drive was about to start.

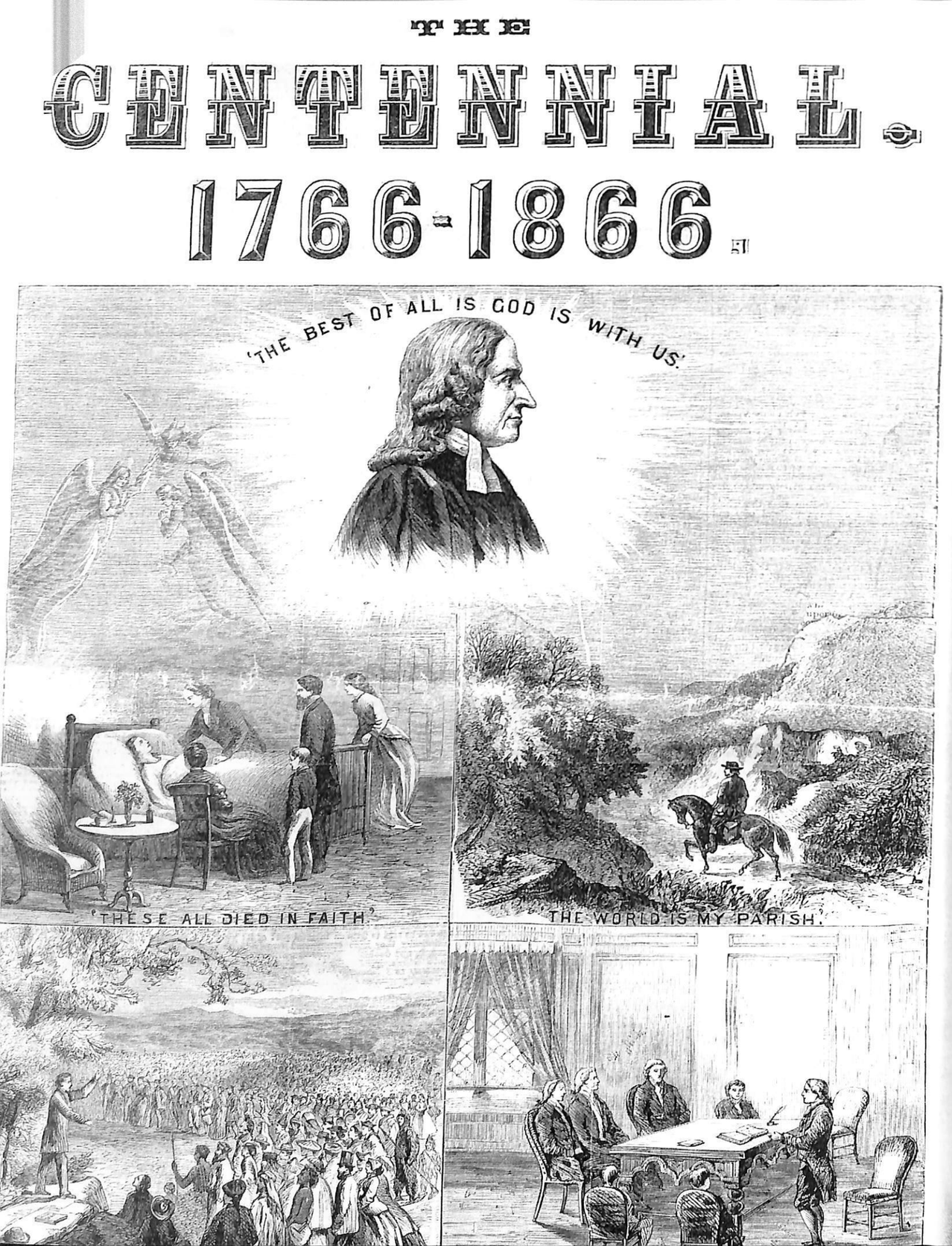
Church leaders prepared to celebrate in 1866 the 100th anniversary of the first formal Methodist meetings in New York City. They visualized the celebration as a time of spiritual reawakening and as a time to raise funds. Twelve ministers and twelve laymen were appointed in 1864 by the General Conference to draw plans.

The committee agreed that the centennial year must "bind anew, in cords of fraternal love and of devotion to the common cause, the East, the West, the North, and the South." (The Southern Methodists stoutly resisted that overture to rejoin the family.) The second objective, building a substantial Centenary Educational Permanent Fund, certainly had Daniel Drew as the principal target.

In November 1865, the committee decided to seek $2 million by voluntary contributions. Particular aid would go to the biblical schools at Evanston, Illinois, and Concord, New Hampshire. The committee also recommended the establishment of biblical institutes in the "Eastern Middle States ... in Cincinnati or vicinity ... and on the Pacific coast."

The committee of twenty-four turned their recommendations over to a smaller committee of three ministers and three laymen for implementation. They were Drs. John McClintock, Daniel Curry, and George R. Crooks for the ministry; Oliver Hoyt, James Bishop, and C. C. North for the laity. When Drew University was founded, all six would become either faculty members or trustees.

Naturally, McClintock led the way, despite his usual varied physical complaints and his continued protests that he wanted to retire. His was the powerful voice of the Methodist clergy, and he was convinced that his church needed a strong, intellectual theological seminary. He also knew personally the best financial source in all of Methodism: Daniel Drew. Methodism's major evidences of clashing moral values were about to blend.



A commemorative paper launched the 1866 celebration of the hundredth anniversary of the first Methodist service in America. It showed the rigors of frontier worship as well as the genteel dream of an educated ministry.

CHAPTER 3

A Grand Start

BY 1865, JOHN MCCLINTOCK was overworked and exhausted, hopeful only that he might find the peace and years to finish "some writings for the church." He had been compiling since 1853 the monumental *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, a meticulous researching and writing task that had never been accomplished in English. It was a work for a lifetime, not something to be laid aside to follow the vaguely blowing winds of a financial drive.

McClintock had neither the time nor the energy to head the quest for funds in the centenary of 1866, but he undertook the job with the same zeal that he showed for any cause he felt to be right. He visited major potential donors up and down the East Coast, and he called on such national figures as President Andrew Johnson and General Ulysses S. Grant. His illnesses temporarily were laid aside.

Although he very much hoped that the Methodist General Conference would undertake a theological seminary, McClintock spoke cautiously on this matter. The numerous opponents of a school for ministers still bristled at the very words. McClintock read with particular interest a letter that James Strong dispatched on January 6, 1865, to the Rev. J. F. Chalfant, a member of the Centenary Fund committee. This was the same Strong whose advocacy in 1853 of a "Central Theological Seminary" had created a swirl of protest.

McClintock knew Strong well and had enlisted his aid in preparing the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*. Now, a dozen years after his lively debate in the *Advocate*, Strong believed a theological seminary "would elicit more enthusiasm and larger liberality than any other cause." He believed that "wealthy laymen in this region are contemplating some such enterprise, and their contributions to the amount of half a million, I presume, could be secured for the purpose."

Strong probably knew that Daniel Drew, the first Methodist millionaire, was the object of considerable wooing. But a half million dollars? No American college or university, much less a theological seminary, had received such a pledge to that time.

The courtship between education-minded Methodists and Daniel Drew had been developing for more than a decade. It might even have begun as early as 1851, when the Rev. Randolph Sinks Foster occupied the pulpit at the Mulberry Street Methodist Church, where Drew worshiped. Years later, Foster prepared a memorandum of self-credit that read in part:

> . . . And if I do say it, I was greatly loved and cherished by Mr. Drew as his pastor and he constantly gave me proof of affection of every kind . . About the time of which I speak, he became very sick and it was thought he would die. I sat with him several nights, watching by his bedside, and as he began to have signs of recovery I talked with him about his fortune and on that sick bed he told me he would found an institution for the education and training of preachers. There he made me a sacred vow and he never forgot it.

Foster left New York for Evanston, Illinois, in

1857 to become president of Northwestern University. When he returned to the city in 1860, Foster and McClintock called on Drew seeking funds for Troy University (then headed by President James Strong). Foster's memorandum continued:

> At the interview Mr. Drew renewed his declaration that he would found a Theological School at Troy or somewhere else. We visited Mr. Drew several times and he asked me to accept the presidency of the proposed school, McClintock being about to go to Paris to take charge of the American Chapel. I replied, "No, Dr. McClintock is my senior, and better known," and I nominated him for the presidency of this school. I myself had at that time a great fondness for systematic theology and I was immodest enough to say, "Make me professor in systematic theology."

Foster may have taken too much credit for his role in influencing Drew. There were other contenders. The Rev. John Parker, Drew's pastor at Carmel, New York, claimed that it was he who had influenced Drew to think about a seminary as early as 1857. Drew certainly had been pushed to the brink by Foster, Parker, and Bishop Edmund Janes among others, but he was nudged over the edge by McClintock, Charles C. North, and Dr. George R. Crooks, members of the six-man steering group within the Centenary Fund committee. They called on the financier late in 1865, hoping to pin down "rumors" that he "was disposed to found, as a thank-offering to God, a theological school in or near New York."

North was one of Methodism's foremost laymen and Crooks had been fighting for years to win greater lay representation in church affairs. They were two men of distinction, but the vital figure among them was McClintock, whose laudatory treatment of Drew in an 1859 article in the *Ladies Repository* had helped soften Drew's reputation as a Wall Street scoundrel, at least among Methodists. Drew remembered such niceties.

McClintock carried his 51 years heavily when he called on Drew in 1865. He could scarcely be called handsome. His head, "as large as Daniel Webster's," was perched on a short, wiry body. His most impressive attribute was a powerful pulpit voice. Drew was 17 years older than the preacher but his battles in the financial world had kept him young, despite the fact that his stooped shoulders made him seem shorter than his 5 feet 10 inches. Keen, clear eyes dominated a strong face. Crooks recalled him as "modest, kindly, and sensible" on the day they called to seek funds.

Drew came directly to the point with McClintock, Crooks, and North. He told them that he planned to give $250,000 to found a theological school. Crooks said later that he and his associates were cautious: "It was important for us to know if he contemplated the full equipment of the school, without regard to the limit he had named. He assured us that his plan included both real estate and endowment."

The financier asked only two relatively moderate demands. He wanted the seminary located in his hometown of Carmel, New York, and he insisted that McClintock be president. The location was easy to promise, but McClintock preferred a life of scholarly retirement. However, he agreed to sacrifice his personal desires for the greater good.

Secrecy at first surrounded the Drew gift. Only a few insiders knew of its precise nature when the nation's most prominent Methodists assembled in St. Paul's Church in New York on January 25, 1866, for the official launching of the centennial jubilee year of American Methodism. But everyone knew some major news would be revealed that night.

The glittering ceremonies undoubtedly were scorned by many Methodists, particularly those in the West, who believed that fine clothes, fancy buildings, and other displays of wealth were contrary to the basic principles of the church. This New York gathering of Eastern intellectuals and the well-to-do was ostentatious enough to make generations of hard-riding, self-taught, plain-speaking circuit riders spin in their far-off graves. If money could be raised among Methodists, this was the place to start.

St. Paul's Church, a white marble edifice with a towering spire, dominated Fourth Avenue and 21st Street. The sparkling interior lights provided a proper setting to inaugurate the 100th anniversary—even if the surroundings were in startling contrast to the simple downtown shop where Philip Embury had begun meetings in New York a century before.

James Harlan, Secretary of the Interior, presided. Bishop Edmund S. Janes of Basking Ridge, New Jersey, spoke briefly, and learned, able Bishop Matthew Simpson gave a polished discourse on the rise and spread of Methodism in America. Bishop Simpson was nationally known; only nine months before he had delivered a funeral address at the burial of President Lincoln in Springfield, Illinois.

Simpson praised the tradition of an itinerant ministry, "in which the preacher does not belong to one locality or to one society alone, but to the entire communion." He urged favorable consideration of the contemplated fund to strengthen and extend Methodist schools of every kind. His concluding remark increased the growing tension among those in the audience:

> It is, however, not merely the general cause of education, which I love in all its bearings, but especially the training of strong, fervid, polished and powerful ministers of the gospel who shall go like bright and burning lights all over this country of ours. This is the cause which more than any should engross the hearts, the affections, and the feelings of Methodists.

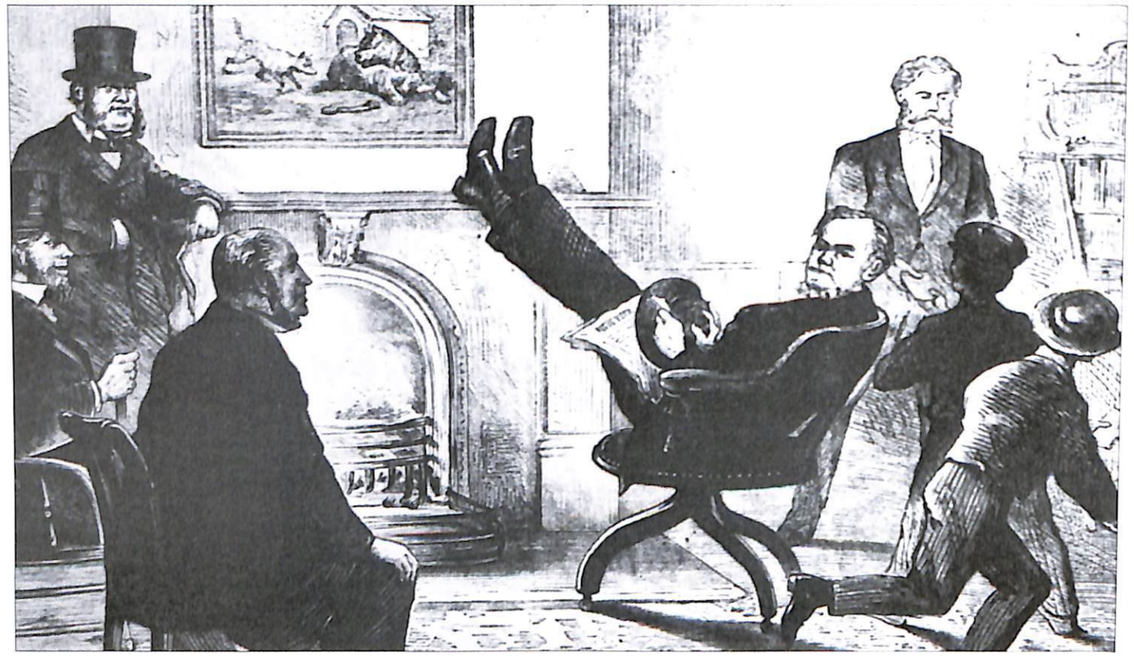
The stage was now carefully set for Dr. McClintock, St. Paul's pride. He did not disappoint the congregation. Poised and apparently in good health, McClintock began with quiet humor, built his talk through the triumphs of Methodism in a century, and asked, "Who of us here is willing that Methodism shall die? Who is there of us rather that is not ready, if need be, to devote himself to the cause and say, 'Sooner than it shall die, I will, and I will die in its service'?" Those in the church remembered McClintock's own illnesses and his continuing sacrifices for the church.

New York's St. Paul's Church, scene of the centennial observance in which Dr. McClintock revealed Daniel Drew's generous support for a theological seminary. Illustration from *Leslie's Popular Monthly*.

Frequent applause interrupted McClintock's message despite the ecclesiastical setting. He noted the great concentration of wealth in St. Paul's and added frankly that much of the financial success of the Centenary Fund campaign would depend on the generous response of those in the audience.

He paused, then announced almost casually, "I think it right to say that one of your members has set you a noble example. I hope that Daniel Drew's life may be spared to see the erection of a Theological Seminary to which he has consecrated a quarter of a million dollars and to which he will give as much more before it is finished. It is a grand start."

There it was: a theological seminary, backed by a half million dollars! No school in America,



The Daniel Drew-Cornelius Vanderbilt battle for control of the Erie Railroad intrigued readers of the period. This illustration from *Leslie's Popular Monthly* depicted the "Great Speculator," feet on the mantelpiece, dispatching runners to sell his Erie shares.

including Harvard, had ever received such a single gift. Applause thundered through St. Paul's. Daniel Drew sat modestly in his pew, savoring the moment. It is likely that Mr. and Mrs. John D. Wendel and some of their large family joined in the applause. Drew's gift was ready for immediate harvesting, but a seed also had been sown in the Wendel minds, to be reaped decades later.

The months fled by. McClintock and his associates pushed the larger Centenary campaign so successfully that more than $9 million was raised in a single year (the goal had been set at $2 million). McClintock stuck to the task, writing, visiting, planning. He scarcely had time to think about the proposed seminary.

Daniel Drew had little time for the seminary himself. Cornelius Vanderbilt, with the New York Central Railroad safely tucked in his portfolio, was out to wrest the Erie Railroad from Drew. The Erie was Drew's pride as well as his personal golden goose ready for plucking. He loaned the railroad $3.5 million in 1866, taking as security $3 million in convertible bonds and a large block of stock. Jay Gould and Jim Fisk, two notorious manipulators, secretly joined Drew in 1866. The three planned to ruin Vanderbilt.

The long, detailed, and sordid story of the Drew-Vanderbilt battle is amply documented in many other sources. Briefly, when Vanderbilt showed interest in buying Erie stock in 1866, Drew dumped 55,000 shares on the market, forcing the price down sharply. Buying them back at the low price, Drew waited for the market to climb, then sold the stock to Vanderbilt at a huge profit. As Vanderbilt continued to buy, Drew, Gould, and Fisk continued to make stock available by converting railroad bonds into stock and then watering the Erie shares by printing more new stock certificates. The power struggle went on, ruining many little stockholders who naively believed in the honesty of Wall Street and the barons who controlled it. Anything went

in the Drew-Vanderbilt fight: bribery of public officials, cheating, fraud. Daniel Drew might have been the lamb of St. Paul's but he was the jackal of Wall Street.

Although neither McClintock nor Drew had time for details, the seminary moved ahead a bit on April 16, 1866, when the New York State Legislature issued a charter for "a Theological Seminary" in the County of Putnam. The charter provided for "theological instruction and education therein, in promotion of the doctrine, tenets, and discipline of the Methodist Episcopal Church, under the direction and supervision of the General Conference of the Methodist Episcopal Church in the United States."

The charter called for sixteen trustees, including the seminary president. Half of them were to be ministers, half laymen—and all had to be members of the Methodist Church. In addition to Drew, the original trustees were Daniel D. Chamberlain, Morris D. Crawford, Daniel Curry, Enoch L. Fancher, William H. Ferris, Archibald C. Foss, Edmund S. Janes, Benjamin F. Manierre, John H. Ockershausen, Francis H. Root, Daniel L. Ross, Thomas Schuyler, Charles B. Sing, Leonard M. Vincent, and William Wells.

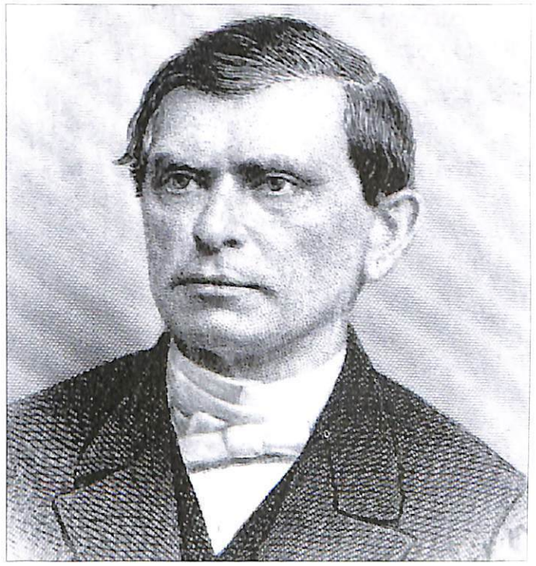
Drew temporarily set Wall Street battles aside and summoned the trustees to his brownstone mansion at 41 Union Place (corner of Broadway and 17th Street) on March 13, 1867, for the seminary organization meeting. Thomas Schuyler had died; Fancher, Root, and Ross were unable to attend. Drew also asked McClintock to be present to accept the nomination as president. Drew's son, William H., was asked to replace the deceased Mr. Schuyler.

The trustees elected Drew as their president, duly confirmed his choice of McClintock to lead the seminary and named committees "to act with Mr. Drew" on buildings, faculty, and the course of studies. There would be four professors at first, all of them to be Methodists, "whose doctrines and discipline they are pledged to hold and teach." The *New York Christian Advocate* reported:

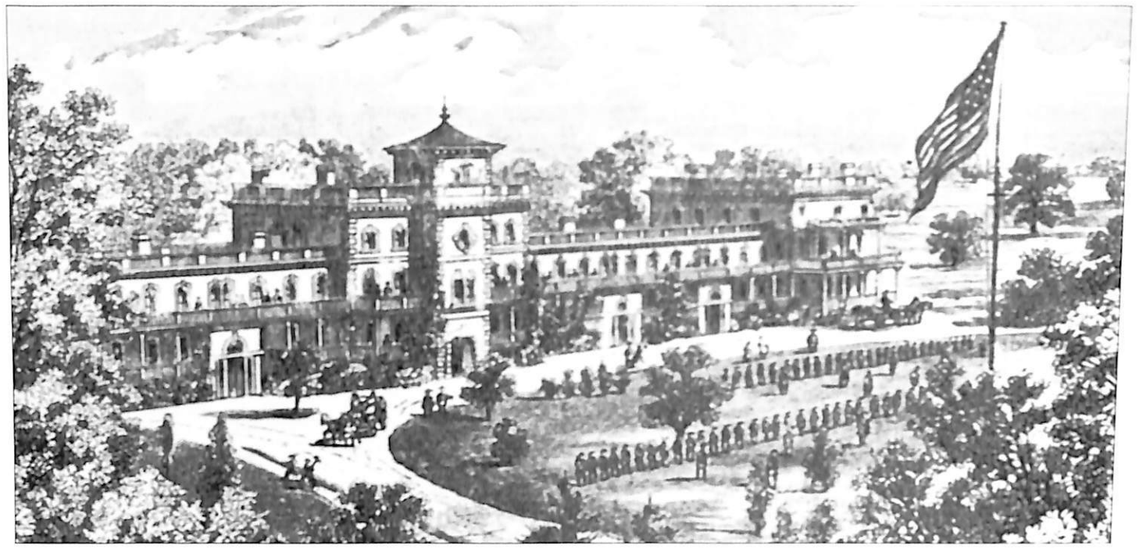
> Mr. Drew signified to them his purpose at once to endow the institution by a donation of two hundred and fifty thousand dollars, in productive securities, to be kept as a perpetual fund for the payment of professors' salaries and other current expenses of the seminary; and also to donate to the institution a farm of about one hundred acres, and a dwelling house and lot of about four acres, near the intended site of the seminary buildings. He also signified his intention to proceed, at no distant day, to have the requisite buildings erected, at his own expense, under the direction of the board of trustees. The board having heard this munificent proposal, voted to accept.

The *Advocate* praised the gift as "doubly valuable on account of the unostentatious manner in which it is made, and of the fact that it is trammeled with no troublesome conditions." That should be underscored: Drew's generosity to the institution had no strings, no subterfuge, no elements of personal gain.

McClintock left the New York meeting with mixed emotions. The presidency of the new theological seminary was another significant honor, but it came at a time when he felt that he should



Bishop Matthew Simpson, an advocate of educated Methodist ministers, supported the founding of Drew Theological Seminary. He spoke at the Methodist centennial celebration in St. Paul's Church.



Eagleswood Military Academy, overlooking Raritan Bay at Perth Amboy, was the first site chosen for Drew Theological Seminary. Founded as the Raritan Bay Union, an "ideal community," in 1853, it was soon converted into the military academy.

be free to enjoy his studies and his library. His life revolved about his books; he had written that "the itinerancy does not suit men whose pursuits require a large library." He had complained when he was limited to a thousand books when he went to Paris in 1860, leaving thousands of volumes behind.

The McClintocks had settled that March in a handsome new home set on a long slope facing the Raritan River just west of New Brunswick. The overburdened president-elect poured out his frustrations to his daughter, Mrs. Augusta Longacre, in a letter written at New Brunswick on March 27, 1867:

> It is Sunday morning; the first restful Sunday I have had for many a long day, and I am enjoying it greatly. I did not get up till after eight, and decided not to go to church at all, not that I am particularly unwell, but simply jaded, and feel that a good rest will be welcome. So I take part of my pleasure in writing to you. On weekdays it is nothing but write, write, all day long. What with the Dictionary, of which the second volume is in progress, and the Drew Seminary, and the winding up of the Centenary, and my own private affairs, and the New Brunswick Church, and all my European correspondence, I am literally fagged out when night comes. By the way, the Drew Seminary is organized, and we are in correspondence about the Faculty. It will begin in September, and by that time we shall remove there. There seems to be no rest for us in this world.
>
> Everything here is arranged to our heart's content, and we must pull up stakes and leave it. Arthur wrote me some time ago that we must not build nests for ourselves here, but just find a good twig to rest on, and hop to another. We have been twigging all our lives, and appear likely to keep at it to the end. At the end, we trust, there is a house, not made with hands, prepared for us in heaven. It is hard for us to go to Carmel, and the earthly inducements are not great: $2,500, and house (not built yet) near a little village of three hundred people, and near nothing else but the blue lake and the eternal hills, and our heavenly Father. We shall have almost no company but the Faculty and our friends who visit us. That won't trouble me, as my books and work are full company, so long as I have health; but it will not be well for Maria and Mother.

McClintock's views concerning Drew's hometown were shared by others. The bucolic setting of Carmel was not what James Strong had in mind when he proposed a theological seminary in 1853. He wanted the intellectual stimulations of New York City within easy range.

When the trustees reconvened on May 3 at Drew's house in New York, they were read a letter from Morris Spring of Perth Amboy, New Jersey asking them to visit his estate "Eagleswood," overlooking Raritan Bay. Buildings already were in place, dating from 1853 when Spring had founded the Raritan Bay Union as an "ideal community" where inhabitants worked and shared in communal fashion. The idealistic venture failed and the sprawling brownstone community house and the outbuildings had been converted into Eagleswood Military Academy.

The trustees seriously considered Eagleswood, much to McClintock's delight, for a location in Perth Amboy would mean he could keep his pleasant new home in New Brunswick. Drew told the trustees on May 21 that he thought the proposed change to Perth Amboy was "nearly accomplished." Negotiations for purchase of the military school were proceeding, "with indications of a favorable result."

Perth Amboy abruptly faded from the picture, for reasons never explained. Sometime in June, the trustees dropped their talks with Morris Spring and turned to an estate in Madison, New Jersey, about twenty-five miles due west of New York on a good railroad line. Perhaps Bishop Janes of Basking Ridge, a power among Methodists, noted the availability of the property (his son, Robert, lived across the street from it). The only known official word that the seminary had located its permanent home came in a relatively terse announcement in the *New York Christian Advocate* for June 27, 1867, whose last paragraph indicates that the purchase had been made at least a week before:

> We are happy to announce that the site of the Drew Theological Seminary is finally settled by the purchase of the magnificent estate called "The Forest," at Madison, N.J., late the residence of W. Gibbons, Esq. The property includes two hundred and twenty-five acres, of which about eighty acres are in the forest, constituting a noble park. The buildings are large, elegant, and commodious, and will readily be adapted to all the purposes of the institution. The necessary changes will be begun at once, so that the seminary may be opened in the autumn. A circular will be issued shortly, giving terms of admission and all other necessary information.
>
> The location is on the Morris and Essex Railroad, twenty-eight miles from the city, and four miles this side of Morristown. The price paid was $150,000, the purchase including not only the grounds and buildings above named, but also the valuable furniture which they contain. In making choice of the property in Madison instead of that referred to in a recent number of the *Advocate*, Mr. Drew has been prompted by considerations having respect to the best interests of the institution. The trustees and others who have seen the location, buildings, etc., strongly commend the selection which has thus been finally determined by the founder. As is mentioned elsewhere, the Newark Conference Education Convention, while in session last week, passed a resolution expressing the gratification of the members at learning that the new theological institution is to be located in their midst.

Drew's Theological Seminary had found a home. Here was a "nest" to suit the finest dreams of McClintock. Here was a fit place where he could end his years of "twigging." The Gibbons estate was worth anyone's close attention, both as a site of past glories and as a future home for a university. While the *Advocate* erred nearly double in setting the size at 225 acres, the Gibbons property was still a noble estate.

CHAPTER 4

Idyll In The Forest

DR. JOHN MCCLINTOCK had enjoyed luxurious quarters in his years as pastor of wealthy St. Paul's Church in New York and during his term at the American Chapel in Paris, but nothing had prepared him for the magnificence of the William Gibbons' estate, which he first saw early in the summer of 1867.

He probably drove himself up from New Brunswick in a horse and buggy as soon as he heard the news of the location, since he was fond of long solitary drives through the country. His expectations surely mounted as his horse crossed the railroad tracks in Madison, then strained against the short, sharp grade on the west side of Madison. Then, as McClintock turned off the rutted turnpike and through the iron gate, he saw the great white mansion, shaded in the forest of oak trees.

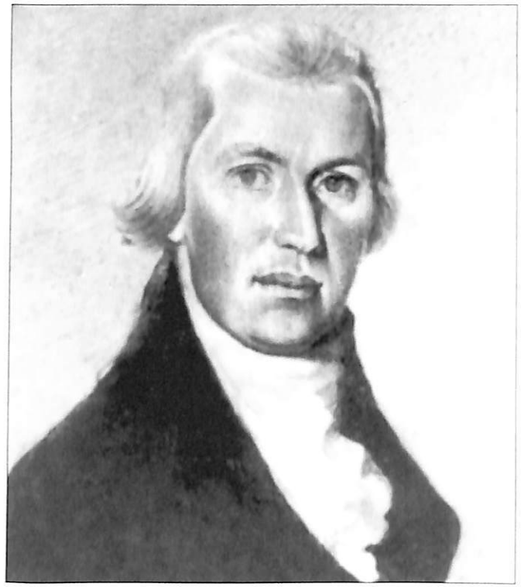
The visual sensation of that summer of 1867 is easy to recreate a century later. It recurs for every faculty member, student, or visitor who approaches the mansion for the first time. The sloped walk up from Madison, west of the railroad, is remembered by generations of Drew alumni who have taken it. The oak trees are still there, a century more sturdy, except where new buildings have displaced a few. The mansion remains, and a newcomer's first climb up the sturdy stone steps of the great multi-columned front porch is something to remember.

The high columns and broad piazza of the Gibbons mansion (left) offered a warm reception. In the scene above, the unidentified persons at the mansion's steps likely were the Gibbons family.

William Gibbons, who put together the estate and built the mansion, had been dead for fifteen years when McClintock paid his initial visit. The building was only three decades old in 1867, yet its classic architecture and its massive proportions made it appear much older.

Many residents in the surrounding countryside could still remember every detail of the construction of the showplace. A few recalled the days when this had been only "The Forest," a place of primeval beauty untouched by man. There may even have been a few persons who had known the Gibbons family—and knew why this typically antebellum mansion lay so far north of the Mason-Dixon Line.

The Gibbons fortune was rooted in immense plantation holdings acquired near Savannah, Georgia, long before the Revolutionary War. Thomas Gibbons, an obese Savannah lawyer known both for his sagacity and his tremendous



Obese Thomas Gibbons (right), Savannah lawyer, began the family fortune in Georgia, then became an Elizabethtown steamboat tycoon. His son, William (left), built the Madison estate and mansion.

girth, came north to purchase property in 1802 on the Elizabeth, New Jersey, waterfront, including a half interest in New Jersey to New York ferry rights. Two years later he leased these rights to William Ogden, owner of the other half.

Steamboats flourished in the wake of Robert Fulton's historic voyage up the Hudson River to Albany in 1807. Ferry privileges became valuable, prompting a powerful New York syndicate, headed by State Chancellor Robert Livingston, to acquire monopoly rights from the New York Legislature for all steamboat traffic in New York waters. The syndicate assumed the rights which included waters up to the New Jersey shoreline. Ogden bucked the monopoly interests for a time, but settled with them in 1815, supposedly getting an exclusive franchise on ferriage between New Jersey and New York.

Thomas Gibbons would not brook surrender. Aided by his son, William, 21 years old in 1815, the elder Gibbons took on the New York monopolists. The ferry war story is long and exciting, replete with clashes of rival steamboat captains racing between Elizabeth or New Brunswick and New York. Gibbons' captain was brash young Cornelius Vanderbilt, who later became embroiled with Daniel Drew for control of the Erie Railroad.

Riverboat fighting provided the drama, but the rivals knew that ultimate victory must be decided in the courts. Gibbons opened a second front there, leading to a landmark United States Supreme Court decision in 1824, in which Chief Justice John Marshall ruled that only Congress could regulate interstate commerce. New York became a free port, open to all steamboat competition. A.J. Beveridge, Marshall's biographer, wrote that the 1824 decision did "more to knit the American people into an indivisible nation than any other one force in our history, excepting only war."

Thomas Gibbons enjoyed his triumph only briefly. He died in May 1826. His son William, then 32, inherited the business and on October 7, 1826, married socially prominent Abigail Louise Taintor of Windham, Connecticut. Known as Abby, she was directly descended from the Rev. Peter Butler, the second president of Harvard College. The newlyweds settled down to the pleasant life of rich young marrieds.

William inherited his father's holdings in Elizabeth and a fine town house on Greenwich Street in New York. His real wealth, however, was in Georgia, where he owned several plantations encompassing thousands of acres. He also held more than 500 black slaves, worth $500 to $1,000 each. William Gibbons was a millionaire; few in America then shared the distinction.

While his fortune mounted daily in the slave-worked rice fields of Georgia, Gibbons' heart remained in New York, or at least his New England wife's heart remained there. The family increased quickly: Sarah Taintor Gibbons, born in 1829; William Heyward Gibbons, born in 1831; Caroline Gilmour Gibbons, born 1833, and Isabel, the fourth and last, born 1835.

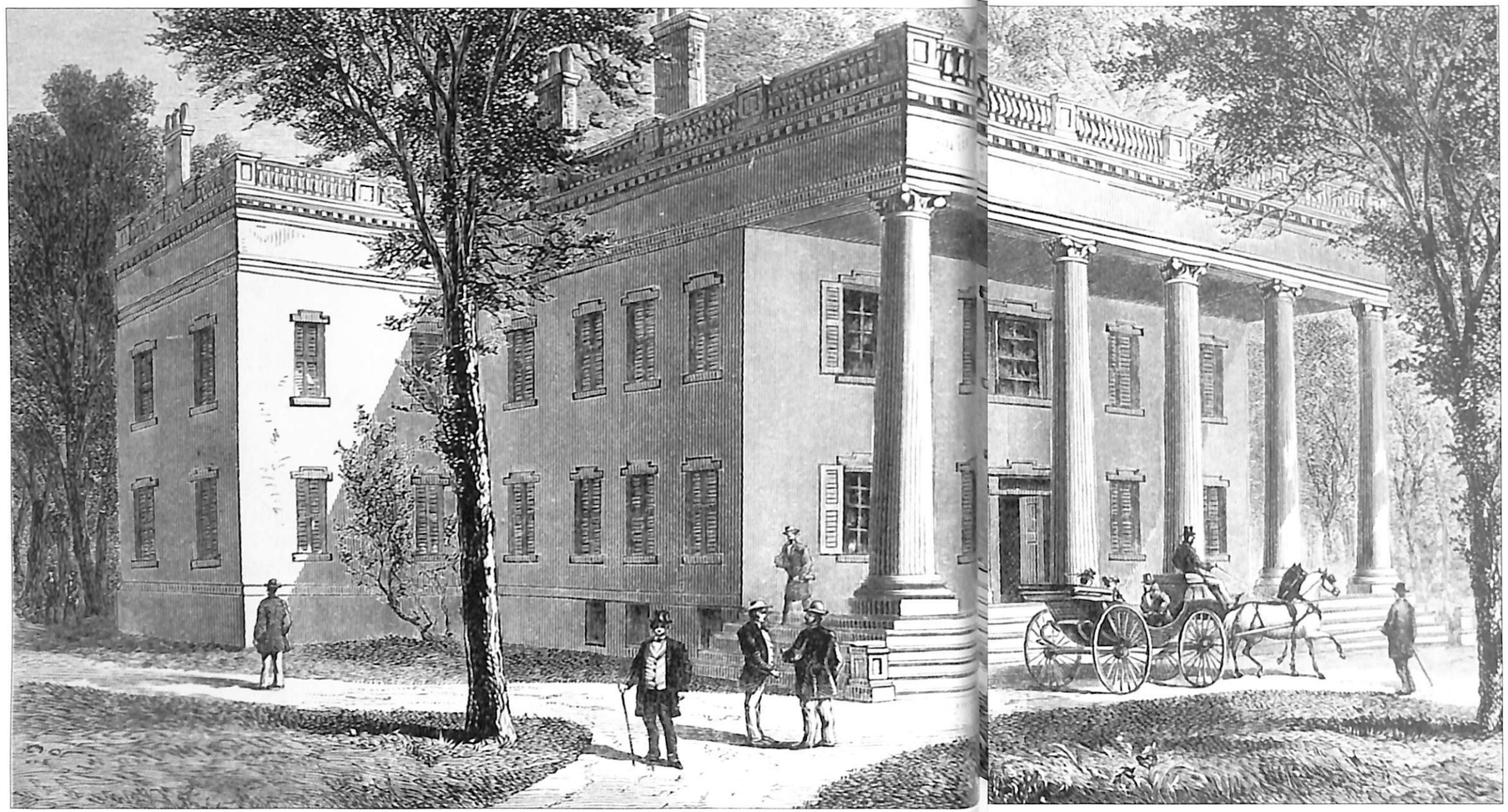
New York's fashionable set fled the city streets in summer, mainly to such spas as Newport, Rhode Island, and Long Branch, New Jersey. The Gibbons family chose Schooley's Mountain in New Jersey. They were there in 1831 and again the following summer when a cholera epidemic threatened eastern cities. Characteristically, Gibbons thought of business even on vacation. He bought Belmont Hall atop the mountain and hired a manager to run the big and prosperous summer hotel.

Tradition holds that Mrs. Gibbons on a sudden whim persuaded her husband to buy The Forest at Madison. According to that story, as the family drove to Schooley's Mountain in June 1832, she fell in love with the giant oak trees while the Gibbons' horses laboriously pulled the carriage up the turnpike grade west of Bottle Hill (as Madison was then known). Overcome by the verdant beauty, she asked her husband to stop the carriage and the couple walked among the trees. On their return to New York in July, Gibbons stopped in Bottle Hill and asked a local entrepreneur, Abraham Brittin, to assemble as much property as he could in and around The Forest.

Gibbons undoubtedly heeded the wishes of his wife, but two other factors also influenced his decision. He had become increasingly angered by rising tax assessments on his Savannah property. Also, he had been assembling a stable of thoroughbred racing horses and needed ample pasture land. Since he had sold his steamboats in March 1829, Gibbons had time for the pleasures of the turf.

Bottle Hill offered seclusion. It was well off the beaten track in 1832, despite the Elizabeth-to-Easton turnpike that passed through the village center and directly outside The Forest. The Presbyterian Church, the Madison Academy, a post office, a few scattered stores and thirty-five

Nothing pleased William Gibbons more than his marvelous mare *Fashion*, possibly the greatest racing mare in U.S. racing history. Foaled in 1837, she won her laurels in match races against the best. Racing fans and turf writers called her "The Queen of the American Turf."



The Gibbons Mansion, one the finest antebellum houses in the nation, astonished area residents when it was finished in 1836. In this 19th-century lithograph, the artist took considerable liberties with the base of each column and with the height of each step.

to forty houses were all that stood beside the dirt streets.

Abraham Brittin began buying land for his New York client, secretly, it is said, although keeping such a secret in a 19th-century village would have tried any mortal severely. He first acquired thirty-five acres from Duvest Blanchet on July 23, 1832. This was the key purchase, for here the mansion would be built. Brittin then purchased more land abutting the Blanchet property: eight acres from Archibald Sayre, and twenty-four acres from John and Luke Miller, nearly four acres from the Brittin family, about six acres from Sylvester Brant, and so on, until he had assembled 205 acres in The Forest at an average cost of $170 an acre. Continuing to buy other farms in the area, not all contiguous, by 1851 Gibbons owned about 1,000 acres in or near Madison, assembled through sixty-three separate deeds.

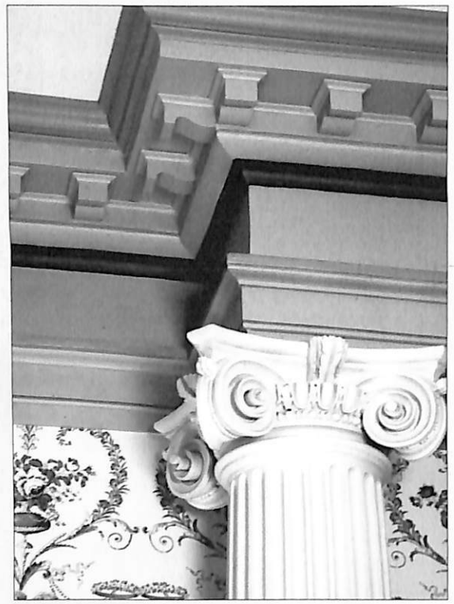
Work started on the mansion in 1833. Unfortunately, despite the letters, receipts, ledgers, and other records that fill several filing drawers in the Drew library, little has been discovered concerning the actual construction. There are no architectural drawings, few bills for materials, no records of labor costs.

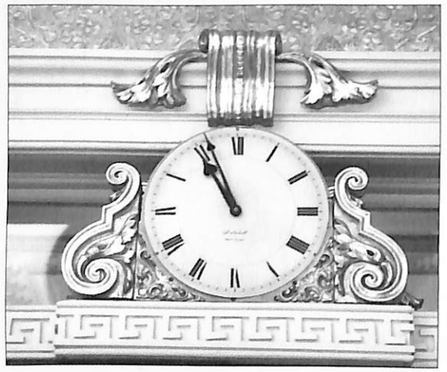
A persistent Drew tradition, stemming from memoirs of a son-in-law of Gibbons, holds that the mansion was patterned after the White House in Washington. This is unlikely, although it does have somewhat the same "Southern" style and some details may have been copied. Neither the original White House, burned by the British in 1815, nor the present one resembles the Gibbons house except in a vague way. The plan is different, as are the portico and steps, and the Madison house is considerably smaller. The White House has 132 rooms, the Drew mansion fewer than twenty.

But it was a magnificent edifice that William Gibbons erected in The Forest. He built in the ostentatious manner of the 1830s, when the classical traditions of Greece and Rome were being widely emulated by wealthy and self-conscious Americans. The mansion was similar to those built by plantation owners of Virginia, the Carolinas, and Gibbons' own Georgia. Bricks for the mansion came from Benjamin Pierson Lum's brickyard in nearby Chatham. The solid mahogany interior trim came from Santo Domingo and was hand carved in England. The stout wooden pillars for the front piazza were designed and carved in London. A Mr. Jenkins (a new Brunswick builder) assembled the materials into a house to fit a plantation owner's dreams, at a cost estimated at $100,000.

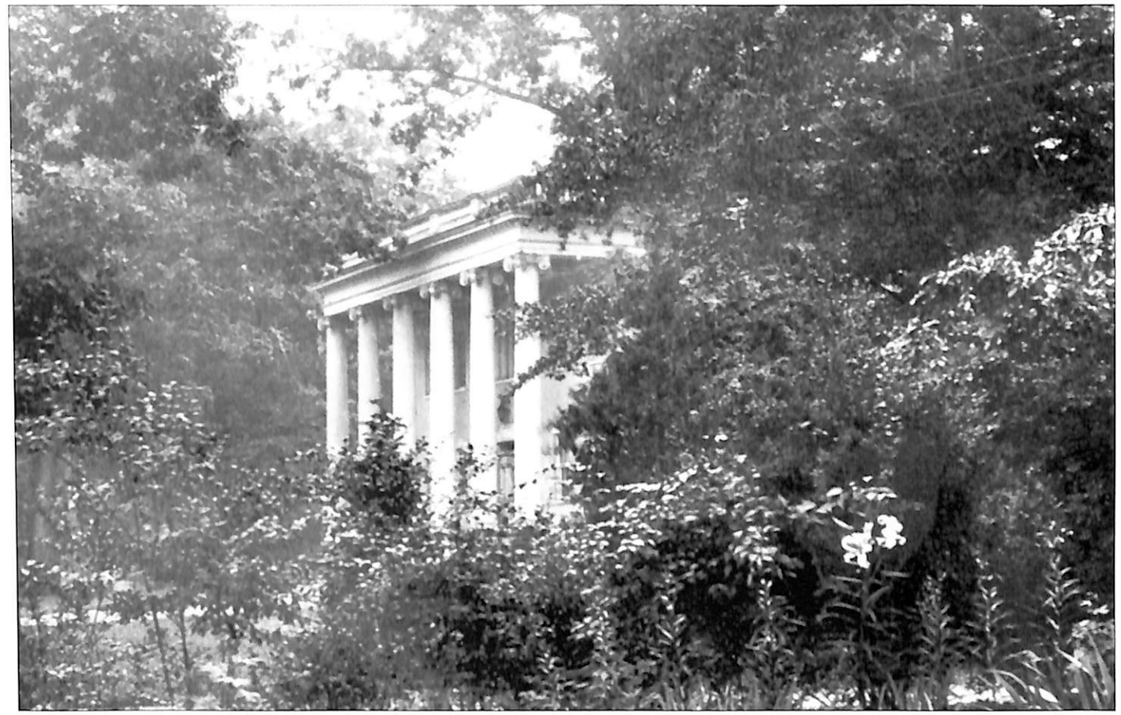
Residents of rural Madison were amazed at the dimensions of this mansion rising amid the oaks. The brick walls enclosed a T-shaped structure, 150 feet at its widest point, and 100 feet deep. Huge windows hinted at the grandeur of the interior, where ceilings were eighteen feet high. The front porch (piazza, the Gibbons family called it) was ninety feet long and fifteen feet deep, with twelve wide stone steps leading to the front entrance. Six Ionic columns, each thirty-six feet tall, supported a thick porch roof and an intricately carved balcony ran completely around the top of the house. A wide porch stretched across the rear.

Inside, the house captivated visitors (and still does). The entrance hall, fifty feet long and twenty-five feet wide, was itself far bigger than an average Madison home. Centered in the hall was a spacious oval-shaped opening from first floor to the roof that let sunlight filter through the building from a huge skylight. The polished black and white marble floor glistened, by night





The exquisite quality of the Gibbons Mansion (Mead Hall) is best told in the details. On this page, clockwise from above, a detail of one of the Corinthian column caps; the second floor balustrade; Wendel Room, just off the first floor hall; and the clock over the Founders Room entrance. On the opposite page, bottom right, the tiled hallway (note the clock in rear of hall) and a bed (bottom left), now owned by a distant relative, that was in the Gibbons mansion. Top, an old photo of Mead Hall, partially hidden in the lush growth of shrubs and small trees of various species.



or day. On either side of the hall, two mirrors permitted an endless number of reflections.

To the right of the hall as one entered the front door was the ballroom; to the left were Gibbons' office and library. At the back of the long hall was the spacious formal dining room. Wide steps led to many bedrooms ranged around the upper hall, where a balustrade surrounded the opening to the hall below. Servants lived in the cellar. They were not slaves, although as "free" persons in New Jersey at the time, their lot was scarcely better than that of Gibbons' Southern house slaves.

Southeast of the mansion, Gibbons built a sturdy brick stable, with accommodations for twenty-five horses and many carriages and wagons. Behind the stable, his masons erected a brick granary and storehouse. The stable probably was not completed until the summer of 1838.

The Gibbons family moved permanently into the mansion in the spring of 1836. Correspondence dated April 19, 1836, from Gibbons' Savannah business manager, S.B. Parkman, said: "Your letter of the 4th is received and I congratulate you on the prospect of getting into your splendid establishment." It was splendid: papered walls, a separate room for baths (although the mansion had at least one outhouse), and, by 1838, a coal furnace to heat the rooms in winter.

Ships from Savannah brought family treasures north for the mansion: large sideboards and tables, oversized bedsteads, delicate goblets, silver plate, expensive drapes, and delicate chairs. The ships also brought expensive wines for the cellar storerooms and smoked hams for the storehouse. It has been estimated that Gibbons ultimately spent $300,000 on land, buildings, and furnishings for his plantation-style estate.

The family settled down to manorial life. As the children grew, bills came for their education: from nearby Madame Chegary's School, for the girls; from private schools in Virginia, where son William Heyward was being prepared for the University of Virginia; from F. C. Schaffer and Charles Perrault of Madison for dancing lessons; and from local teachers who instructed the girls in drawing and on the pianoforte. Mrs. Gibbons occasionally left The Forest for shopping excursions in New York, usually staying in the Globe Hotel for extended periods.

Bills in the Gibbons' files at Drew show that Mrs. Gibbons' New York purchases ranged from clothing and jewelry for herself and the children to expensive wallpaper. The bill for papering the house in May 1838, was $630. This included 225 yards of gold border at $1 a yard.

Gibbons made regular trips to Savannah to confer with his plantation managers on slave management and crop controls. His growing son occasionally accompanied him, forming an attachment for Southern life that later led him to abandon Madison for Savannah.

The elder Gibbons preferred Madison, however, keeping track of his Southern interests through meticulous monthly reports from his overseers. Accounting for his 500 to 600 Georgia slaves was a major concern of Gibbons; the reports were replete with stories of sick slaves, occasional deaths in the slave quarters, anticipated new slaves or trades of slaves, and medical or clothing expenses for plantation hands. Gibbons was quite interested in the welfare of his slaves and occasionally interceded on their behalf if an overseer reported a family about to be broken up by a sale or transfer. His generosity was limited; in an 1828 letter he cautioned against increasing the allowances of slaves: "When I made the last change of the kind and departed from the allowance list they took advantage of me."

Locally, Gibbons' purchases enriched local merchants, and his house and grounds afforded several mechanics and craftsmen a steady income. John Molay earned money for "digging and opening of the avenue" in a January 1838 snowstorm. John A. Miller shod the horses. Ashbel Bruen fenced in the family burying ground in the Presbyterian Cemetery. Moses Cherry and other wagon drivers earned steady income by carting in everything from wine and hay to stone and furniture. Patrick Callum, local mason, received $417.50 in the summer of 1839 for completing the stone fence along the turnpike. The payment included $317.50 in cash and a brace of oxen worth $100.

Starting with a stable of five or six horses in 1829, Gibbons sought to buy or breed his way to racing prominence. His best investment was *Bonnets of Blue*, purchased in 1835 from John Craig of Philadelphia. *Bonnets of Blue* was a prime filly in her own right, but far more important was the colt *Fashion* that she foaled in 1837. *Fashion* became the greatest racing mare this country has ever known, acclaimed everywhere as "The Queen of the American Turf."

Gibbons' horses were handled and trained by Samuel Laird of Colt's Neck in Monmouth County. One month's board for *Fashion* ran as high as $600, compared to $200 a month for an average horse over the same period. In an epic match run before 100,000 people at the Union Course on Long Island on May 13, 1845, *Fashion* lost to *Peytona* in a $20,000 race for what many considered the national championship. Two weeks later, however, *Fashion* far outran *Peytona* in a return race.

Racing victories brought joy to the mansion. Gibbons gave his servants a new suit of clothes or a new dress for every triumph. But there is no evidence that the mansion ever rang with the laughter and music of big parties, despite the feeling that the marbled floors and high ceilinged rooms must have been intended for such galas. The house records fail to indicate unusual festivity—and a man who would record a cake of yeast at six cents, as Gibbons regularly did, certainly would have recorded champagne or pheasant under glass. Total expenses on the estate were $800 to $1,000 a month, including labor; household accounts ran between $350 and $500 a month, almost without variance for many years.

Despite his occupation with detailed business and personal records and his leisure-time devotion to his thoroughbreds, Gibbons found time for extensive reading. His office was lined with hundreds of books on mahogany shelves. Gibbons was not a dilettante or an idle squire; he combined business acumen with a love of sports and a sense of culture. His home, destined to be an educational center, fittingly reflected a love of books.

Time began to run out for the family in its idyllic Forest. Mrs. Gibbons died in October 1844. Gibbons filed the bills under "Funeral Expenses": Silas Miller, mahogany coffin, $35; Joseph Burrell, grave digger, $3; George Vanaster, hearse and services, $5; N. B. Luse, horses and carriages for funeral, $10. Total bills: $56.75. Mrs. Gibbons became the first to occupy the family plot on the highest hill in the Madison Presbyterian Cemetery.

Gibbons now spent more time in New York, staying as long as five weeks at a time at Delmonico's. Occasionally, he traveled by steamboat to Savannah, sometimes accompanied by one of his children. His son, Heyward, finished the University of Virginia and entered Harvard Law School for a brief period in 1850. The law studies ended with a cryptic note in the elder Gibbons' account book on October 1: "Heyward arrived at the Forest from Cambridge this evening." Soon after, Gibbons gave his 20-year-old son 5,200 acres of Georgia plantation land and seventy-one slaves. Two of the three daughters married, Sarah to Ward McAllister; Isabel to a Madison neighbor, Frank Lathrop.

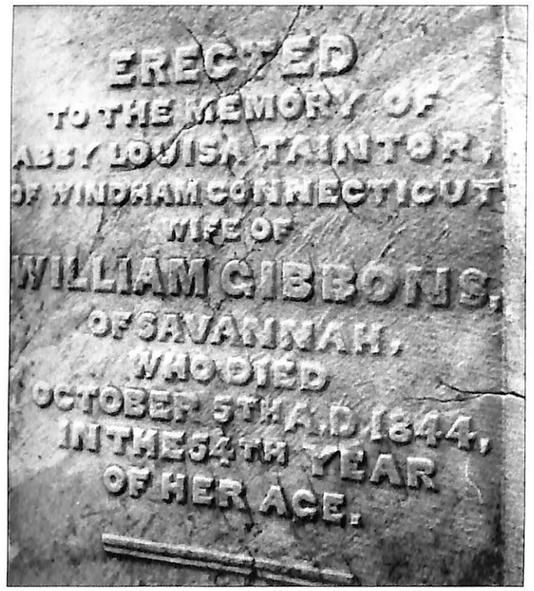
William Gibbons died of heart failure on December 10, 1852, and was buried next to his wife in the Madison family plot. After selling the horses as directed in the will, Heyward returned permanently to Savannah. Caroline, the spinster daughter, continued to live at least part time in the mansion, surrounded by aging servants and fading memories. When she died in March 1857, she was buried beside her parents.

Heyward came north to close the mansion and the stables after Caroline's death, retaining only a skeleton staff to protect the buildings and the lavish furnishings. He joined the Confederate Army when the Civil War began. Obviously, any affection that he might have felt for Madison and

the North had disappeared. The mansion was never again occupied by a Gibbons, but it was the scene of one last family-connected fling in November 1862.

Ward McAllister, husband of the oldest Gibbons daughter, told of the last big party in a book written in 1890, *Society As I Have Found It.* The volume is remarkable both for McAllister's esteem for himself and his failure to mention his wealthy wife by name even once. Mrs. McAllister apparently did not attend the grand affair at her father's mansion, although there is every evidence that she paid for it. McAllister described the party this way:

> I determined to show my friends that, though the Gibbons mansion was not a Manor house, it was deserving of the name, and was, at that date, one of the handsomest, largest, most substantial, and well-built residences at the North. When the Civil War broke out, my brother-in-law requested me to make it my home.
>
> I give in detail all I did to successfully entertain my friends for ten days in this old family house, as it may instruct others how to act in a similar case. In London, during the season, one hires a house for a few days to give a ball in, and there are many very superb large houses used there in this way every year. Telegraphing at once to the agent who had charge of this house to put an army of scrubbing-women in it, and have it cleaned from cellar to garret, I next went into the wholesale business of kerosene and lamps. In the country particularly there is nothing like an illumination *a giorno* at night. I hunted up an experienced chef, got my servants, and then made menus for ten dinners, lunches, and breakfasts, as my guests were asked for a certain length of time; engaged a country band of music for the evenings, telegraphed to Baltimore for my canvasbacks, arranged for my fish, vegetables, and flowers to be sent up by train daily from New York, purchased myself every article of food that I would require to make up these menus, gave orders for my ices, bon-bons, and cakes, everything that must be fresh to be good, to come to me by express; sent up my wines, but no Madeira, as I knew there was enough of that wine in the wine cellars of that old house to float a frigate; looked after my stabling, and found we could stable twenty horses in a fine brick stable, and house all the drags and vehicles. The conservatories were full of orange and lemon trees ... All I had to do, then, was to reanimate the old family china, and the vast quantity of silver accumulated in the family for three generations. My wife's grandfather had been a distinguished lawyer; being wealthy, he had some of his lawyer's fees which were paid in Spanish dollars, melted into plate. I only wish it had been my good fortune to have secured some of those old grand silver salvers.
>
> Before a guest arrived, everything on and about the place had life and animation. To all my guests the house was a surprise, for it had never before been shown to fashionable people. As on the North River, we passed the days in the saddle, and driving four-in-hands, lunched with many distinguished people, at their distant country places, and lived for those ten days as thoroughly an English life as one would have lived at a country house in England. I had invited young men to come down from New York every evening to join us at dinner, and even the fastidious and exacting Major, I think, was satisfied with everything. The success of this party evidenced that a country house can be made as perfect and enjoyable here as in any other country, provided you will take the trouble and bear the expense.



The Gibbons family plot in the Madison Presbyterian Cemetery off Main Street.

McAllister continued his high life elsewhere for another three decades, for *his* Gibbons had chosen the winning side in the Civil War. Heyward, the Southern sympathizer, was ruined by the conflict. His half million dollars in slaves disappeared in Union victory. Yankees occupied his plantations, stomped through his rice fields, and tore siding from his house for firewood.

Caroline was gone, the two other daughters were living elsewhere, so the mansion and The Forest were expendable. Heyward put the Madison property on the market in 1867 for a reported $160,000. Daniel Drew paid about $140,000 for the mansion, the stable, the granary, a cottage (called the Sycamore house), all the mansion furnishings, and some 95 acres of land.

Here were surroundings fit for a king and, in the state left by the Gibbonses, almost too regal for theologians. John McClintock set out to retain as much of the beauty as possible, yet with sufficient academic somberness. The thick, soft carpets had to be removed, the red damask drapes taken down, the expensive furniture rearranged. There was never any record of the Madeira wine that McAllister had reported in 1862: it had either been consumed on the spot or carted off by McAllister's friends to "float a frigate." It was gone in 1867.

The mansion still stands, serving as the university's administrative center. The stable and granary are in use as university buildings. The Sycamore house sits serenely in the middle of the campus. Drew University and the Gibbons' traditions have merged. As for the Gibbonses, some of them remain in Madison: father, mother, Caroline and Heyward, the Confederate who came back to die in nearby Morristown in 1887. These four lie under the Presbyterian Cemetery's most imposing monument on the highest hill, close to the railroad tracks.

CHAPTER 5

Call For Young Lions

SAMUEL KNIGHT DOOLITTLE of Pond Eddy, New York, a 25-year-old graduate of Union College, stepped up to a table near the door of The Forest mansion on October 16, 1867. There sat Dr. John McClintock—president, professor, registrar, man of all work—personally enrolling students. Doolittle picked up a steel pen and glanced quickly through the oath written in McClintock's hand at the top of the matriculation ledger:

> I hereby solemnly promise to obey all the laws of Drew Theological Seminary, as prescribed by the trustees and faculty; and to apply myself diligently, and in the fear of God, to my studies, so long as I remain a student in said Seminary.

The words did not trouble Doolittle; everyone at the Seminary, trustees and faculty included, was bound by oath to Methodism. Doolittle was here to apply himself diligently—and he was here in the fear of God. He signed himself in with a flowery hand. Drew Theological Seminary really began with Doolittle's signing; until then it had been only buildings and plans. In turn, others of the first class signed the ledger, some adding brief biographical data:

Maris Graves, 25, of Centreville, Delaware, one year at Amherst College; Henry John Wood, 24, Greenville, New York; Oliver Allen Brown, 22, Delaware, Ohio, graduate of Ohio Wesleyan University; Hugh Brown Ewing, 18, of Henry Clay, Delaware; James Boyd Brady, 24, lately of Milford, Pennsylvania, but most of his life a resident of Ireland; Phineas Grover Ruckman, 25, New Providence, New Jersey; Charles Coit Cokefair, 19, of Bloomfield, New Jersey, transferred from the junior class at the Bible Institute in Concord, New Hampshire; George Miller, 27, of Warrenville, New Jersey, also a transfer from the junior class at Concord; John Brien, 26, of Fairfield, Connecticut, and Henry Graham, 26, Wilna, New York, graduate of Union College.

The next day a twelfth man signed in. He was Sylvester Hamilton Day, 18, who noted, "graduated at Gram. School in Philad., July, 1865." Young Day was ill prepared; he would soon face academic trouble and would not graduate, despite the fact that he held an Exhorter's License from Tabernacle Church in Philadelphia. He finally earned a B.D. degree from Chautauqua School of Theology in 1891, at the age of 41.

McClintock had been at work in The Forest since mid-summer, preparing an Announcement of the Seminary, getting publicity into the *Christian Advocate* and other Methodist papers, carrying on correspondence with young men who hoped that Drew Theological Seminary might be the answer to their prayers. Not all could be accepted, for lack of academic suitability or lack of either faith or money—and McClintock turned them aside. He was particularly saddened to reject anyone for fiscal reasons but Seminary dollars stretched only so far. The Seminary charged no tuition, since that might place a limitation on those able to hear "the call." However, prospective students were warned that they would need a minimum of $150 a year for food.

The Announcement, in effect Drew's first catalog, promised much, in the manner of most

The entrance hall in the former Gibbons mansion became Drew's first auditorium on November 6, 1867, when a large crowd gathered for the seminary dedication, as portrayed in a popular magazine of the day.

college catalogs, but it took no special talent to see that the Seminary was not ready in the fall of 1867. Work had just begun on converting the stable and granary into dormitory and dining quarters. The faculty was not complete. The Announcement had a blank for professor of systematic theology and the Rev. John W. Lindsay, professor-elect of exegetical theology, had decided not to come to Madison. Thus McClintock had only two aides: The Rev. Bernard H. Nadal, professor of historical theology, and James H. Worman, librarian and tutor.

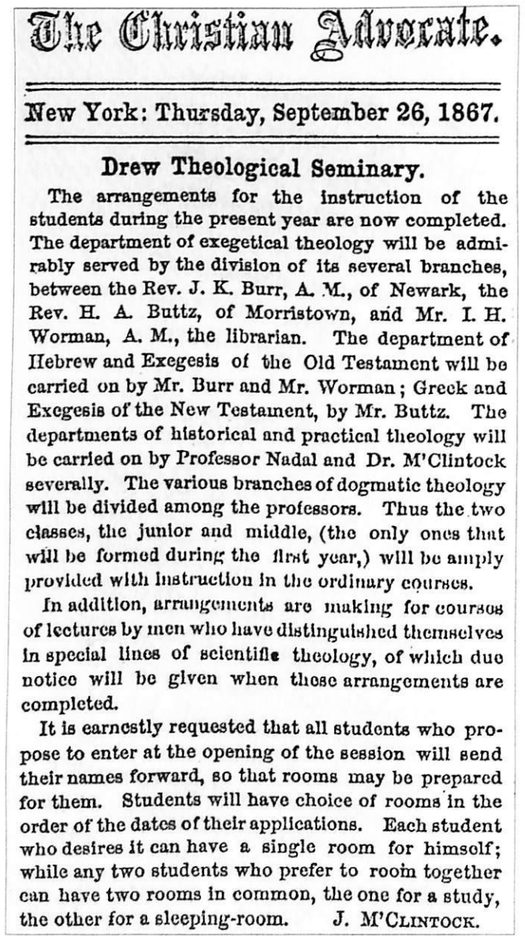
Worman, described by a biographer as a "brisk little German genius," busied himself with cataloging the growing collection that the library-minded president insisted his school must have. McClintock saw the library as a "teacher's tool chest" and, even before he assembled a faculty, he hired an agent to scout Europe looking for the books that the president thought indispensable. When classes began, Worman augmented his library duties by teaching Hebrew and modern languages, serving until 1872 when he went off to win fame as one of the leading lights in the well-known educational summer camp at Lake Chautauqua, New York.

McClintock leaned most on Nadal, whose erect carriage and thick, close-cropped beard worn in the style of Ulysses S. Grant gave him the look of a military man. Two years older than McClintock, he had won his spurs battling the Devil through the Maryland, Pennsylvania, and Virginia hills, riding the circuit in a saddle that he had cut and stitched himself.

The circuit had taken Nadal to Carlisle, Pennsylvania, in 1846, while McClintock was still a professor at Dickinson College. Nadal stopped his wanderings, enrolled in Dickinson and required only two years to earn his degree. The young student's quick mind and dedication to Methodism impressed McClintock, who watched Nadal's career mature: professor at Indiana Asbury (later De Pauw), minister of several major city churches, and chaplain of the United States Senate. Nadal was the ideal man to start Drew's Department of Historical Theology.

The Seminary promised comprehensive subjects for its three-year "Regular Course of Study." Juniors (first year men) all studied exegetical theology, historical theology, systematic theology, and practical theology, four broad subject areas that continued through all three years. There was continued emphasis on Hebrew and Greek and concentrated study in historical theology—from the old covenant to the life of Jesus, from the Reformation to the history of missions.

More than anything, students were being prepared to preach. All three years stressed writing and speaking, although it was agreed that preaching must never be a matter of merely



The Christian Advocate.

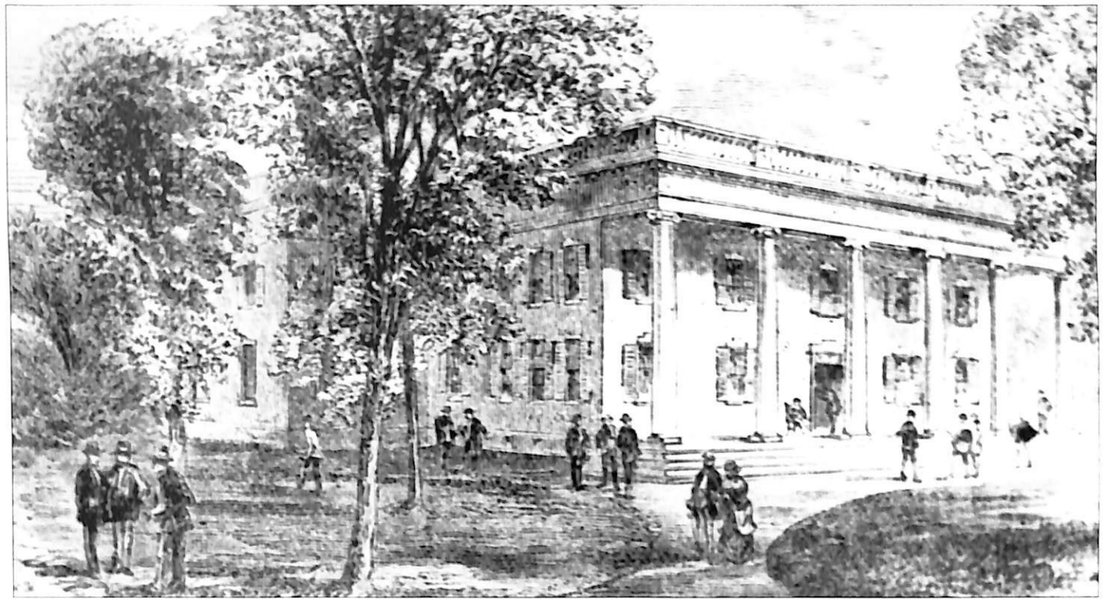
New York: Thursday, September 26, 1867.

Drew Theological Seminary.

The arrangements for the instruction of the students during the present year are now completed. The department of exegetical theology will be admirably served by the division of its several branches, between the Rev. J. K. Burr, A. M., of Newark, the Rev. H. A. Buttz, of Morristown, and Mr. I. H. Worman, A. M., the librarian. The department of Hebrew and Exegesis of the Old Testament will be carried on by Mr. Burr and Mr. Worman; Greek and Exegesis of the New Testament, by Mr. Buttz. The departments of historical and practical theology will be carried on by Professor Nadal and Dr. M'Clintock severally. The various branches of dogmatic theology will be divided among the professors. Thus the two classes, the junior and middle, (the only ones that will be formed during the first year,) will be amply provided with instruction in the ordinary courses.

In addition, arrangements are making for courses of lectures by men who have distinguished themselves in special lines of scientific theology, of which due notice will be given when these arrangements are completed.

It is earnestly requested that all students who propose to enter at the opening of the session will send their names forward, so that rooms may be prepared for them. Students will have choice of rooms in the order of the dates of their applications. Each student who desires it can have a single room for himself; while any two students who prefer to room together can have two rooms in common, the one for a study, the other for a sleeping-room. J. M'Clintock.



This sketch of Mead Hall, drawn shortly after the Seminary opened, is faithful in its details of the building. The saplings that would become the widespread forest were still emerging into trees. The sole woman, on the path, is likely a faculty wife.

reading prepared texts, no matter how brilliantly written. Effective preaching called for orderly presentation, but delivered with such fire and feeling that a sermon would appear genuinely inspired—planned extemporization, in short.

The rigorous course was designed "with reference to the attainments and studies of college graduates." But McClintock was a realist. He knew that Drew would accept many whose ministerial qualifications and zeal could not be measured by past academic degrees. For such clerical hopefuls he started a "Partial Course" to be completed in two years. It would not merit a B.D. degree, but it would send forth a band of better trained preachers.

Every Seminary applicant had to produce a certified local preacher's license or a recommendation from a quarterly conference, "certifying that the applicant is a proper person, as to moral and Christian character, to enjoy the advantages of the Seminary." The first matriculants all met the religious qualifications, but only three had the college degrees that prepared them for the regular three-year course. Another passed an examination that admitted him to the Middle Year (or second year). One junior and three middlers were admitted in the fall of 1867 on condition of "reading up" or "studying up." The other four in the first class were admitted to the Partial Course.

Classes began immediately after registration. McClintock carried a full teaching load as professor of practical theology in addition to overseeing every administrative detail, from recruiting professors and students to ordering potatoes and lumber. His career fitted him eminently to teach practical theology—the art of communicating with a congregation—although one student wrote that McClintock failed "to sympathize sufficiently with the tardy movements of the slower minds."

Nadal's teaching swept through the vast scope of theological history, beginning with Adam and Eve, but there was not even a whis-

Sycamore Cottage, a large saltbox building, was the first dormitory for Seminary students until Daniel Drew paid $75,000 to turn the stable (Asbury Hall) and the granary (Embury Hall) into sleeping quarters and a dining room for students.

per in his course of the startling theories of evolution that Charles Darwin had just propounded in England. One of Nadal's first students at Drew remembered the professor's "classical elegance and fertility of diction" and added: "The lectures which he delivered to his students were not the dry details of science; they were the warm outbreakings of great truths which lived in his heart."

McClintock hoped that he might complete his faculty from among three warm friends, George R. Crooks, Randolph Sinks Foster, and James Strong. Crooks and Foster had helped him coax Daniel Drew into endowing the Seminary. Strong was McClintock's co-author of the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*. Crooks was interested but could not accept at first: he was too deep in a struggle to admit laymen to the inner councils of Methodist conferences. He would come to Drew only after he felt that fight won. Foster and Strong joined the faculty within a year.

Temporary faculty appointments kept classes going that first year. The Rev. Jonathan Kelsey Burr, a graduate of Wesleyan University and Union Seminary, commuted from his church in Newark to teach Hebrew and Old Testament exegesis. The Rev. Jonathan Townley Crane, a graduate of Princeton in 1843 and the Methodist pastor at Hackettstown, traveled by train to teach Greek and New Testament exegesis. Crane later acquired his distinction from his marriage to Mary Helen Peck, daughter of the *Christian Advocate* editor. Their fourteenth child, born in Newark in 1871, was Stephen Crane, the notable author of *The Red Badge of Courage*.

The *Christian Advocate* announced on September 26, 1867, that the Rev. Henry Anson Buttz of the Morristown Methodist Church would teach New Testament exegesis. He may have assisted on a part-time basis during the opening months, but his official connection with Drew apparently did not begin until the following year, possibly in the winter of 1868. The *Advocate* printed whatever news the mails brought in; the same issue that announced Buttz's 1867 teaching said that Drew students could have a "choice of rooms."

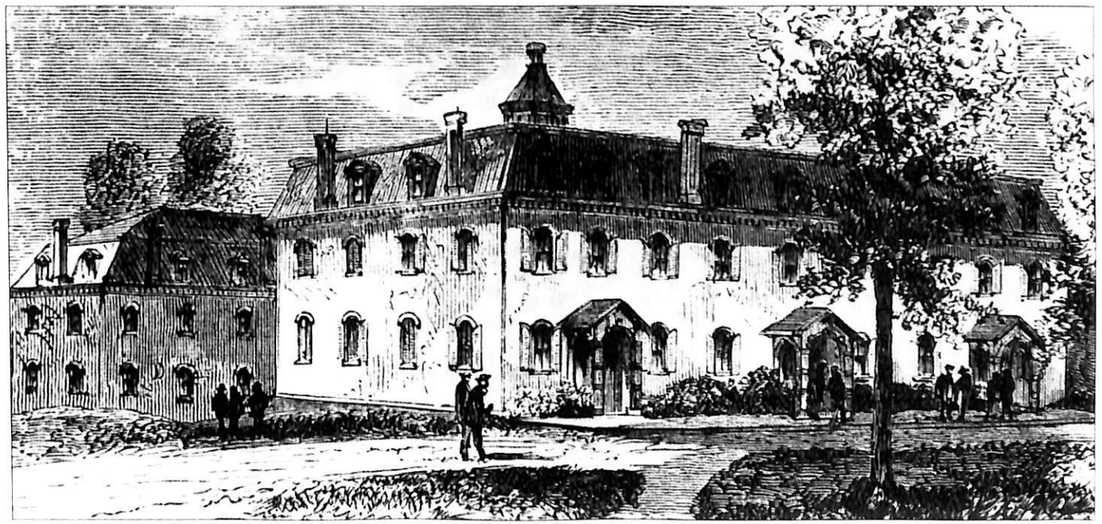
In fact, students had little choice of rooms or anything else in the first months. They were crowded together in "a little building on the grounds," according to a memoir by Henry Graham of the first class. The "little building" was probably what is now called the Sycamore House. Meanwhile, workmen tore apart the Gibbons' stable and granary to fashion the accommodations that the Announcement mistakenly said already were available.

Only the brick walls of the stable and granary remained after wrecking crews tore out the horse stalls, carriage spaces, and grain bins. Workmen added third stories to both the stable and the granary, finishing off the structures with Victorian mansard roofs. After $75,000 of Daniel Drew's money had gone into the remodelings, students moved into the ex-stable (Asbury Hall) midway in the winter of 1868 and began enjoying meals in a student-run clubhouse in the erstwhile granary (Embury Hall). The 1868 catalog advised:

> The students' rooms are very neatly carpeted, furnished, and provided with beds, bedding, and linen. Fuel, light, and washing must be paid for by the students. The home provided for students is all that could be desired, both for comfort and convenience. Married students can be accommodated with rooms for themselves but not for their families.

As an academic life of a sort proceeded, McClintock gathered a glittering array of talent for the formal opening of Drew Theological Seminary on November 6, 1867. He pulled every academic and church string to bring to Madison the largest group of intellectuals and theologians that the Methodist Church had ever assembled.

Madison was scarcely a place where such a distinguished company might be expected to gather. Only a few stores clustered near Waverly Place in the center of town near the railroad depot. Henry Keep's umbrella factory kept about sixty villagers busy and C. C. Schenck sent out baked goods and candy by wagon to surrounding villages. Various blacksmith and wheelwright shops, ironwork manufactories and other typical small one-man enterprises composed the local



The erstwhile stable that became Asbury Hall was opened in the winter of 1868. Workmen had added a third floor, behind a mansard roof, installed windows, and established three entrances into the first real dormitory on the Drew campus.

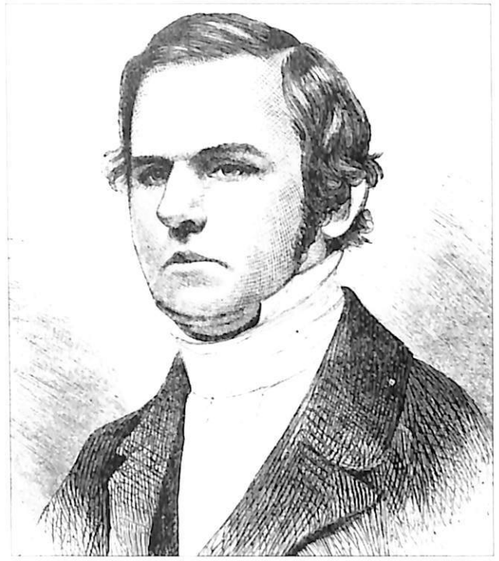
economy. Streets were lighted by kerosene lamps–"when the moon doesn't shine." A contemporary writer praised the Madison Academy but said public schools "disgrace the town." The narrow, dusty streets did nothing to enhance Madison's reputation or appearance.

The town's Methodists had not yet built a large church (within a few months Daniel Drew bought them a piece of property adjacent to the Seminary campus where they could erect a substantial building). McClintock scheduled the dedication to take place in the large Presbyterian Church on East Main Street, opposite the hill where the tall shaft of the Gibbons' family plot dominated all graves in the Presbyterian Cemetery.

Bottle Hill (now Madison) residents had an almost worshipful regard for the pristine grove of oak trees spread over more than 300 acres just west of town. Old-time residents called it The Forest, capitalized to signify their awe of oaks.

The bright stars of Methodism arrived aboard special railroad cars for the official opening ceremonies. All nine bishops of the Methodist Episcopal Church made the pilgrimage, for Drew Theological Seminary was recognized as a national institution under the wing of the General Conference. Wesleyan University and Dickinson, Girard, and Genesee colleges sent their presidents. Many universities and colleges sent lesser representatives. Leading Methodist ministers from surrounding states swelled the audience. The editors of the *Christian Advocate* and *The Methodist Review* were on hand to record the event. Reporters came from midwestern Methodist papers as well as the secular press from Morristown, Newark, and New York. Students, a few parents, and curious villagers joined the throng.

No one was in a hurry that day, fortunately. The program included five main addresses in the morning and six after lunch. Bishop Matthew Simpson led off with a discourse on the history of Methodist education, offering his opinion that John Wesley favored education for the ministry. He said that there had been a "misconception" that Methodists were averse to "institutions for the education of men in the ministry." The bishop declared:



Bishop Edmund S. Janes, whose ringing challenge stirred the audience on dedication day in 1867. He believed the new seminary should become "the West Point of Methodism." Rather than turning out timid "lap dogs," the bishop said, Drew must see that any "young lion" should be encouraged to "let his thunder thicken" until his roar sent "terror to all the haunts of wickedness."

> There is no subject so dear to the heart of the Church as that of training young men for the ministry. This I have recognized for the last fifteen years in traveling to and fro in the Church. There is no object which will command so much money, which is so dear to so many hearts in our Zion, east, west, north and south, as this one thing of training young men in the work of the ministry.

This was the pleasant kind of assurance that everyone sought. But one man who listened with considerable surprise wondered where Bishop Simpson had been traveling. He was the next speaker, John P. Durbin, senior corresponding secretary of the Missionary Society. He had reason to be surprised. His voice in favor of a theological seminary had been raised—and squelched—as early as 1834.

Durbin wasted no time in refuting the bishop. "There is no doubt that the prevailing temper of the Church in America, after the destruction of Cokesbury College, was directly and earnestly hostile to theological seminaries," he said.

Recalling his 1834 editorial in the *Christian Advocate* favoring theological education, Durbin said that he received a "hot peppering" for his sentiments. However, he agreed that he had lived long enough to see "a wonderful change of opinion." Turning to the Seminary itself, Durbin said that the one great qualification of a candidate for the Seminary ought to be: "Is he called of God to this great work?" He issued this warning:

> If in this school it shall come to pass that a young man shall be recognized for his scholastic or classical training rather than for the divine power attending his ministry, then if my friend and our brother (Mr. Drew) who has laid the foundation for this school, should come down to this earth from the happier world, to which I suppose he will go long before such a thing shall occur, he would be filled with disappointment, and would regret that he had even founded this institution. Let these young men understand that they are here to seek a training which will make them efficient in the ministry.

The morning proceedings in the Presbyterian Church ended in time for hundreds of visitors to stroll through the village and up to the new campus, where Daniel Drew's generosity was clearly in evidence. A "sumptuous collation" (as the *Advocate* termed it) was served, and though the school's chief patron was present, he sought to stay as much in the background as possible. Dr. George Crooks years later remembered a lady's asking to see "the founder of the Seminary." She was told "that the most unobtrusive elderly gentleman she saw would be Mr. Drew." Crooks commented: "The description was perfectly exact."

Once the tables had been cleared and the guests were taken on a short campus tour, the speeches began again, this time in the mansion's spacious hallway. McClintock spoke first, gracefully thanking Daniel Drew for his many gifts. He told of plans for converting the Gibbons home into a functioning institution. He said:

The seminary's first students entered through this ornate front gate, erected in the 1830s by William Gibbons when he built his mansion. In time it became covered with ivy, The original gate was replaced in 1921 by the present entrance.

> This mansion is to be the main seminary building. It has spacious rooms for all the needs of the institution. What has been the dining room will be the chapel, and will accommodate 150 students. The room on the right entrance, which is 23 by 40 feet, will be the general lecture room. It is now temporarily occupied by the library. On the left of the first floor, and front part of the upper floor, are five lecture rooms, each with professor's room attached. In the southern wing will be a reading room, society room, a missionary museum, and on the extreme west will be the librarian's dwelling. All these accommodations will be found without any change in the arrangement of the rooms whatever. Had the building been originally planned for the purpose it could hardly be more completely and thoroughly adapted to it.

Then Bishop Edmund S. Janes, a longtime advocate of theological training and a trustee of the Seminary, delivered one of the most pertinent talks in the institution's history. Nothing said on opening day had more impact both for his immediate audience and generations to come. Janes likened ministerial training to the preparation for military service:

> Our government does not send young men to West Point simply to prepare them to carry a musket, but expects every man to be an officer, and enlist and lead others forward to the charge. And in the education of men here we do not expect those who go from this institution simply to stand in the rank and file of Immanuel's army, not to be mere gunners simply to load and fire, especially if they use a paper cannon. We expect every man to be competent to be a leader, and lead God's sacramental hosts onward and onward until all the cohorts of evil are driven from the world, and the standard of Christ is triumphant over all lands.

The words rang through the great hall. Janes paused dramatically then exclaimed: "I charge the founder of this institution and the trustees and the faculty to see that this institution is the West Point of Methodism!"

But Janes was not interested in education that ground young men down, or drilling that made them mere imitations of those who drilled them. His closing words are a classic admonition to all educators:

> If young men come to this institution having some dissimilarity of character, I want them to be allowed to retain their individuality. I sympathize with all my heart in the remarks made concerning estheticulture. But if a young man comes here with the lion in him, do not begin to pare his nails, or trim his mane, or tone his voice or tame his spirit, but let his claws grow, let his mane lengthen, let his eye brighten, let his thunder thicken, let his spirit wax until by his roaring he send terror to all the haunts of wickedness, and dismay to all the dens of iniquity. There is just as much that is esthetic in the lion as in the lap dog. We want some majesty, some sublimity, some grandeur, some glory, as well as beauty.

Could a call for academic freedom be couched more glowingly? Could a new institution begin with greater challenge? Bishop Janes' words did not end the day; few celebrations end at such a peak. The day and its torrent of words ended at dusk and the crowd drifted away, back to the railroad station or to their nearby homes. McClintock and his staff could concentrate on their young lions—to wonder how to house them and feed them, as well as how to use all the lofty advice that had been showered on them.

CHAPTER 6

Mortal Troubles

THE OPENING DAY HURRAHS died away soon enough. Autumn leaves fell from the oaks and the winter snows that drifted through the naked trees stopped work on the dormitory and the eating hall. Laborers removed the luxurious red carpets from the mansion floors, since they had been decreed unseemly in a Seminary. As the first semester wore on, McClintock threw his ebbing strength into a desperate effort to narrow the gap between Seminary needs and available resources.

"The troubles of that autumn and winter," McClintock wrote in his diary, "with delays of workmen, with seminary work, with buildings, etc., no mortal can know."

The McClintocks sold their home on the Raritan River ("with great reluctance," McClintock noted) and took up quarters in the west wing of the Gibbons mansion. Daniel Drew told the president to take any of the mansion furnishings that he wanted. McClintock's domestic life was serene enough, although the thousands of books in his personal library remained stored in crates.

Letters from aspiring applicants dropped regularly on McClintock's desk. He answered each inquiry personally, advising all writers to wait until dormitory rooms were available, to further their education while they waited, and to have at least $100 in cash before setting out for Madison. One prospect, who inquired if Greek was needed for a partial course, was tersely advised: "Pay attention to English also. I note that your spelling is defective."

Three 19th-century Seminary students, wearing the high hats then worn by gentlemen, posed between the entrance gate, through which could be seen the dirt road and some of the still-young oaks.

The teaching staff was much too small, even for thirteen students. McClintock's combined administrative and teaching burdens were staggering, Worman was struggling with the library, and the two part-time faculty members commuted from a distance. Nadal, the other full-time professor, was eager to help in administrative matters wherever the president needed him, but McClintock had no capacity to delegate work.

The main source of strength was Daniel Drew's money, still given generously and without qualification. Recognizing that limited housing in rural Madison made it difficult to attract sound scholars to the staff, the aging financier ordered four substantial brick faculty residences built on the campus. All the homes were finished within two years after the Seminary began, at a total cost of $84,000—a handsome sum in the 1860s.

The Seminary operated illegally in Madison during its first months, lacking a New Jersey charter authorizing either the founding or the operation of an educational institution. George T. Cobb, a prominent Morristown industrialist, financier, Methodist, and state senator, pushed an act through the New Jersey Legislature granting the Seminary a charter on February 12, 1868. Control remained in the hands of the Methodist Episcopal Church, "under the direction and supervision of the General Conference." All trustees, equally divided between laymen and the clergy, had to be Methodists.

The New Jersey charter provided for thirty trustees, compared to sixteen in the New York document. Enlargement of the board permitted the addition of several prominent New Jerseyans, including Senator Cobb. It also per-

President John McClintock had every right to claim the new "president's house" built by Daniel Drew, but he preferred much more modest quarters in the west wing of Mead Hall.

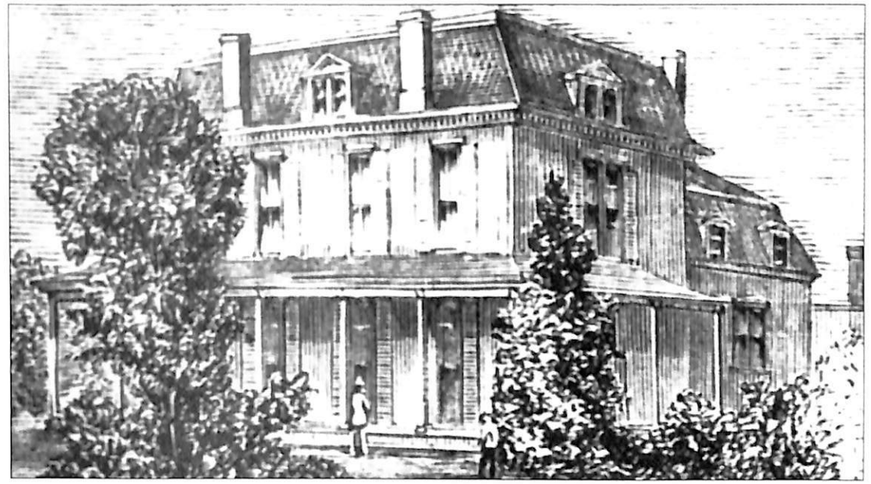
mitted the addition of noted church leaders, particularly the Rev. John P. Durbin, Bishop Matthew Simpson, and Charles C. North. Simpson and Durbin, it will be recalled, had engaged in a sharp oratorical dispute the previous November over the historical viewpoint on theological training for ministers. North was an outstanding New York Methodist layman, and the first of three generations of Norths to serve as Drew trustees.

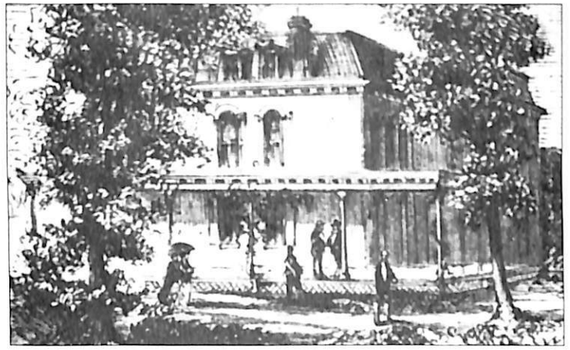
The 1868 charter contained a vital provision that at the time seemed an afterthought: the trustees could "organize faculties of arts, law, literature, and medicine, at such time as the said corporation may see fit ... and confer degrees in the same, and use and exercise all the powers and functions of a university; and *said corporation is hereby authorized and empowered, whenever it shall desire to do so, to change its corporate name to Drew University.*" (Italics added.)

Sixty years would pass before that authorization would become important, but when a change to university status had to be faced in 1928, the charter provided that the trustees would "have and enjoy all its franchises, property, rights, and privileges, and have succession, in all respects, as if its name had not been changed." Ironically, this would become a crucial issue when Drew celebrated its 100th anniversary in 1967 and 1968.

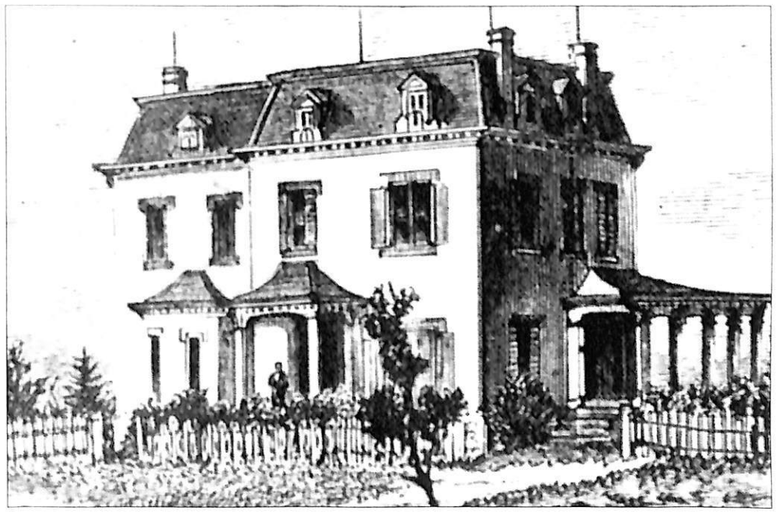
The charter contained a cumbersome provision for the election of faculty members. The Board of Bishops of the Methodist Episcopal Church would nominate three persons for any Seminary vacancy, from whom the trustees could either select one or reject all three. In the latter case, another three would be presented, and so on until the empty chair was filled. Much later a way around this restrictive clause was found—appointment of professorships other than the original five did not require the archaic nominations and elections.

The power of governing assumed by the Methodist Episcopal Church was not matched by any financial underwriting. That privilege was specifically reserved for Daniel Drew—in the





Daniel Drew solved the acute shortage of faculty housing in rural Madison by building these four brick residences on campus, at a then-huge cost of $84,000. By 1869, all were occupied. The home on the top belonged to Professor John F. Hurst. Professor Daniel Kidder lived in the home above (left), while Professor James Strong occupied the building to the right. The fourth home was the residence of Professor John Miley



charter! The charter provided that he "may transfer and convey unto the said corporation, hereby created, any property, real or personal ... and may also, by his last will and testament, or otherwise, give, grant, devise, and bequeath unto the said corporation, any portion of his estate, real or personal . . ." There was not to be even the slightest legal question as to who supported the Seminary.

Daniel Drew nevertheless embarrassed his fellow trustees in March of 1868, just as they were rejoicing over their new charter. On the campus and in trustee meetings, Drew continued mild, self-effacing, generous, and unselfish: a perfect lamb. It cannot be overstressed that his every action in connection with Drew Theological Seminary was admirable. But it was an entirely different Daniel Drew who made shocking New York newspaper headlines.

Early in the fall of 1867, Drew joined forces with Jay Gould and Jim Fisk, two of the worst blackguards in all the annals of Wall Street. The trio's common enemy was Cornelius Vanderbilt, still challenging for control of the Erie Railroad. Despite a court order forbidding Erie trustees to issue further stock, Drew, Gould and Fisk dumped 100,000 additional shares of Erie securities on the market on March 10, 1868. Vanderbilt's brokers, slow to comprehend this maneuver by Drew and his confederates, bought the certificates. Drew, Fisk, and Gould netted $7 million in cash in that one fantastic March day.

Learning how he had been duped, Vanderbilt too late swore out warrants for the three. They had fled to Jersey City by ferryboat. One partner drove away in a hack loaded with $6 million in cash baled like so much waste paper. The other two hauled off $1 million stuffed into valises. The trio took rooms in Jersey City's Hotel Taylor—"Fort Taylor" newspapermen called it—and awaited Vanderbilt's siege.

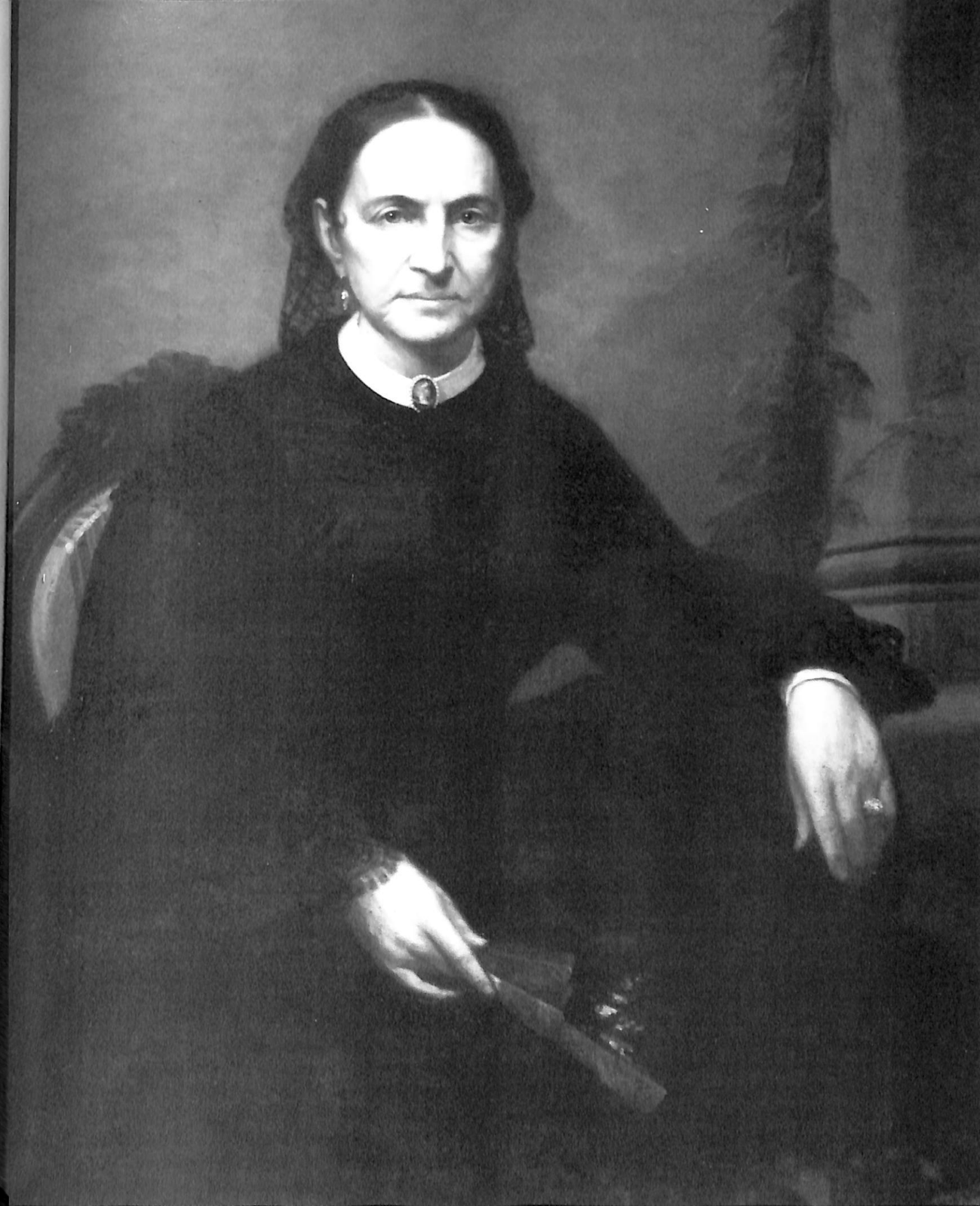
Long weeks of strategy followed, including brazenly open bribery of the New York State Legislature by Gould, before the warring parties called a truce. Vanderbilt recovered most of his cash and the fugitives were allowed to return to New York without fear of jail terms. Following the 19th-century code of the Wall Street jungle, Vanderbilt and his former enemies, Gould and Fisk, linked forces and drove Drew from the Erie board of directors on July 1, 1868. Drew never regained his stature as a lion of Wall Street, although he was still worth millions of dollars.

The financier briefly interrupted his Wall Street war at its height on April 23, 1868, leaving his Jersey City "Fort Taylor" to attend a meeting of the Drew board of trustees in Madison on the day that the board named the three main campus buildings. The one-time stable, converted to a dormitory, was named Asbury Hall, honoring Bishop Francis Asbury. The granary, transformed into a dining hall, was named Embury Hall for Philip Embury, the carpenter who had held the first American Methodist services in New York City in 1766. Gibbons Mansion, heart of the campus, was named Mead Hall, in honor of Drew's wife, the former Miss Roxanna Mead.

During the meeting Drew "stated his anxiety to transfer this property, together with the endowment, to the board of trustees." Three months later, on July 24, 1868, Drew gave the board three documents: a deed of property, including the building and 100 acres; a conveyance of furniture and other personal property in the mansion; and an "instrument of obligation" for $250,000 "in cash or in valid interest-bearing bonds or securities," to endow the Seminary.

Records do not show what happened to the "valid interest-bearing bonds or securities," but the trustees apparently instructed Drew to invest the endowment as he saw fit. He was faithful to that trust: each year the Seminary received a check for $17,500 from Drew, representing seven percent interest on $250,000.

> Drew's generosity provided all the Seminary buildings, the grounds, professors' homes and salaries and started a good library collection. His gifts granted free tuition and free



Roxanna Mead Drew (right), wife of the financier, is honored in the name Mead Hall and is remembered by her portrait that hangs in the mansion.

Resolved that the Board of Trustees be respectfully requested to fill the now existing vacancies in the Board of Instruction viz: the election of a Professor for the chairs of Systematic and Exegetical Theology respectively.

Resolved that in view of there being no graduating class the commencement exercises for the year 1867/8 be omitted.

Resolved that the Librarian J. H. Norman prepare an outline of the Catalogue of the Library and that the same be presented to the Board of Trustees at their annual

Rev Dr. McClintock, a great man & a Prince has fallen in Israel. We thankfully acknowledge his manifold & rare natural endowments, his wide and varied learning, his valuable literary and theological services to the world & the Church,

June 1868 faculty minutes (above) omitted commencement, "in view of there being no graduating class." Nine men (below) graduated in the first class in 1869; (right) McClintock's funeral card told of "a prince fallen in Israel." The death stunned his colleagues in The Forest, left a void in the Methodist Church, and made his supporters doubt a replacement could be found.

1869.

1 James B. Brady, ... Worcester
New England Conference.
2 Oliver A. Brown, ... Superni
Baltimore Conference.
3 Samuel Doolittle..... .....Paterso
Newark Conference.
4 Henry Graham, ...Schenectady
Troy Conference.
5 George Miller..... Died November 1
6 William F. Morris..... Died June 2
7 Charles F. Noble.... .....North Chatham
Troy Conference.
8 Ezra Tinker, ...Towar
Central New York Conference.
9 Samuel M. Vernon, ...Germantown, Philadelp
Philadelphia Conference.

rooms. His money did not stretch to free meals; between $2.50 and $3 was needed weekly for food. Even those small sums were difficult for aspiring but penniless young Methodists. McClintock hired several of them to assist in various campus jobs. A few of them worked on the monumental *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* that McClintock and coauthor James Strong were writing and publishing.

Some students could be given preaching jobs in nearby churches. Henry Graham, a member of the first class, was such a fortunate one. This is how Graham recalled his appointment:

> A committee from Summit, New Jersey, waited on Dr. McClintock and asked for a student to preach in a town hall in that village every Sunday evening. He directed the committee to make the acquaintance of the students, commune with them, and select one of their number for that purpose. Their lot fell upon me. I was wearing one of those tall white hats that were the fashion in those days. The committee went back to Dr. McClintock and told him they wanted the young man in the tall white hat. That was my first call, and I have always thought that the call came to the hat and not to me. The arrangement was that I should preach every Sunday evening until the next session of the Newark Conference, about four months, for one hundred dollars. This was small pay, to be sure, and reminded me of the story of the Indian who was converted and began preaching to his people for a mere pittance. Some one said to him, "That is poor pay." He replied: "Yes, poor pay, poor preach." I have always thought that I got all my sermons were worth.

Rev. Henry Anson Buttz, initially a faculty member known as "Young Henry,"would serve the Seminary for nearly 50 years, and as president from 1880 to 1912.

On October 13, 1868, McClintock asked the trustees for $1,000 "to aid students here." A week later, he wrote his own bank in New York: "Can you lend me $3,000 on a demand note, with a United States bond as collateral? It is proper perhaps for me to say that part of this money is needed for purposes of the Seminary, for which I advanced the money."

CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND

JAMES STRONG, S.T.D.

VOL. I.—A, B.

PROPERTY OF
UPSALL COLLEGE
LIBRARY

NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE
1895.

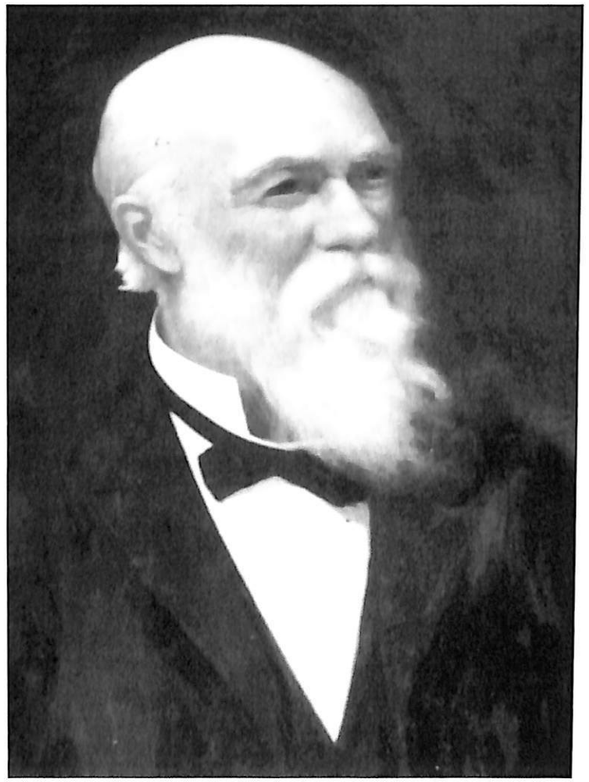
Severe money shortages forced McClintock to turn away one brilliant prospect on November 23, 1868, when he wrote to the Rev. Earl Cranston:

> I cannot advise you to come here, at present at least, with any hope of appointment. Our Conference meets in the spring; there may be a chance then, but it is not certain.
>
> We have here now six married preachers; those of them who have funds of their own are doing finely with their studies; two have appointments and are doing well; the others are more or less embarrassed.
>
> If you could secure funds to support your family for one year, I have little doubt of your getting work in that time to carry you on for next year....

Cranston was then 28, married, a graduate of Ohio State University and a Civil War veteran. When he could not secure the funds, he went instead to a career in the Ohio and Colorado conferences. He became publishing agent of the Western Book concern in 1884 and in 1892 was elected a bishop.

Drew's enrollment rose to fourteen on January 9, 1868, when McClintock's stepson, John Emory, matriculated. (John, son of Robert Emory, became McClintock's stepson when the latter and Emory's widow were married in 1851.) Two more students entered in March, 1868: Charles Garrison, of Millville, New Jersey, and Samuel M. Vernon of Iowa, a graduate of Iowa Wesleyan University, Class of 1867. Knowledge of the Seminary had already spread west of the Mississippi River.

Twenty-nine students signed the matriculation book in September 1868, the start of the second year. They included the son of the Madison



Noted Methodist James Strong, co-author with Drew President McClintock of the *Cyclopedia*, became professor of exegetical theology in 1868.

Methodist preacher, but the geographical spread included eight states, Washington, D.C., Ireland, and England. Such a diversity of geographical backgrounds was surprising and commendable. Against that, only three of the twenty-nine were college graduates and only four others had even attended college.

Few Methodists had the college training necessary for the rigorous intellectual life that McClintock believed proper for a theological school. The *Christian Advocate* spelled out the dilemma of Drew Seminary on January 30, 1868, in words that may well have come directly from John McClintock:

> It is worthy of remark that most of those inquiring young men are not only without wealth, but most of them are also but little advanced in learning and culture. The raw material is plentiful and excellent, but somewhat crude: possibly not, therefore, the less available for good. Each of these facts, however, suggests a necessity: first, a moderate beneficiary fund that would be useful, say a hundred dollars a year to each student, not more; and second, some arrangement for teaching, in connection with the seminary, the elementary branches of learning.

The Seminary's Partial Course already was designed for "students whose age or want of preparatory education will not allow them to pursue the Regular Course." The 1870 catalog, the last authored by McClintock, offered an added Five-Year Course, "for those who cannot possibly go through college."

The Five-Year Course included two years of "careful instruction in the classics and science," followed by three years of "regular scientific study of theology, including the full course in which Hebrew, Greek, and to some extent Latin are in constant use." The five-year plan, according to the catalog, would "result in a degree of culture but little inferior to that of the regular college curriculum" and would give the minister "the knowledge essential to his sacred calling."

What McClintock advocated, in effect, was a two-year college of liberal arts to broaden the horizons of culturally deprived young farmers, tradesmen, and woodsmen aspiring to the ministry. It is probable that McClintock planned in time a full liberal arts curriculum to supplement the Seminary. Drew might even have been heading for university status soon after 1870 if McClintock had lived.

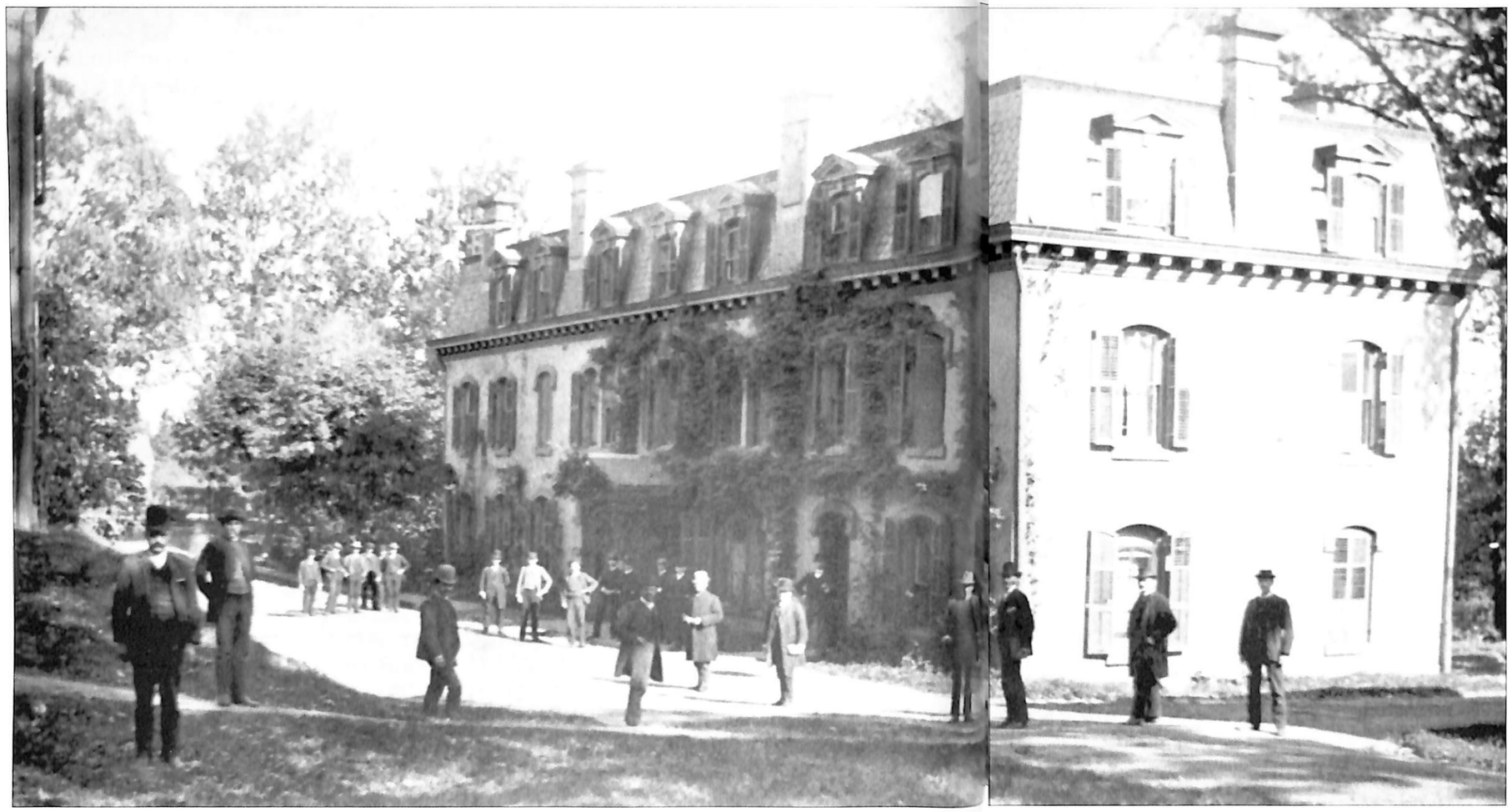
Other matters were pressing, including the understaffed faculty. McClintock pushed through appointments for the Rev. Randolph Sinks Foster of New York City and Dr. James Strong, the powerful Methodist layman from Flushing, Long Island. Both were his personal friends and prime catches for the infant institution.

Foster was a Westerner, born on Washington's birthday in 1820 in the Williamsburg, Ohio, jail, where his father was the keeper. He entered Augusta College at the age of 15, but abandoned formal education two years later to ride the Ohio circuit as a junior preacher. Foster served ten different Ohio churches until 1850, winning wide attention as a preacher and writer.

A biographer described Foster as "tall and lithe, with a piercing eye and a touch of poetry in his soul." He was 30 years old in 1850 when he accepted a call from New York's stylish Mulberry Street Church—Daniel Drew's place of worship. Foster became friendly with the Wall Street tycoon and always believed that it was he who inspired Drew's decision to found the Seminary.

Foster was named president of Northwestern University in 1857, a highly unusual honor for a 37-year-old preacher who had not attained even a B.A. degree. He returned to New York in 1860 and was preaching at Washington Square Church when McClintock asked him to become a professor of systematic theology at Drew in the fall of 1868.

Most Methodists knew James Strong, the ex-president of the Flushing Railroad whose blunt letters in Methodist periodicals in the 1850s had precipitated rancorous debate over theological training. His intellectual background



Embury Hall, the former granary on the Gibbons estate, was refurbished in 1868 to become the liveliest place on campus. It housed the dining hall and recreation center for seminarians. In the late 19th century, a photographer gathered nearly 20 students and carefully spread them out to lend human dimension to this portrait of the Seminary's busiest building.

included three degrees from Wesleyan University, including the S.T.D., and he had been professor of biblical literature and acting president of Troy University from 1855 until 1863. His friendship with McClintock dated back more than fifteen years and he was the Drew president's co-editor of the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*.

Forty-six years old when he accepted the chair of exegetical theology in 1868, Strong stood in stark contrast to the sickly, ascetic McClintock. He was physically powerful and his genial face was ringed by a heavy growth of graying hair and a long wavy beard that in time became snow white.

McClintock, Nadal, Foster, and Strong formed as good a theological faculty as any in the nation at that time. Worman complemented them; his skill as a bookman showed in the expanding library. The *Christian Advocate* said of Worman's work in January 1868:

> We doubt whether there is in all the country so complete a collection of patristic theology. In modern German theological and biblical literature also, the library is especially rich. If conducted with equal skill and liberality for only a few years longer, the library of Drew Seminary will be second to no other theological seminary in the country.

McClintock made another valuable and enduring accession when he added the Rev. Henry Anson Buttz to the permanent faculty in the fall of 1868. This tall, loose-jointed, and handsome young minister of the Morristown Methodist Church would outlast all at Drew but the buildings and the books.

Buttz may have taught at Drew from the beginning. Certainly he was at least a part-time member of the faculty in the second semester of the first year. He began as the adjunct professor of Greek in that second semester and taught continuously for a half century. He would in time be Drew's fourth president, but in 1868 he was just 33-year-old "young Henry," junior in the impressive collection of intellectuals on the campus.

By the spring of 1869, the Seminary's academic stature was close to even McClintock's uncompromising standards. But the president drove himself in the quest for further excellence. Friends begged him to rest. McClintock ignored them, carrying a full load of teaching in addition to his administrative duties and his hunt for funds. For reasons that are not clear now, except perhaps to reassure himself that preaching was his allotted purpose on earth, he continued to drag his weary body to New York to preach on Sundays.

McClintock was visibly driving himself toward the grave, spurred on by the same conflicting, complicated motivations that had been endangering his health since adolescence. He could not get out of bed on May 20, 1869, when the first class was graduated from Drew Theological Seminary. Nothing less than complete prostration could have kept McClintock from the first graduation. Dr. Nadal presided in his place and awarded B.D. degrees to nine men: James Boyd Brady, Oliver Allen Brown, Samuel Knight Doolittle, Henry Graham, George Miller, William Forman Morris, Charles Flavius Noble, Ezra Tinker and Samuel Milton Vernon.

The *Christian Advocate* called the graduates "admirable men, who must very soon take a front rank in our ministry, and whose influence

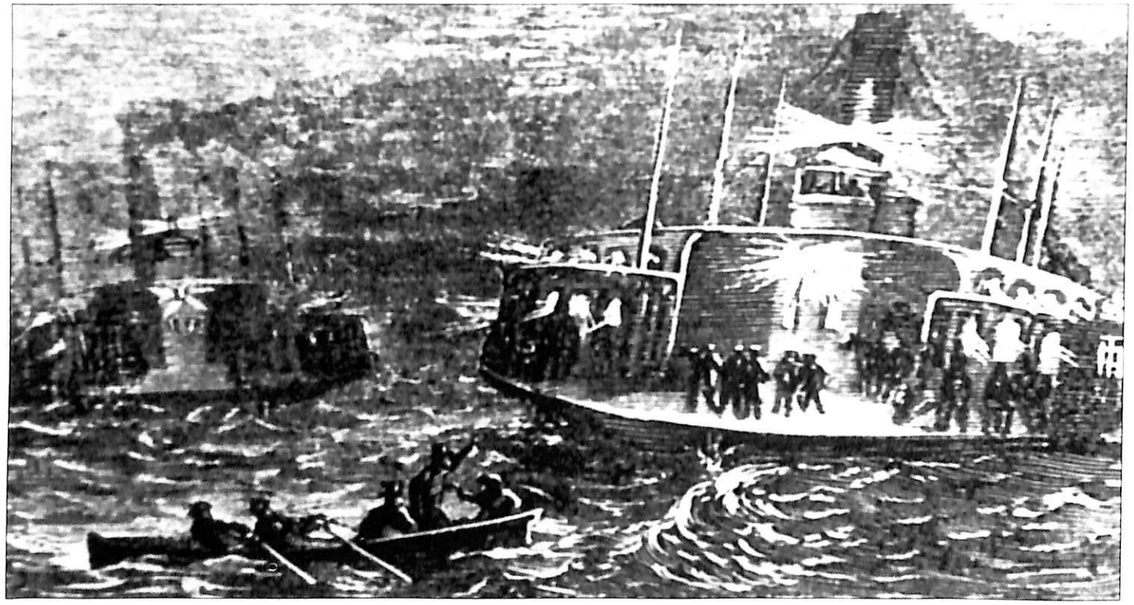
must be widely felt wherever they may be appointed in their great work." Each graduate addressed the audience, in talks "characterized by maturity and vigor of thought, by clearness and precision of style, and by force, earnestness and ease in delivery."

McClintock sailed for England early in June, seeking restored vigor. By July 25 he was writing that four weeks in England had "wonderfully mended" his health. He stayed in England until late August, then returned to Madison, believing himself ready for the academic grind.

He was mistaken. His pace was slow, his old alertness gone. Students sadly watched the great man deteriorate before their eyes. Often in that fall of 1869 he would drop the thread of his lecture and be for a moment or two unconscious of the students seated before him. It was like seeing a man die second by second.

McClintock wrote his old friend Fletcher Harper, a member of the publishing firm of Harper & Brothers, on February 20, 1870, to express regret that he could not attend the funeral of Wesley Harper. Complaining of an "inflammation of the windpipe," McClintock added, "It can not be very long before the summons will come for you and me."

Ten days later, McClintock lay wracked with fever and unconscious, his emaciated body



Daniel Drew, a lamb to the seminarians, was a wolf on Wall Street. On top (by a *Leslie's Monthly* artist), a crowd pummelled on Drew's office door after one of his Wall Street raids. The bottom scene (by a *Harper's Weekly* artist) showed Drew's escape by ferryboat from New York to Jersey City in 1868 after a shady multi-million dollar raid on Wall Street. It was a precursor to deals that eventually ruined the Seminary's patron.

shrunken beneath the covers. Shortly after midnight on March 4, he awakened to recognize his son and Randolph Foster in the room.

"Foster, is that you?" McClintock asked. "I am very sick, am I not?"

"Yes," Foster replied, "you are very sick but we have hope that you may recover yet."

"No! No!" said McClintock, "but no matter what the event, it's all right." He paused for a moment, as if groping for something more to add. Then he spoke his last words: "It's all right, all right."

He was dead before dawn. Gone, at age 55, was one of Methodism's most notable figures, literally worked to death by his own unquenchable zeal and the perplexing passions that stirred him. Gone was Drew Theological Seminary's spiritual rock.

The president's body was carried to New York City for services in St. Paul's Church on Tuesday, March 8. Daniel Drew and his family occupied their regular pew, and Seminary trustees, faculty members, and the entire student body shared the church with the congregation and visiting dignitaries.

Bishops Simpson and Janes delivered the eulogies. Simpson declared: "I may not see how his death at this particular time can benefit the cause of God, but of this I have no doubt ... May there not be some young man in the congregation who has his heart touched and who will consecrate all his energies to do some part of work in which our dear departed brother was engaged?"

Simpson concluded with the kind of quiet challenge that McClintock would have understood:

"The work is not yet done, and waits for you and me to do our parts."

The mourners filed past to take a last look at all that remained of John McClintock, aware that a giant among theologians had passed on, and aware that Bishop Simpson's challenge could not go unheeded. There was work to be done, far more than anyone realized.

CHAPTER 7

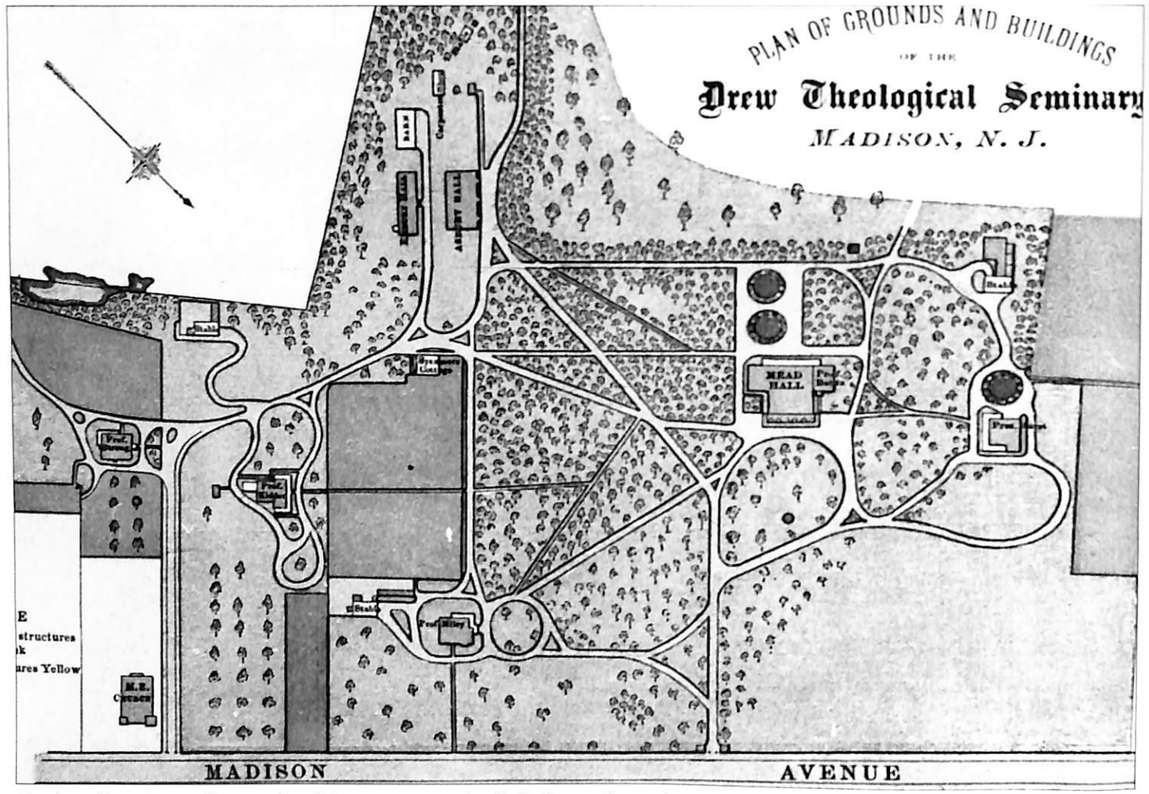
Who Grasps The Reins?

DEATH IS NEVER CONSIDERED AN ENDING in a religious community, yet students who returned to classes the day after Dr. McClintock's funeral sensed an imminent danger of drift. Faculty members joined ranks as best they could, since five students in the Class of 1870 had to be readied for graduation in two months. They looked to Bernard H. Nadal, McClintock's friend and disciple, for leadership.

Nadal wanted no part of that. On April 2, less than a month after the president's death, Nadal addressed a candid letter to Dr. John Fletcher Hurst, a rising young star in Methodism who was completing his fourth year as professor of theology at the Martin Mission Institute in Bremen, Germany. The letter expressed concern over who would be McClintock's successor, "not as president, but as professor." Nadal asked Hurst if he would accept McClintock's chair as professor of practical theology if the position were offered. Nadal explained:

> My plan is to have Foster made president. He has more influence with Mr. Drew than any other man in the church and can secure further endowment as no one else could. Perhaps to accomplish certain ends it

In the early years, the entire student body could gather for a photo on the Mead Hall steps. This somber group, conservatively dressed, put conventional derbies on their laps—except for the cautious rebel in the front row (who carried an umbrella) and an all-out rebel two rows back, who spurned the usual black tie.



Clearly visible in this map from an atlas of the 1880s are Mead Hall, the four professors homes built in 1868 by Daniel Drew, Embury and Asbury Halls, and the basic road pattern leading in from Madison Avenue and crossing the campus. Note the large open rectangular space in left center, seemingly waiting for another building (which would come in 1928 as Brothers College).

> might be needful for me to take Foster's chair of dogmatics, let him take the practical, and give you my place (history). If need were, would that suit you? Of course, these things pledge nothing.

The trustees told the faculty on June 3, 1870, to "arrange among themselves for supervision of the institution." It was agreed that no president would be named until the Methodist Board of Bishops submitted three choices for McClintock's professorship, in accordance with the university charter.

Foster observed Nadal carefully through the somber, grief-burdened commencement in May and into the days of waiting for the bishops and trustees to act. He later recalled those melancholy days:

> When the blow fell that laid McClintock low, it stunned us all, but it shivered Nadal, like as when lightning rends some great tree. Not for the sad funeral days, but for the months following when we walked and talked his voice and nerves were tremulous, and many times he wept and sobbed as he spoke of our loss. One of the most trusted friends of all his life had been suddenly taken from him. Dear Nadal! I loved him more tenderly because he loved McClintock so much. Our bereavement was unabated in its force when duty called me away for some months from our stricken group. The evening before I was to sail [for Europe] Nadal sat with me until a late hour, and early in the morning, with part of his own family, joined mine to attend me to the steamer. He was nervous with foreboding as to my health, which was not good, and I am quite sure he even feared for himself.
>
> When the final signal was given he seized my hand, and with great emotion said, "Dear fellow, good-bye, and don't be leaving us over there in Europe," and rushing down the gangway stood waving his handkerchief until distance hid him from my view. I never saw him again.

Ten days later, Nadal died suddenly at the campus. The cause of death was listed as "disease terminated in apoplexy," but Foster's reminiscence indicated that a broken heart was surely a factor. Within less than four months the Seminary had lost its number one and number two men; the number three man was in Europe. Foster was summoned home, but in mid-July the *Christian Advocate* said that "since the late double calamity... the board has not found themselves in a condition to fill the empty places but hope to do so before the opening of fall term in September."

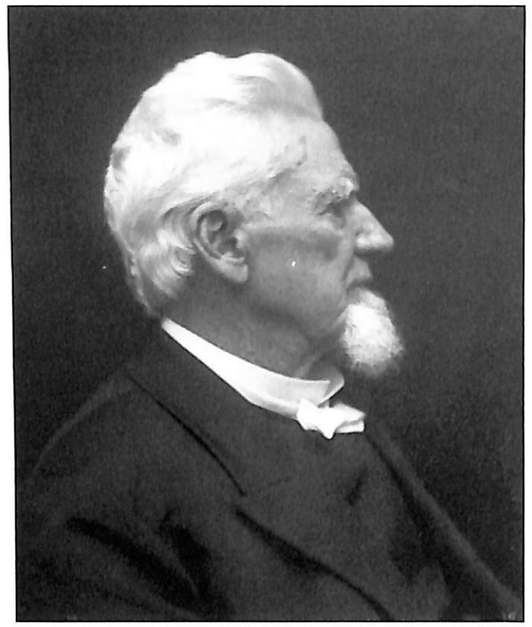
Finding two new professors was more of a problem than choosing a president. They had to be Methodists, of course, and the restrictive charter stipulation required that three names be submitted by the bishops for each post. The historic Methodist debate over theological training had made it difficult to find even two qualified scholars, much less finding six to choose among. The choice of professors became a popularity contest rather than an academic selection. It caused delay in 1870; it would cause problems for decades to come.

Finally, on November 17, 1870, the trustees met in Trinity Church, Jersey City, to elect Randolph Sinks Foster as the new president and to select two professors. Dr. Cyrus D. Foss, outstanding New York minister who was to become president of Wesleyan University in 1875 and a bishop in 1880, received the top vote for professor of pastoral theology. The trustees agreed on Nadal's friend, Hurst, to be professor of historic theology. The choice of Hurst would prove to be one of the most important acts of the early trustees.

Foster took over as Drew's second president at a crucial moment. To begin, Foss turned down the chair of pastoral theology. Hurst was still in Europe, not expected back for months. Foster bolstered the faculty with temporary appointments, and every teacher was needed, for eighty-two students were on campus when classes resumed in September 1870. Forty-two were enrolled in the three-year course leading to a B.D. degree. Five were partial students, and thirty-five were in the five-year program that combined liberal arts and theology.

Foster fully endorsed McClintock's Five-Year Course for ministerial aspirants whose education did not match their ministerial ambitions. He extended the scope of this program; the 1871 catalog described the first two years as "freshman" and "sophomore," indicating that Foster saw this as an undergraduate college. Its curricu-

Dr. Bernard H. Nadal, the reluctant "acting president" of Drew immediately after McClintock's death in 1870. He had no desire for the task, urging that Randolph Sinks Foster be elevated to the post. It was written that the passing of McClintock "shivered" Nadal.



Randolph Sinks Foster, a leader in Methodist circles, became president in November 1870. He needed to get the school back on course to serve the 82 students already registered on campus.

lum was heavy in Greek, rhetoric, English composition, mathematics (from algebra to analytical geometry), Latin, logic, and natural philosophy. It was a typical course at liberal arts colleges of the day.

The student body became more cosmopolitan. Students from the Middle Atlantic states predominated, but the 1870 rolls included men from Vermont, Ohio, and Michigan, and one from South America. The next year, students from Texas and Canada arrived, and the opening of school in 1872 saw young men from India and Japan registered for special courses. Drew's national and international importance had begun to emerge.

Regardless of origin, or course of study, nearly all students had one thing in common: poverty. God's call seemed most easily heard by those without money. When a group of New York women convened a few days after McClintock's death to consider ways to perpetuate his memory, they decided he would be best honored by funds to help poor students. They organized the McClintock Association and elected Mrs. Daniel Drew president. The Association in its first year gave President Foster $1,028.58. They asked only that it be used for "the relief of young men in Drew Theological Seminary."

Foster had the Seminary firmly in hand by May 1871, when the eleven members of the third graduating class received their B.D. degrees. The annual report of the Visiting Committee praised the faculty for "double labor" in the face of two vacant faculty chairs, then reported that the year "has been one of unprecedented prosperity to the institution." The pleased committee found that "careful instruction" by the faculty and "diligent application" by the students prevailed on the Drew campus. They also praised the "genuine and vigorous spiritual life" that they found.

Each day began and ended with prayer. There were prayers to open and to end each class, prayers between dormitory and classroom. Prayers were said before and after meals. These young men of Drew never accepted their salvation as certain. A highlight of every commencement week was the so-called Love Feast, where candidates for graduation rose to give public testament to the religious fire burning within them. The *Christian Advocate* reported the fervor during the 1871 commencement festivities:

> Testimonies given in their closing Love Feast were clear and pointed and powerful and will not soon be forgotten by those who were present. With profound emotions, amid flowing tears, they spoke of their religious experience, of its deepening, widening and hallowing power during their connection with the Seminary . . .
>
> One young brother said in substance: "The Church has adjudged me to be called of God to preach. I thought so myself, and came here seeking a better literary and biblical preparation for the work. But one day, soon after I came, Dr. Foster addressed the class. He said, 'My dear young brethren, if any of you have serious doubts whether you are

TREASURER'S REPORT.

THE McCLINTOCK ASSOCIATION *in account with* Mrs. J. B. DICKINSON, *Treasurer.*

1870.		1870.	
By Donations and Subscriptions received during the year ending April 5th, 1871.....	$1,215.00	To Amount disbursed by order of the Association, through R. S. Foster, D. D.....	$1,028 58
By Interest on Balance.....	13 22	To Printing Constitution.....	35 00
		To Incidental Expenses.....	11 76
		1871.	
		April 5th, To Balance to New Account.....	152 88
	$1,228 22		$1,228 22

New York, April 5th, 1871.

(Signed) Mrs. J. B. DICKINSON, *Treasurer.*

The undersigned, having examined the foregoing account and the vouchers for the same, finds them correct, showing a balance in the Treasury of One Hundred and Fifty-two Dollars and Seventy-two Cents.

A. V. STOUT, *Auditing Committee.*

FIRST ANNUAL REPORT

OF THE

McCLINTOCK ASSOCIATION,

For the Year ending April 5th,

1871.

New York:
S. ANGELL, PRINTER, 410 FOURTH AVENUE.
1871.

President.
MRS. DANIEL DREW,
41 Union Place.

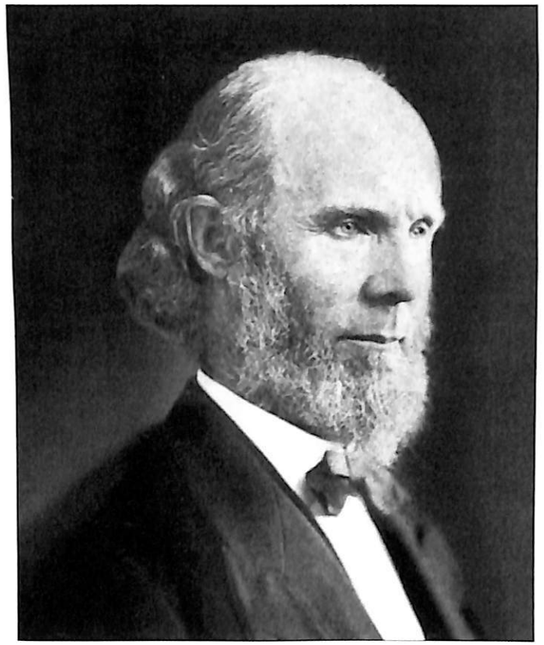
Vice-Presidents.
MRS. DR. McCLINTOCK,
Locust Street, West Philadelphia.
MRS. A. V. STOUT,
260 Madison Avenue.
MRS. JOHN REID,
37 West Fiftieth Street.
MRS. WM. B. SKIDMORE,
36 Clinton Place.

Recording Secretary.
MRS. WM. K. M'CLEES,
18 West Forty-seventh Street.

Corresponding Secretary
MISS KATE BOND,
36 Clinton Place.

Treasurer.
MRS. J. B. DICKINSON,
76 Madison Avenue.

The McClintock Association, founded in 1870 to honor the late Seminary president and to provide funds, issued these first documents in 1871. Mrs. Daniel Drew served as the first president and Mrs. McClintock of West Philadelphia was one of four vice presidents. In its first year of existence, the group gave a surprising total of $1,028 to the Seminary.



Foster's administration was greatly enhanced when experienced, respected Dr. Daniel Kidder (left), of the Garrett Biblical Institute, agreed to join the Drew faculty and stalwart Dr. John Fletcher Hurst (right) returned from Germany to accept a faculty appointment at Drew.

called by the Holy Ghost to the work of the Christian ministry, I conjure you to pause and settle the question before you proceed any further. If God has not called you to this work, you have no right to be here: return to your homes and select some other vocation.'"

The brother proceeded: "I did pause. My convictions were not decided; I returned home, made arrangements to study medicine, attended the introductory lecture. But scarcely had I taken my seat in the lecture room when an awful horror of darkness fell on my soul, and the startling question came to me, 'What am I doing here?' I became almost unconscious of the presence of the class, even the words of the lecturer. I arose and left the room, went to my home, and alone with my God I wept and I prayed. None but my Saviour and myself know the agony of those awful hours. But before the dawn came the conviction clear and deep and conclusive, that my true place was in the ministry. I returned to this blessed institution, and now, in a few days, I am to go forth to this, my great lifework."

Foster also had reason to rejoice. Barring defections, illness, or death, the Seminary faculty would be complete to open the fifth year in September. Dr. Hurst was leisurely making his way home from Germany. A chair for New Testament exegesis had been created; the trustees filled it by elevating Henry Buttz to a full professorship. And, by chance (or providence) a prime candidate had appeared to fill the vacancy in practical theology. He was Dr. Daniel Kidder, a 55-year-old teacher, administrator, and one-time missionary.

Kidder's exceptional background included several pastorates in the Middle Atlantic states plus a four-year missionary stint in Brazil, making him one of the few Methodist teachers with such Latin American experience. He had been

one of the original faculty members at Garrett Biblical Institute in Evanston, Illinois. According to his biographer, the middle-aged Kidder apparently was destined to stay at Garrett "until the paralysis of death (nothing less) should check the busy toiler."

Despite continuing signs of being a dissenter, Kidder always bowed to majority rule until April 1871, when trustees of Garrett and Northwestern University met to discuss a merger. Kidder protested that the move meant "the subordination of the Garrett Biblical Institute." He called fellow faculty members to his home, only to learn that they were "so far committed to the scheme as to indicate that they were the abettors, if not the authors of it." Kidder faced two choices—stay and fight or look elsewhere.

He wrote Foster to inquire about McClintock's vacant chair. The Drew president's joy at this sudden boon can only be imagined. He had known Kidder personally during his term as president at Northwestern. He felt that there was not a better man for the chair. "So cordial was Dr. Foster's answer," Kidder wrote, "that I assented to become a candidate for the post." Kidder was summoned to Madison.

The *Christian Advocate* called opening day, September 29, 1871, "the brightest day which has so far marked the history of the Seminary." One hundred and four students were on the campus; dormitory rooms in Asbury Hall were not sufficient. Eleven students lived in Embury Hall, one in Mead Hall, nine at the residence of Mr. Janes across Madison Avenue and several others roomed in the village. Every professional chair was filled. For the first time, all was right in The Forest.

Returning students quickly sized up Hurst and Kidder, the two new professors. Hurst had the prestige of being an American professor educated in Germany; no other Drew professor could boast such august credentials. Kidder, for his part, had a theological teaching career unsurpassed in Methodism.

Hurst was young, only 38 for all his scholarly background. Below medium height, slender, flaxen-haired and with large blue eyes, he might have been mistaken for a student. When dressed in old clothes and working about campus, he was often mistaken for a gardener. Hurst enjoyed walking; long hikes took him through the Catskills, up European mountains, and often across New Jersey roads. He taught well, illuminating his lectures with anecdotes from his extensive travels abroad. Moreover, he showed sympathy for those he called "the boys" and their problems. They, in turn, called him "the little giant."

Kidder could not match Hurst's glamorous academic career or his youth, but he overmatched him in teaching. He admittedly relied on established lectures. Once he wrote, "I had occasion to prepare some new lectures, but as the topics had been well studied the labor was not taxing." It was fortunate that the labor was not taxing, for the trustees also made him librarian to fill a vacancy. Kidder was called "painstaking and thorough; his pupils must not only understand, but remember; he was a driller." His insistence on formal etiquette amused students, who remembered his politeness even to wandering domestic animals that happened to cross his path.

President Foster's magical pulpit manner made him a favorite with the Methodist leadership; a "wonderful prayer" that he gave during the General Conference at Brooklyn in May 1872 projected him into the list of those considered for bishop that year. He was named a bishop on the first ballot and was assigned to Cincinnati. Three times within five years the top leadership had been snatched away—twice by death and now by church promotion. One was almost as hard to bear as the other.

Foster was still on hand for the Seminary's fourth commencement that May. The eight students who received B.D. degrees spoke at the closing exercises. One of them, E. F. Briscoe, discussed "Our Work in the South," foretelling his decision to enter the Texas Conference. He was the first Drew graduate to venture that far. All other graduates stayed nearby, in the New York, Delaware, Philadelphia, and Ohio conferences.

The 1872 commencement week proved the loyalty of the Drew alumni—all twenty-five members of the first three classes attended. They organized the Alumni Association and invited trustees, faculty, and visitors to a "generous" dinner. The *Advocate* said, "It was inspiring to see so many of the children of the young mother returning to her bosom, to tell of their affection to her and her teachers, and their experiences in their labor." Except for one in Ohio and another in West Virginia, the alumni all lived within 125 miles of Alma Mater.

Students and faculty were distressed at the impending loss of Foster. Professor James Strong's name led a petition circulated on campus during the fall of 1872, asking that the trustees not accept Foster's resignation as president. Eighty students had signed the petition when it was handed to trustees at Trinity Church in Jersey City on November 29, 1872. The document was read but laid aside without action or official comment. That done, the resignation was accepted, although the bishop of Cincinnati stayed on campus. He combined his Drew duties as professor-president with part-time duties as bishop throughout the next academic year, and led the Seminary into its fifth commencement on May 15, 1873.

The Class of 1873 underscored Drew's widening influence when it sang an original hymn that spelled out the destinations of its eighteen members:

> "*Three*, where great New York alone,
> Rules an empire all her own;
> *Four*, where fair New Jersey smiles;
> Preach the blood that reconciles.
>
> *Three*, through peaceful Penn's Domains;
> *Three*, o'er bright Ohio's plains;
> *One*, in proud Missouri;
> *One* far in distant Oregon.
>
> These, on Christian soil, proclaim
> Christ, to all mankind the same;
> *One*, hears China's millions wail,
> *Two* Japan's new epoch hail!

Those three members of the Class of 1873 took Drew Theological Seminary's first strides into the Orient, strides that began a long march of Drew missionary sons through the Far East. Sylvanus Harris of Stillwater, a New Jersey village, opened China's doors, at a time when that vast nation was obscured behind a mysterious "Bamboo Curtain" than exists today. John Carroll Davison of Harmony, another New Jersey crossroads village, and Julius Soper of Poolesville, Maryland, went to Japan. Two other members of the Class of 1873, Navell Albright and William Ward, continued their studies in the theological seminary at Halle, Germany, a fact not recognized in the class hymn.

Another 1873 graduate was James E. Lake of a noted Methodist family of Pleasantville, near Atlantic City. In 1879, Lake, his father, and a brother founded Ocean City as a seaside Methodist camp meeting town. A year later, on his own, the Drew graduate founded Atlantic Highlands on Raritan Bay, again on the camp meeting plan. In 1895, he took his camp meeting idea across New Jersey to establish National Park on the Delaware River near Camden.

Bishop Foster announced at the 1873 commencement that his successor as president would be Dr. John Fletcher Hurst. Noting the uncertainty of tenure for a Drew president, the *Advocate* added: "Under his [Hurst's] lead the Seminary will continue its prosperous career full of hope, notwithstanding the inroads which an inscrutable providence and the Church itself have seen fit to make in its executive ranks."

Hurst took over a solvent institution; Foster left the Seminary with all bills paid and $900 in unexpended funds on hand. The enrollment of 104 for the next year included twenty students with degrees from recognized colleges, including Princeton, Cornell, Yale, Wesleyan, Dickinson, Willamette in Oregon, and Robert College in Constantinople, Turkey. Two men from India and two from Bulgaria also were on campus.

The faculty was complete for the second straight year. Before Foster left to devote full time to the Cincinnati Conference, he had personally seen to it that the chair of systematic theology was filled. He chose his brother-in-law, Dr. John Miley, 59 years old, as his successor.

Miley's career had been shaped as an old-fashioned Methodist itinerant preacher. After graduation from Augusta College, he had accepted nineteen separate church appointments, in Ohio, New York and Connecticut. He was pastor at Sing Sing, New York, when tapped for the professorship. Miley was a good teacher. He also added undeviating punctuality to the campus. When he emerged from his home, clothed in a greatcoat and an Inverness cape, there was no need to consult a clock. His walk across campus to class behooved laggards to hasten.

Despite failing health, Daniel Drew found satisfaction in the tranquility that had descended on his institution. He attended commencements and opening days, presided at trustee meetings, and regularly forwarded checks for the seven percent interest on his $250,000 endowment. The *Christian Advocate* said he was "in quite feeble health" in 1873, when "many prayers were offered for him."

Visitors and townspeople alike familiarly called Drew Theological Seminary "The Drew" in tribute to the sole benefactor. Trustees did not bestir themselves to supplement his contributions. For example, after McClintock's death, his widow offered his fine library to the Seminary for $2,500. The McClintock Association advanced $1,500 for the cause in May 1872, but no one else would assume the balance which was still due in May 1875. If Daniel Drew did not rise to a financial occasion, no one stood up.

The Panic of 1873 jarred Mr. Drew's financial position. His money empire long had been shaky but this did not stem the flow of checks from his office to the Seminary—$17,500 a year through good times and bad. Fellow trustees openly prayed that hard times might ease for Daniel Drew; there was yet much to be done.

The *Christian Advocate* reported in June 1874, that the Visiting Committee was more impressed than ever with the Seminary, with one reservation: the five-man faculty was not overburdened, principally because buildings were so overcrowded that applicants were turned away. Said the committee:

> The same professional corps that now so ably educates a hundred could as easily educate three hundred. Why should not some noble coadjutors of Mr. Drew step forward and supply the buildings? We trust this thing will soon be done. And it would be a noble work for some lovers of Jesus if the valuable library of the institution could have a fund for its constant and indefinite augmentation, and if an additional chair, on Christian Evidences, or some other department, could be endowed.

No one stepped forward among the noble coadjutors. The Seminary, under the "direction and supervision of the General Conference of the Methodist Episcopal Church" by order of the charter, received no money from that quarter either. Daniel Drew was ever ready, ever generous. No one cared to think about the day when there might no longer be a Daniel Drew much less a time when there might be no bottomless well of Drew bounty.

John Fletcher Hurst, Drew's third president, must get full credit for saving the institution after Daniel Drew's financial collapse in 1823. The so-called "Little Giant" was out in front of those seeking to restore the endowment. He called often on friends and trustees, one of whom was trustee General Clinton B. Fisk (right, on opposite page), who was often asked for help.

CHAPTER 8

'Be Not Disturbed'

JOHN FLETCHER HURST, Drew's third president, seldom impressed those who saw him for the first time. One visitor, writing in the *Christian Advocate*, called him "the least likely to be regarded as the head of the institution." He looked even younger than his thirty-eight years when elected president in 1873. His small, compact body had a youthful vibrancy and his delight in the outdoors gave him the ruddy glow and the air of innocent, healthy detachment that clings to those close to nature.

Daniel Halleron of the Class of 1875, born in Ireland and a rural pastor in Maine before he came to Drew, left a memoir of his first meeting with Hurst. Halleron came to Madison in May 1872, 28 years old, married, and poor. He wrote:

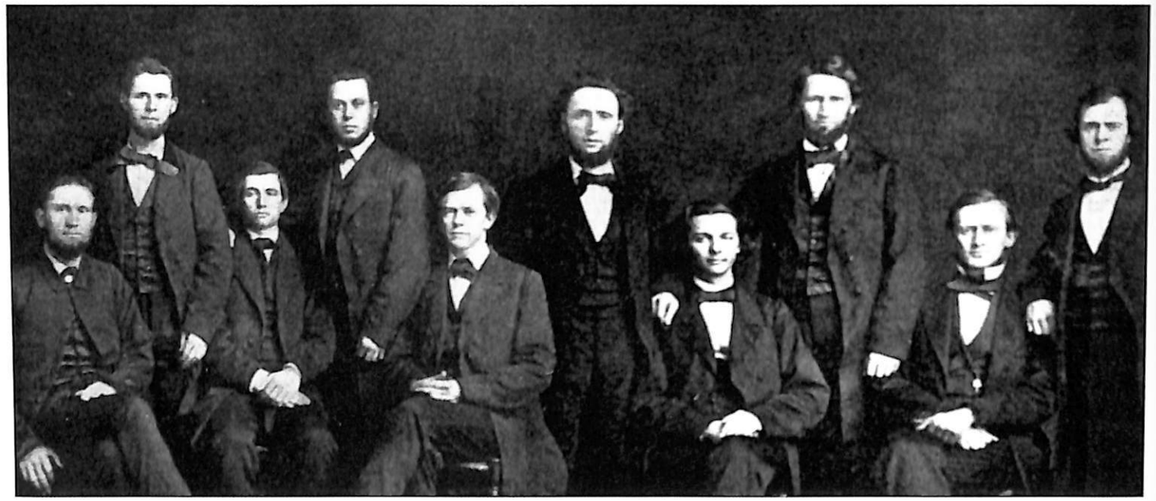
> A perfect and bewildered stranger, I left my wife at the hotel, where we did not wish to stay long, for financial reasons. I entered the campus not knowing whom to see. A man with spade in his hand, cowhide boots, trousers tucked in, an old coat and an older hat, approached and inquired whom I wanted. I told him my errand. I suppose I looked out of sorts. He smiled and patiently listened, then in a singularly sympathetic manner said, "Brother, don't be disturbed, matters will come out all right." What was my amazement in a few days to discover that the man was Dr. Hurst.

Hurst put aside his cowhide boots and easy manner when he entered the classroom. There, students found him to be somewhat stiff in the German professional manner, with his long coat always buttoned tightly against his wiry frame. He always stood, whether lecturing, writing, or taking notes in his study. Students debated his true nature: which was the real Hurst—the severe, reserved professor of the classroom or the warm, genial man they might meet on a walk across the wooded campus?

Hurst could put aside his geniality when aroused. He astounded the Baltimore Conference in 1874 by replying angrily to a rebuke from Bishop Ames. Hurst had appeared before the meeting to endorse a Drew graduate seeking admission to the Baltimore Conference. The bishop, unaware that conference custom welcomed such endorsement, termed the action "outside interference."

Hurst leaped to his feet. If the audience expected an apology from the Drew leader it was disappointed. He explained his action briefly. Then, as an eyewitness recorded, "a very fire seemed to blaze, and the speaker finished by informing the massive and dignified presiding officer that he understood his rights in such matters and that he allowed neither bishop nor anyone else to reflect on him for such action." A "thrill of admiration" swept through the room filled with ministers who "rather feared" Bishop Ames. The bishop without reply put the matter of the Drew graduate to vote and ended the matter. The eyes of the church were opened to this bold young spirit from Madison.

Life had prepared Hurst for a leading role in Methodist education. Born in 1834 in Salem, Massachusetts, and raised as "a serious Methodist," he had religion impressed on him by



John Fletcher Hurst, third president, and Henry Anson Buttz, fourth president, were third and fourth from the left, front row, in this photograph of the Class of 1858, Newark Conference.

the itinerants who preached at nearby Ennalls Springs. Hurst entered Dickinson College in 1850, three years after McClintock had left, and received his B.A. degree in 1854.

Hurst kept a diary, as did most other prominent Methodists, but his notes were considerably more personal than usual. After he met Miss Catherine LaMonte, a school teacher in Sullivan County, New York, his pages sparkled with romantic ardor. He wrote on June 5, 1855: "I love; she is beautiful, and has a heart!" Two months later he was asking LaMonte, "How would you like to go to Germany next year? We can be married before we go."

LaMonte did not sail with Hurst. He left New York alone, convinced that it was best, and spent more than a year studying and traveling before returning in the fall of 1857, to preach on the Carlisle circuit. He became a member of the Newark Conference in 1858 (Henry A. Buttz was admitted to the conference at the same time). Hurst married LaMonte on April 28, 1859, in Passaic, New Jersey, and within two years the couple were parents of a boy and a girl.

Recurring bouts of sickness that seemed partly psychosomatic plagued Hurst, whose headaches and other vague pains were compounded by asthma. Life in the outdoors restored Hurst again and again. In August 1864, he hiked alone through northern New Jersey and into the Catskills, covering as many as twenty-seven miles in a day. He wrote to his wife that his "long-standing headache has gone."

The Hursts went to Germany in October 1866, where he began a five-year term as professor of systematic theology (plus church history, logic, and English) at the Mission Institute in Bremen. Hurst's link to Drew was apparent as early as March 1867, when McClintock wrote him: "The Drew Seminary is to begin in September. Faculty not yet chosen. I wish you were here to be one of them, but that must wait for a while. In the meantime, I wish to get fundamental books for the library." He asked Hurst to help him in buying books through a European agent. Nadal's letter to Hurst after McClintock's death started Hurst slowly homeward, first to teach at Drew, and then to become the Seminary's third president.

Hurst insisted after his election as president that Professor Kidder could not continue to live in the house that Daniel Drew had built on campus for McClintock. Hurst saw that residence as the president's and insisted in a burst of petty unpleasantness that he and Kidder exchange houses. Kidder accepted gracefully. The incident marred somewhat the image of an ever-genial Hurst.

The president moved to eliminate the Five-Year Course that McClintock had inaugurated to give unprepared ministerial candidates a good grounding in liberal arts courses. Foster had pushed McClintock's program so energetically that when he stepped down in 1872, there were sixty-two students in the course. Probably because the Seminary's housing and eating facilities were far below needs for qualified B.D. candidates, Hurst decided that the liberal arts courses must be eliminated.

There was strong disagreement among faculty members. Hurst wrote: "Another event of far-reaching quality was when the Introductory Department, which consisted of classical studies only, was, *by a single vote* [italics added] of the faculty one Monday evening in the autumn of 1873, eliminated from the course of study, and the curriculum of the Seminary was restricted, and most justly, for all time to come, to theological studies alone." The last members of the Introductory Department were graduated in 1876.

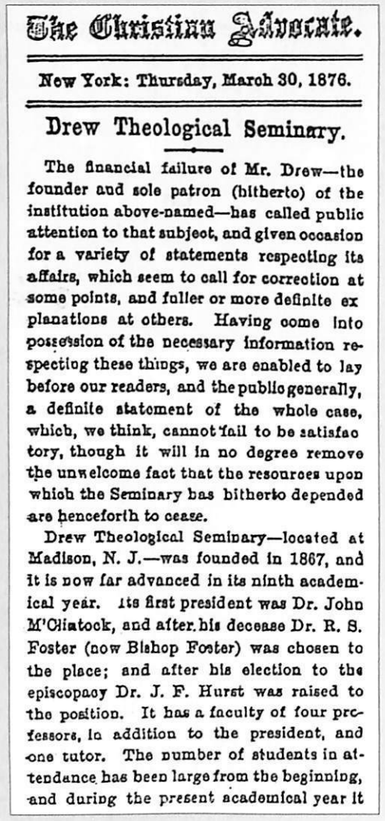
Hurst firmly held the controls in a thriving institution. The only worry was Daniel Drew's health. The ailing financier missed the commencement exercises for the first time in 1874, prompting the trustees to adopt a resolution of "hearty sympathy" on his "indisposition." He missed the 1875 commencement, too, an otherwise unusually pleasant affair. The talks by the student speakers were "commendably brief" and "the music and the flowers were in better taste than usual." President and Mrs. Hurst presided handsomely at a levee in the president's home, with those in attendance including "judges, bankers, professors, ministers, authors, and at least one general." Hurst was trying earnestly to bring the institution closer in spirit to the nearby non-academic community.

Highlighting the commencement week was the Alumni Association's vote to raise funds for an "Alumni Hall" to ease crowded student housing conditions. They sought $20,000, and grateful trustees appointed a committee to work with

President and Mrs. Hurst were a handsome couple at one of the university parties held in the president's home. Hurst, who was short, was just about the same height as his pretty wife.

the graduates. The bright hopes were never matched by sufficient funds. There seemed to be no need for haste in raising money as long as Daniel Drew lived.

Then, Drew Theological Seminary's fiscal well-being ended with shattering suddenness. Consternation swept the institution when rumor came that Daniel Drew was ruined. Hurst had visited New York in December 1875 to pay a holiday call on the financier—and, not incidentally, pick up the usual quarterly interest check. Drew



The Christian Advocate.

New York: Thursday, March 30, 1876.

Drew Theological Seminary.

The financial failure of Mr. Drew—the founder and sole patron (hitherto) of the institution above-named—has called public attention to that subject, and given occasion for a variety of statements respecting its affairs, which seem to call for correction at some points, and fuller or more definite explanations at others. Having come into possession of the necessary information respecting these things, we are enabled to lay before our readers, and the public generally, a definite statement of the whole case, which, we think, cannot fail to be satisfactory, though it will in no degree remove the unwelcome fact that the resources upon which the Seminary has hitherto depended are henceforth to cease.

Drew Theological Seminary—located at Madison, N. J.—was founded in 1867, and it is now far advanced in its ninth academical year. Its first president was Dr. John M'Clintock, and after his decease Dr. R. S. Foster (now Bishop Foster) was chosen to the place; and after his election to the episcopacy Dr. J. F. Hurst was raised to the position. It has a faculty of four professors, in addition to the president, and one tutor. The number of students in attendance has been large from the beginning, and during the present academical year it

THE DAILY GRAPHIC

An Illustrated Evening Newspaper

FINANCIAL STATEMENT,

For the Year ending May 20th, 1875.

DR.		CR.	
To Annual Income from Endowment ($250,000)	$17,500.00	By Salaries of Professors,	$13,000.00
" Daniel Drew, Esq., Special Donation for Furniture,	400.00	" Instructors in the Introductory Department, Elocution and Italian,	1,471.52
" Coal, paid by Seminary Club,	167.63	" Special Lecturers,	200.00
" Proceeds from Linen,	34.81	" Coal,	1,244.67
" Students' Fees, (fuel and matriculation,)	1,979.46	" Freight and Cartage on same	261.13
Total Receipts	20,081.90	" Furniture (bedroom sets, etc.)	455.07
Cash on hand May 21st, 1874,	259.58	Total Expenditures	$20,331.19
	$20,341.48	Cash on hand May 20, 1875,	10.29
			$20,341.48

Daniel Drew's financial plight in 1873 prompted a *Daily Graphic* cartoon, showing Drew without a penny for Drew; a *Christian Advocate* editorial urging support; and a May 1875 financial statement showing $10.29 in hand.

handed over the money. Hurst reported on the next agonizing moment:

> He told me he could no longer pay the interest on the bonds he had made for the endowment of Drew Theological Seminary. I looked him straight in the eye and said, "Mr. Drew, the report of such a failure as this will go around the world." "I know it, I have thought of it, but I can't help it."

Reflecting on that sad say, Hurst wrote dramatically of his feelings:

> It was a bitter hour. I have heard of vessels springing a leak, but I have never heard of one where the entire hull dropped apart and let the sea and the cargo out, at the mandate of a single cruel wave like this. I was brought up on an old-fashioned Maryland farm. The dinner was cooked in what we called a Dutch oven. I have known the oven to get cracked, but I never had the experience of the whole bottom dropping out and letting the dinner into the fire. But we were determined that Drew Seminary should not die. We had been placed in charge of that interest, and we felt that the church would hold us responsible.

The distraught trustees met in special session on February 17, 1876, in the office of E. L. Fancher at 229 Broadway in New York to consider the emergency. Bishop Janes presided in the absence of the president of the board, Mr. Drew. All that exists of that dramatic meeting are the bare-boned minutes, but even those indicate the great agitation mixed with shock among the participants.

Hurst and trustee John B. Cornell reported that they had called on Drew that morning, only to get reaffirmation that the institution's only benefactor was "unable to meet the financial needs of the Seminary." Hurst had Drew's promissory note for $250,000 with him. The board read it sadly: Drew had promised the money, rightly enough, but the trustees knew they had asked Drew to invest it as he saw fit. The note was worthless.

An incredibly cold decision was made: the trustees would "take such proceedings, legal or otherwise, as in their judgment as judicious and necessary for the purpose of recovering the amount of the note." Fancher was instructed "to wait on Mr. Drew to convey to him the action of the board of trustees and to confer with him in regard to the interests of the institution." It seemed a strict, even brutal, legal action to take against a man of uncommon generosity to the Seminary.

That done, the board adopted a resolution to be forwarded to Drew. Probably intended as an expression of sympathy, it also showed steely determination to get what Drew owed:

> Resolved: That we deeply sympathize with Mr. Drew in his present financial embarrassments, and thank him sincerely for what he has done for the cause of sound theological training in our Church, in founding the Seminary at Madison. And we at the same time express the ardent hope that he may still find it in his power to consummate all his arrangements for the establishment on a firm financial basis of the Institution that bears his name.

Hurst broke the bad news of the February trustee session at a campus meeting in the chapel, where he told faculty and students of the crushing blow. After praying for guidance, they resolved that the institution must go on. The faculty members stood to be the major losers; they could not long continue without salaries. They had careers to consider if the institution collapsed. Yet they stood with Hurst in insisting that the buildings and grounds not be mortgaged. They would work without pay if the trustees would pledge themselves to seek funds elsewhere. Hurst wrote:

> There was not a dollar in the treasury and no one knew where to find one. But the students could not be sent to their homes. Some were from the Pacific coast, and others from the very Antipodes. Over one hundred life plans would be broken up. These young men had been received with the pledge that they should receive theological instruction, and that pledge had to be fulfilled.

The ugly word "bankruptcy" dominated the

The President's House (now Wesley House), built in 1868 by Daniel Drew, as one of four faculty houses. It was a social center when Hurst and his attractive wife lived there. It continued as the president's house until a new president's residence was built in 1956.

trustee meeting on March 23. Daniel Drew clearly could never make good his promissory note: Drew Theological Seminary was not merely financially embarrassed, it was completely without funds. Hurst was appointed "a committee" to secure "at least the sum of $17,500 per annum for four years. Trustee George Ferry, who had constantly tried to needle fellow trustees into doing their part, demanded that board members "pledge ourselves to assist Dr. Hurst to the best of our ability." The pledge was long overdue.

Hurst wrote letters to trustees, bishops, ministers, and laymen, stressing *immediate* help: "*One* dollar given now will do more good than *ten* in a few years." He attended every possible Methodist meeting. The hard-driving president wrote to his wife from Baltimore on April 30:

> Mine is to be the immortality, if any, of making good the money that Wall Street has swallowed up.

His chief job was to end the widespread belief

that Drew Seminary was a one-benefactor responsibility. Occasionally, he succeeded in ways that he could not have planned, as when he addressed the annual meeting of the McClintock Association in April 1876. The Seminary glee club followed with "What Shall the Harvest Be?" and so moved trustee Andrew V. Stout, president of the National Shoe and Leather Bank of New York, that he summoned Hurst to his home. Hurst recalled the quiet scene:

> I had made no direct personal appeal to Brother Stout. He knew the situation and our need. I was his guest for the night in my canvass for funds, and knew I was among friends. While we sat in his home, each quietly reading and resting, he turned toward me and taking his pencil wrote on the margin of the paper he had been reading the bare figures with the significant mark before them--$40,000.

Forty thousand dollars! At seven percent interest that was $2,800, enough for one professor for a year. Stout pledged another $8,000 for use in current expenditures over a four-year period. Other trustees came forward with gifts: John B. Cornell, $8,000; George J. Ferry, $4,000; E. L. Fancher, $3,000. Professor Buttz persuaded his friends, the wealthy Cobb family of Morristown, to donate property in New York City (on 10th Avenue between 92nd and 93rd Streets) in memory of George T. Cobb, a former trustee who had died in a train wreck. The lots were put up for sale for not less than $40,000, the proceeds to establish a second permanently endowed chair.

Intermittent rain that fell during commencement day in 1876 could not dampen the air of hope that was stirring for a fund drive that would seek $300,000. The faculty rejoiced that they had stood by, for eighteen graduates received degrees, including one who was going to be a missionary in Bulgaria, another who headed for mission work in India, one who had joined the Louisiana Conference, and another destined for the Upper Iowa Conference.

Hurst announced that $97,000 had been collected, including $600 from the estate of the late Father Henry Boehm, the esteemed circuit rider who a half century before had toured the wilderness with the venerated Bishop Francis Asbury. Boehm had died in 1875 at the age of 100. There was also a modest gift from Miss Ella H. Wendel of New York, the first evidence of interest in Drew by that extremely wealthy family.

Continuing his efforts to bring together campus residents and townspeople, the president entertained a large group of "gentlemen and ladies from Morristown and the surrounding cities," on commencement eve. It was reported that "Dr. and Mrs. Hurst are well practiced in the art of making themselves agreeable to their guests"—a trait that has stood university presidents and their wives in as good a stead as their intellectual attainments. Hurst's good humor was considerably bolstered by the recent announcement by the Alumni Association that it planned to raise $40,000 to endow a chair. That was recognized as a "heroic" goal for an association of fewer than one hundred members. (It was too heroic; only a very small fraction of the goal was ever pledged.)

Faculty members proved their loyalty—and increased their sense of poverty—during the next academic year, when they accepted only two-thirds of the amount due them, with promises for the rest. They met pressing personal debts by occasionally exchanging promissory notes with one another, acceptable at Morristown banks when accompanied "with some additional collateral security." Dr. Hurst made this note on July 8, 1877, on the back of the stubs in his checkbook:

> My salary due by the Seminary is chiefly paid up for the quarter ending June 1. Professor Buttz has $100 paid on his to that time. This week I propose to pay one or two hundred around to the professors. My salary is the only one warranted by an endowment, though I have intended to distribute it equally.

Hurst sought gifts of all sizes, on the principle

that the Seminary needed the broadest financial base and the widest constituency. When Bishop Edmund S. Janes died on September 18, 1876, Hurst shrewdly urged local churches to subscribe to a "Janes Memorial Professorship." That hit a responsive chord. Money trickled in from New Jersey churches: Hackettstown, $540; Washington, $305; Newton, $154; Calvary, Orange, $1,200; Union Street, Newark, $350; and Plainfield, $2,004.

At commencement time in 1877 Hurst reported a total of $130,000 and a year later he declared $176,000 in cash or pledges. The fund raising kept him away from his classes for long periods. The faculty, short in their pay envelopes and short-handed on campus, closed ranks again. Buttz combined an increased administrative and teaching load with calls in the evenings and on weekends to solicit money. Kidder took on a heavier teaching load, kept the library going, and assumed most of Hurst's administrative duties.

Daniel Drew returned to the campus on May 15, 1877, for the first time since his financial disaster. The trustees that day passed a "release of the claim of the trustees against Daniel Drew in bankruptcy." When Drew appeared the following October for the Seminary's tenth anniversary, he was eighty, and the crowd hailed him with "prolonged and hearty greetings, indicating the deep feelings of regard and respect of the audience for the venerable founder of the institution."

Drew visited his campus for the last time on May 14, 1879, to attend a trustees meeting. He was not penniless, since he had given the Seminary $1,500 in cash during the past year. That last visit must have pleased Drew: Hurst reported that $248,421 had been pledged in endowment—only $1,579 short of the sum lost in the bankruptcy.

Daniel Drew died quietly on September 18, 1879, at the home of his son, William H. Drew, in New York City. Five days later, mourners placed his remains on a train in the Grand Central depot and filed into private cars for a journey upstate to Brewster, in Putnam County, New York, for the funeral service. Brewster shops were closed and the entire town joined distinguished mourners from throughout the East for services in the little Methodist Church.

Three orators delivered the eulogies, Dr. Cyrus Foss, president of Wesleyan University; The Rev. John Parker, pastor of the South Second Street Church in Brooklyn, and the Rev. Dr. James M. King, pastor of the St. James' M. E. Church in Harlem. They spoke of Daniel Drew's humble beginnings, his rise to fame and fortune, and his character as they had known it. They praised him for gifts to Wesleyan, Drew, and other Methodist institutions. Then the mourners followed the casket three miles out of town and watched Drew's remains lowered into a grave beside those of his wife in a family cemetery.

A week later *The Methodist* provided a brief and telling epitaph:

> Daniel Drew died last week, in his eighty-second year, after having passed from poverty to great wealth, and returned again to poverty. It is difficult to do justice to his character in the compass of a note; but this is, perhaps, the most striking thing in it all—that the money he gave away was the only money that he kept, Drew Theological Seminary being the one abiding result of his struggles in business.

That writer overlooked Drew's many gifts to other church institutions, but the thought was apt. Paradoxically, Daniel Drew's financial collapse had put his generosity in proper perspective. Hurst's grinding travels in quest of funds underscored the size of both the original grant and the $250,000 endowment. Daniel Drew's gift to found the Seminary was a gesture of pure altruism. He extracted no promises, he held no strings—and surely he was far too intelligent to believe that a Wall Street robber baron could buy his way into Heaven.

Hurst missed the Drew funeral. He had sailed with two companions from New York a week after the May commencement to travel through Great Britain, Germany, Switzerland, and France. He walked the countryside, talked with learned professors and simple peasants, delivered an address in German at the Evangelical Alliance in Basel, Switzerland, and climbed mountains (snowballing his companions in Switzerland in the typical frolicking way that overcame him on vacation). He came out of the Alpine peaks tanned and ready to return to the drive for the final $50,000 in endowment funds.

When he reached New York on October 6, Hurst telegraphed his wife that he would arrive in Madison on the 11:43 train that morning. Mrs. Hurst sent word across the campus. Professors adjourned classes and led eighty-two students to the Madison depot, where they formed two long lines between the platform and the president's carriage.

The train steamed to a stop and the sprightly little Hurst stepped off, his heavy-lidded blue eyes blinking in the bright October sun. Cheers burst from the students and Hurst responded with the broad grin that could light his usually solemn mien. He appeared hearty, physically fit, with his sandy hair looking, as one student noted, "as if he was in the habit of running his hands through it."

Hurst waved away his carriage driver and walked up to the Seminary at the head of the procession, along with Professors Strong, Miley, and Buttz. He spoke briefly to the students in front of his home. They returned after dinner that night to continue the party, crowding on the porch and steps, singing and cheering until Hurst opened the door and let them in.

That well-deserved hero's welcome was an emotional peak for Hurst. He was back at the trustees in three weeks, nagging them for the deficit of $3,180 due in the current year. The minutes disclose that the trustees were weary of "so frequent calls" to make up deficits, but they agreed to make an earnest effort to raise another $50,000.

Hurst's efforts paid off. On April 22, 1880, it was jubilantly announced that $311,000 in new endowment had been raised, "thereby securing to candidates for the ministry in our Church, *for all time to come* [italics theirs] generous provision for a thorough theological education." The trustees had reason for optimism. They (well, Hurst) had made up a lost endowment, plus $61,000 in just four years. In addition, every dollar for continuing annual expenses, including back pay due professors, had been paid.

Hurst's labors, combined with persuasive powers that even dedicated non-givers found hard to resist, unquestionably saved Drew Theological Seminary from oblivion. He had stirred the trustees into action, however half-heartedly; lighted a fire under the church; and encouraged the McClintock Ladies Endowment Association to lift their sights to the point where they could aim to endow a $40,000 professorship named for John McClintock.

It was only proper that the trustees wanted to perpetuate Hurst's name. In a special session on June 15, 1880, they established the "Hurst Professorship" from personal trustee donations previously earmarked by board members to the "Trustees Professorship." Hurst, it was reported, "had nothing to say," but "his genial smile was reinforced by a tear."

Thirty trustees made the trip to Madison that day, but not simply to honor Hurst. There was serious business to be faced. There was, for one, the impending loss of the president. Hurst's incredible energy, his ability to raise money, and his superb public manner made his election to bishop certain. He had been elevated to that post at Cincinnati on May 12 and assigned to Des Moines, Iowa. The transfer was to take effect as quickly as he could arrange matters at Drew.

Hurst's resignation was accepted on June 15, of course, no matter how great the loss to the Seminary. The blow was only slightly lessened by the news that Dr. George Richard Crooks had agreed to accept Hurst's chair as professor of historical theology.

Crooks had been a proponent of theological training for more than twenty-five years. Both McClintock and Daniel Drew had sought him for the original faculty but Crooks declined, preferring to remain as editor of *The Methodist*. There

A stereograph of life at Drew with campus children joining in the croquet fun. In the background is old Asbury Hall.

he continued his fight to admit laymen to membership in the General Conference, breaking the ministerial monopoly that Crooks found repugnant (although he was an ordained minister himself). Now that he believed that battle won, he was available for the post that had been unofficially reserved for him for fifteen years.

There was also an unpleasant matter to be considered that June day: the resignation of Professor Kidder. The minutes merely recorded the matter of his resignation and its approval. But Kidder himself left a written record that indicated ecclesiastical skullduggery in the Drew Forest. The Rev. G. E. Strowbridge. Kidder's son-in-law and biographer, declared:

> Under date of June 8, 1880, Dr. Kidder makes this entry in his diary: "I have received a startling piece of news!" This was nothing less than the communication to him of a plan arranged in secret, whereby a majority of the board of trustees had committed themselves to the purpose of displacing him at their approaching annual meeting and naming his successor. Outside of the faculty there were four gentlemen, who afterwards attained to the episcopacy, who took a position or expressed an opinion with regard to this act. One of them conveyed to Dr. Kidder the information of this plot, which otherwise would have burst upon him with all the surprise designed to crush an unsuspecting victim. Another, giving personal attention to the animus and details of the movement, wrote to him that "the work of disaffection has been well done." A third, in a manner yet more public, visited the whole affair with his unsparing strictures. While yet another, over his own signature, quoted the sentiment of a high official of the church to the effect that the action of the trustees was "an outrage."

Kidder had no intention of suffering the humiliation of dismissal. He tendered his resignation, agreeing to serve until March 1881, "or sooner should a duly elected successor be desired to occupy the chair."

Reasons for the feeling against Kidder are not readily evident, although it might be traced back to years before when Hurst demanded that Kidder move from the president's home. At any rate, one of Hurst's last official actions at Drew was his motion at the December 7, 1880, meeting of the trustees that professors' houses "be assigned and occupied in order as to seniority."

The pioneer days were past. The days of building, of debate over the propriety of ministerial training, of one-man financing, were history by 1880. Drew Theological Seminary could settle into maturity if a stable, solid man could be found to lead the way. The trustees had no need to search far; the logical man was already on campus: Professor Henry Anson Buttz.

CHAPTER 9

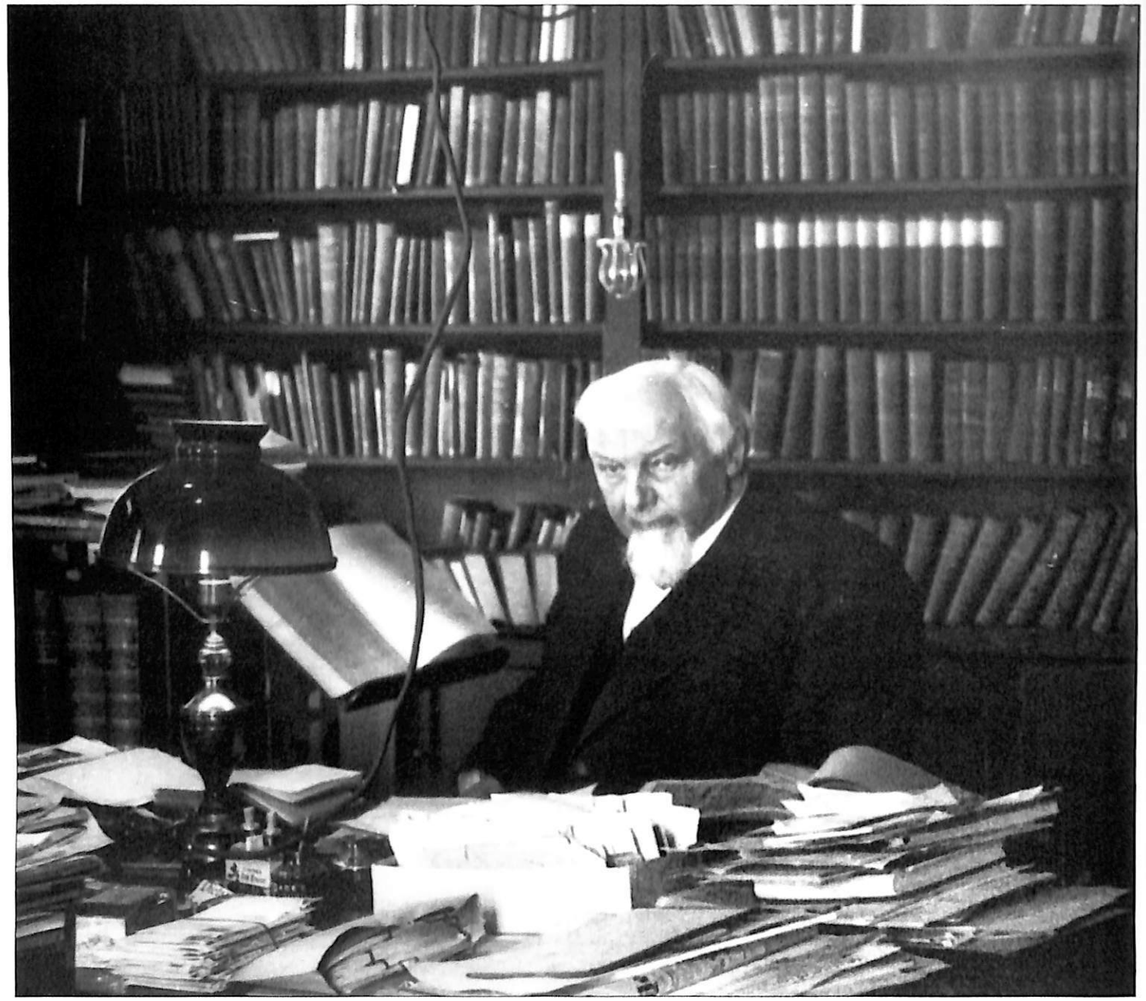
The Great Five

EVERY DREW MAN who studied under Henry Anson Buttz remembered his warning: "No one is so poorly cared for as he who starts out in the ministry to care for himself." That was the very fiber of his life. No one shied away from self-promotion more than he. His ambition was to complete his work, not to be praised for undertaking it.

He ignored such pettiness as quarreling over the relative importance of houses on campus. Although only Professor Strong outranked him on the faculty, Buttz had quietly moved his wife and family into the west wing apartment in Mead Hall and lived there undisturbed. It probably never occurred to him that there could be a correlation between place of residence and prestige.

Nor did he parade his academic qualifications, although they were as excellent as any on campus: an A.B. degree from the College of New Jersey (now Princeton University) in 1858 and an M.A. from the same institution in 1861. He had practical ministerial experience; after joining the Newark Conference in 1858, he had served in several small pastorates, including Morristown, before he accepted a part-time teaching assignment at Drew during its first year. He was made professor of Greek and New Testament exegesis in 1871.

Mead Hall's steps form the background for an informal group study of "The Great Five." Surrounding President Henry Anson Buttz (center, with derby on lap) were clockwise from bottom left, Dr.Samuel F. Upham, Dr. James Strong, Dr. John Miley and Dr. George R. Crooks. They solidified Drew's reputation as a major theological school.



Henry Anson Buttz was associated with Drew Theological Seminary from the day it opened until he resigned as president in 1912. No one, whether president, benefactor, or scholar, has ever surpassed him in contributions to Drew. He built a strong, internationally known faculty, raised the money for four substantial buildings, and kept the institution solidly financed.

When Daniel Drew went bankrupt and President Hurst traveled the outer circuit with considerable skill and fanfare to replace the lost endowment, Buttz remained on campus with the others, assuming heavier teaching and administrative loads. It was he who did most of the spade work in local churches, bringing in many little gifts—$25 here, $450 there, $18 elsewhere.

Such undeviating desire to avoid the limelight concerned Buttz's friends when the trustees had to choose Hurst's successor. Professor Kidder, well used to the ways of trustees, wrote Bishop Matthew Simpson, president of the board, on December 3, 1880:

> Judging from my inner position & intimate knowledge of the affairs of the Seminary, I have no hesitation in expressing my decided choice for Dr. Buttz. He is one of the few men whose real merits are in danger of being overlooked through his unaffected modesty. He is a very able & popular preacher, beloved by all who know him & especially by students. He is thorough & conscientious in all forms of church work devolved upon him. He has been 12 years connected with the Seminary, & ought not it seems to me to be outranked by any person of slight experience in the Institution—unless of *transcendent* ability.
>
> He has (next to Dr. Hurst whose special work it was) done more to raise funds on behalf of the Seminary, than anyone else & is likely to succeed better than anyone I know in collecting the many outstanding subscriptions. He had been thot [sic] by some to lack decision. But I have never found him lacking in that particlar [sic] when decision was called for. He is of the right age & gifted with unimpaired faculties. His scholarship is acute & constantly improving & I deem it extremely fortunate that the Trustees have it in their power to elect a man of so much merit & promise.

Buttz was nominated for president four days later, along with Dr. George R. Crooks, who had just joined the faculty. Crooks had fine credentials as a Methodist clergyman and had won national distinction as editor of *The Methodist*. He had been active in the founding of the Seminary, but his three months of actual service on the faculty paled beside Buttz's twelve years. There was another factor: Crooks was just shy of his fifty-ninth birthday; Buttz was fourteen years younger.

Twenty-two trustees voted for Buttz, ten for Crooks, and one turned in a blank. Thus, without unanimous backing (although the vote was officially made so), Henry Anson Buttz was named Drew's fourth president. He would become a dominant force in the Seminary's first half century.

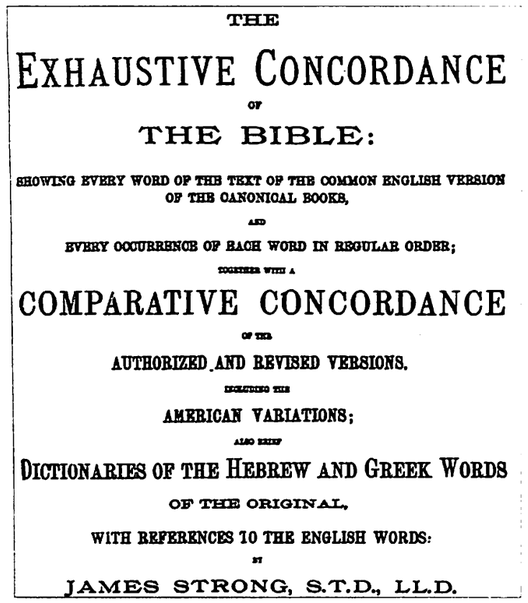
Buttz inherited a strong institution. The Seminary buildings were sound and serviceable and Drew's graduates were spreading the institution's name throughout the United States and into Japan, China, India, Bulgaria, Turkey, and other countries. The chief asset was the faculty: James Strong, exegetical theology; John Miley, systematic theology; George Crooks, historical theology; and Buttz himself, New Testament exegesis. To add strength, the trustees chose the Rev. Dr. Samuel F. Upham of Massachusetts as professor of practical theology on the same day that Buttz was elected president.

Buttz, Strong, Miley, Crooks, and Upham: a great corps of teachers. A generation of Drew men benefitted from their stewardship. Students, trustees, and visiting editors heralded them as "The Great Five."

New England-born and New England-educated Samuel Upham added a sparkle and verve to the faculty. Son of an old-time New England minister who had preached for sixty-five years, the younger Upham had exceptional academic qualifications, including an A.B. and an M.A., from Wesleyan University. One year older than Buttz, Upham had been preaching in Massachusetts and Rhode Island for twenty-two years, appealing to congregations with sermons that blended wit and biblical soundness.

Upham was ideally suited to teach practical theology, the basic course for an aspiring minister. Drew students remembered well his humor. He said that any preacher who believed that "all he had to do was open his mouth and let the Lord fill it" was likely to find that "He will fill it with wind if you don't study." A sermon, said Upham, "should have points like an old horse on whose hips you could hang your hat—but you must have plenty of meat on the bones, or the people will not take it." One biographer wrote that "wit and wisdom flowed from his lips as from a perennial fountain." Few referred to him as "Dr." Upham. Friends called him Sam and students called him "Uncle Sammy."

The "Great Five" were physical studies in contrast. Upham and Buttz both grew goatees that made them look sternly professorial, although the smile that played constantly on Upham's lips suggested that he was always harboring some secret little joke. Miley affected a


THE

EXHAUSTIVE CONCORDANCE

OF

THE BIBLE:

SHOWING EVERY WORD OF THE TEXT OF THE COMMON ENGLISH VERSION OF THE CANONICAL BOOKS,

AND

EVERY OCCURRENCE OF EACH WORD IN REGULAR ORDER;

TOGETHER WITH A

COMPARATIVE CONCORDANCE

OF THE

AUTHORIZED AND REVISED VERSIONS,

INCLUDING THE

AMERICAN VARIATIONS;

ALSO WITH

DICTIONARIES OF THE HEBREW AND GREEK WORDS

OF THE ORIGINAL,

WITH REFERENCES TO THE ENGLISH WORDS:

BY

JAMES STRONG, S.T.D., LL.D.

Title page of the Biblical Concordance compiled by Dr. James Strong. This work followed completion of the massive 12-volume *Cyclopedia* project he had written with McClintock.

full moustache and neatly cropped white beard; with his high silk hat and neat, dignified appearance, he could have been mistaken for a bank president or a U.S. presidential candidate. Strong was a bit disheveled, and in middle age sported an impressive white beard that straggled down to his chest. Crooks permitted himself no facial adornment; instead, he wore a starched high white collar that covered his jowls, giving him the look of a dour middle-aged character out of a Dickens' novel.

Work was their common creed. They put in full days in the classrooms, gave their nights to students who wanted either to accelerate or keep up, then turned to their own special tasks. Crooks wrote long, popular articles for the *Christian Advocate*. Strong worked to finish the ten volumes that he and McClintock had projected for their *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*. Three volumes had been completed and a fourth nearly done when McClintock died in 1870. Strong finished the ten volumes, then added two more on his own.

Publication of the massive *Cyclopedia* should have been enough for any mortal, but Strong immediately began to compile a Biblical Concordance that he proposed to be complete. He included the occurrence of every word in the English Scriptures—down to each adverb, preposition, and article. Even students unskilled in foreign languages could identify the Hebrew or Greek origin of every word in the Bible and know its pronunciation and definition. The title told the scope: *The Exhaustive Concordance of the Bible*. Strong finished the monumental (and exhausting) work just before his death in 1894.

Despite their teaching and writing labors, "The Great Five" often sallied off campus. They were in demand for Sunday preaching, cornerstone layings, dedications of new churches, and speeches at meetings of the various conferences throughout the country. Upham combined preaching with numerous political speeches for the Republican Party. Strong showed his capacity for peregrination when he traveled by train to Spokane Falls, Washington, in December 1890, to give a series of lectures to the Itinerants' Club of the Northwest.

There was no provincialism in the Drew faculty. Buttz and his family took a long vacation in Europe before he was elected president and they were in Europe several times thereafter. The indefatigable Strong led an expedition to the Holy Land in the early 1870s–inaugurating a long-standing and continuing tradition of Drew explorations and studies in the Near East. Crooks went abroad twice, to visit two married daughters and their families living in England. Upham traveled in Europe with Epworth excursionists to attend a London conference in the summer of 1890.

Absences from campus did not relieve Buttz of the staggering burdens of administration. In those days of highly personal administration-faculty-student relationships, the president interviewed nearly every prospective student, encouraged or discouraged them in their ambitions and helped most of them to find money either to enter Drew or to continue on campus. He personally kept meticulous day-to-day financial records, from professors' salaries to the purchase of door hinges and plumbing fixtures. Buttz was the eyes, ears, voice, mind, and spirit of the institution.

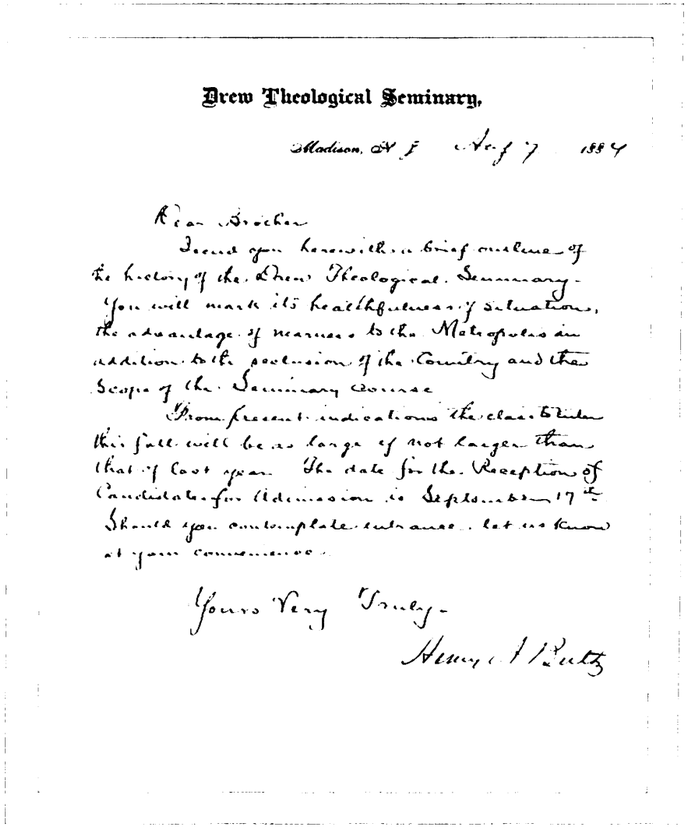
Money was always on his mind. The much-acclaimed endowment drive under President Hurst had kept the institution alive, but many of the pledges of the 1870s were never paid. Buttz's financial statement for the period between May 12, 1881, and May 12, 1882, revealed the disparity between promise and performance.

Only the Stout Professorship, the first endowed, was fully paid by 1882. Funds in the Janes Professorship totaled $30,046, about $10,000 short of the $40,000 needed to underwrite a chair. The "Philadelphia" Fund showed only $20,010. The McClintock Ladies Endowment Fund was at $11,927 and the Hurst Professorship was at $8,425. The alumni pledge of a $40,000 professorship also had fallen short—*exactly $39,724 short*. An 1882 report showed $276 contributed by the graduates in the six years since the pledge had been made, less than $1 per alumnus.

Only $157,442 in pledges had been met, about half the $310,000 reported in 1880. Most of the funds had come from large donations by a few trustees, although, encouragingly, money was still coming in from several small churches within seventy-five miles of Madison. There was nothing in the 1882 report to indicate any General Conference contributions.

The Seminary also had a substantial holding in the New York City property that the Cobb family had given during the endowment campaign. The Ladies of the Methodist Home bought it for $45,000 in June 1884. Trustees grumbled that, while the price was reasonable, taxes on the property since the donation had put the net below the $40,000 promised for the professorship. The petty suggestion was made that the Cobb heirs be approached "to make good" the chair, but apparently that ungracious step never was taken.

Annual expenditures always exceeded income, sometimes by 25 percent, yet the budget was balanced adroitly each year because of such innocent-appearing income attributions as


Drew Theological Seminary,

Madison, N. J. July 7 1884

Rev. Brother

Herewith you have a brief outline of the history of the Drew Theological Seminary. You will mark its healthfulness of situation, the advantage of nearness to the Metropolis in addition to the position of the Country and the Scope of the Seminary Course.

From present indications the class to enter this Fall will be as large if not larger than that of last year. The date for the Reception of Candidates for Admission is September 17th. Should you contemplate entrance, let us know at your convenience.

Yours Very Truly,

Henry A. Buttz

Letter from President Buttz to an applicant who sought admission in 1884. Among the advantages cited, in addition to climate and studies, was the Seminary's proximity to cities.

"through Dr. Buttz" or "Friends of Dr. Buttz." The president, in short, was constantly twisting arms to keep the institution solvent.

Ezra Squier Tipple, who first met President Buttz when Tipple entered Drew as a student in 1884 (and then succeeded Buttz as president in 1912) wrote (in 1921) this appraisal of his predecessor's genius for fund raising:

> Dr. Buttz was not primarily an administrator. His tastes and training were along other lines. He was in no modern sense a "financier," neither had he a genius for organization. His early studies were not the financial pages of metropolitan dailies, and he had no skill as a money maker.... From the first he showed rare skill in interesting friends in the Seminary. His methods were never spectacular, seldom perceived even. This was largely due to the man himself rather than to a carefully worked out scheme of procedure.

Buttz had a genius for making and keeping friends, many of whom became substantial donors to Drew. Among such friends, Samuel W. Bowne (shown, left, with his wife and a friend) helped fund Hoyt-Bowne Hall and donated $30,000 to build and furnish Bowne Gymnasium, which was opened in 1912. Bowne's greatest gifts were the S.W. Bowne Refectory and the Bowne Gymnasium.

One of his "boys," now a very successful college president, says that in a consultation as to the best method of financing an educational institution, Dr. Buttz told him that his plan was to tie up a few strong friends to the Seminary who would be ready to give of their means, and to put enough of their lives into it to feel that it was their own child; that this was much less difficult than going to the multitude, and was the only way that he could find sufficient time to meet the demands of the classroom as well as those of the administrative office....

It is unfortunate that there seemed to be no alternative. Theological schools in America have had all too few interested and contributing friends. In the British Wesleyan Conference every church is required to take two collections every year for theological education. In Australia the denomination makes abundant financial provision for ministerial training. Some ecclesiastical bodies in the United States give annual aid to their theological schools, but as yet [in 1921] Methodism has done comparatively nothing, save as here and there some individual has become interested through the personal efforts of a Dr. Buttz.

Despite the lean treasury, the trustees managed to squeeze a few luxuries into the budget. In May 1883, they voted funds to build a "water closet [toilet facilities] for trustees and faculty near Mead Hall." The campus water supply was improved, steam heat was installed in Asbury Hall in 1883, and insurance was secured on "Seminary furniture" in professors' homes (this was probably furniture once in the Gibbons mansion). Trustees also authorized tearing down the stone wall facing Madison Avenue. Fortunately, funds for this could not be found, so Buttz quietly had it repaired and thus saved another original Drew campus landmark.

Most urgently needed was a modern building to preserve and make available to scholars the treasures that literally had been piling up in the little library room in Mead Hall. Daniel Drew's initial gifts included funds for books and McClintock had invested the money mainly in purchases abroad, thus acquiring manuscripts that would become priceless. Then the McClintock Association had bought for the Seminary the extensive personal library of McClintock. Other gifts of books, manuscripts, and pamphlets had so jammed the allotted library room that scholars could scarcely get in, much less find what they sought. As evidence of the strength of the early acquisitions, the catalog for 1881 said in part:

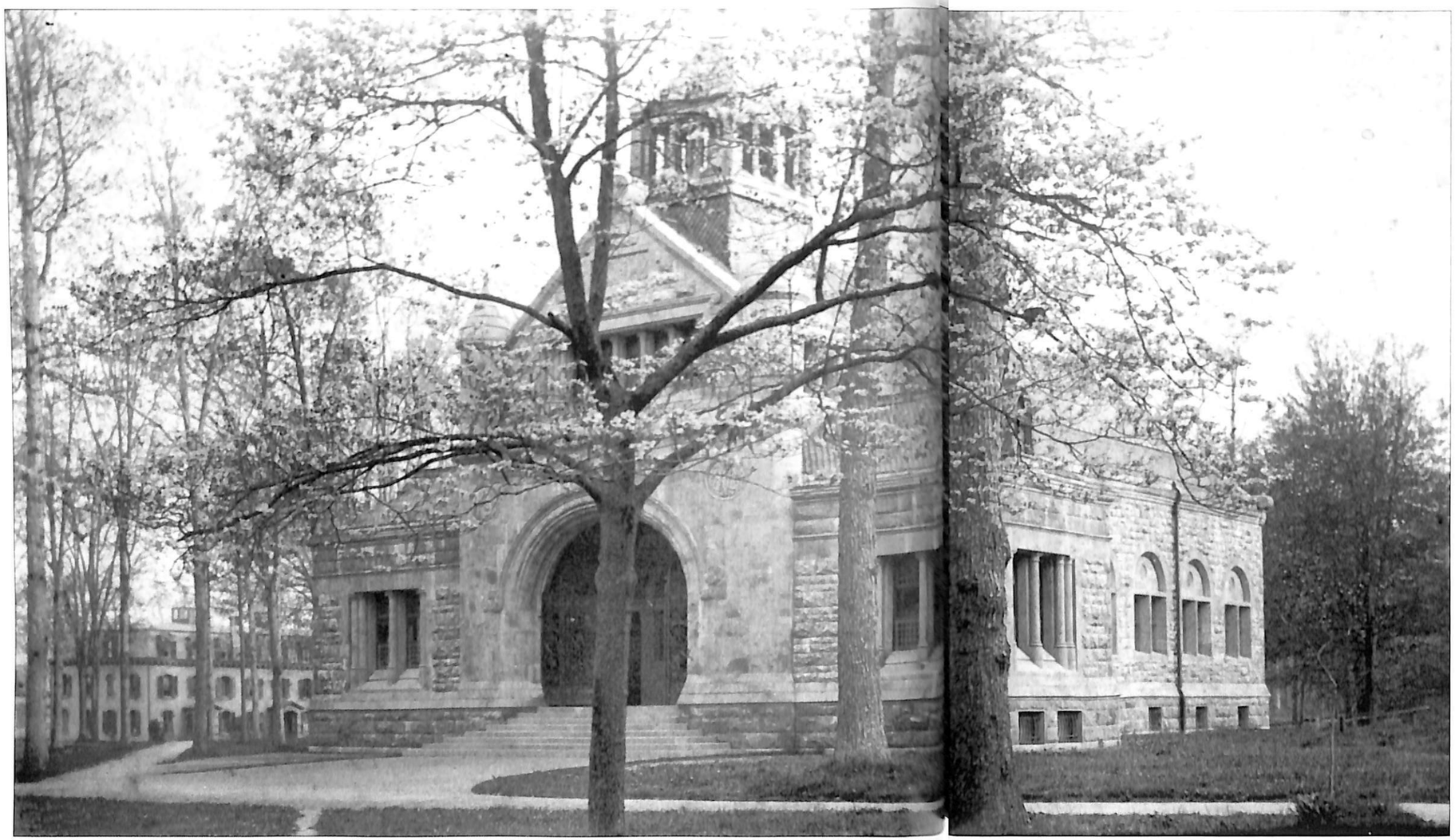
> Special care has been bestowed to provide introductory books, such as leading works in Bibliography and Lexicography, both general and special, in the English, German, and French languages. There are complete sets of the Abbe Migne's uniform edition of the Greek and Latin Fathers, the Oxford translation of the Fathers, Wesley's Christian Library, Tischendorf's Codex Sinaiticus, and the collected works of the Reformers and of many of the later leading writers of Europe and America. There are likewise full sets of prominent reviews and periodicals, both foreign and American.
>
> The Seminary has been fortunate in securing the collection of early and rare publications on Methodism, used by the Rev. Dr. Stevens in the preparation of his Histories, and Creamer's unrivaled collection of Hymnology. The library of the late Dr. McClintock has been purchased by the Seminary, and forms an important part, particularly in Practical Theology, Lexicography, and Philology. Valuable contributions have recently been made by the estate of the late Thos. Carlton, D.D., by Miss Amanda King, by John B. Cornell, Esq., and by the family of the late Rev. John D. Blain, making an increase of about fifteen hundred volumes.
>
> During the past year the Osborn collection of Wesleyan Methodism has been secured to the library by the liberality of Mr. Anderson Fowler of New York. This valuable collection is now in the possession of the Seminary.

In May 1883, a nine-man committee was appointed to plan a library building for 40,000 books. Buttz personally chose the site: about midway between Mead Hall, where classes were held, and Asbury and Embury Halls, where students slept and ate. He wanted the library located so that no one could walk between living quarters and classrooms without passing its front doors. If that would not be an adjuration to enter, it certainly would be a strong hint.

Nearly $22,000 had been promised for the proposed library by May 1885, with $10,000 pledged by John B. Cornell, the board president, who had been a trustee since 1872 and a generous donor since 1876. Cornell was on hand on September 5, 1885, when the first shovel of dirt was turned for the building. He presided at cornerstone laying exercises the following May, then journeyed to Madison in October 1886, to lead exercises that commemorated the placing of the capstone. The library was truly his pride.

At the capstone ceremony Professor Strong moved the audience to laughter and applause when he shouted a non-academic "Hip, hip, hurrah!" when the stone settled into place atop the sturdy structure. His enthusiasm was not misplaced, for the library was a remarkable achievement for an institution that only a decade before had been near death.

Built of red Belleville stone, the Romanesque library was designed in the shape of a Latin cross. It was one story high, except over the entrance, where a tower topped with a sharp pointed pinnacle afforded another story. Large windows pierced the stone walls along the sides, and in the rear was a large circular window. All of the windows had olive green glass, which gave an agreeable glow to the interior, where iron galleries ran around three sides of the interior to give access to



Cornell Library, named for John B. Cornell, trustee president who donated about one-third of the total cost of $76,524. Hailed as a wonder in library circles, the Romanesque sandstone structure could hold 40,000 volumes; about 24,000 books and 6,000 pamphlets were moved in for opening day in 1888. It was, in short, close to capacity – a continuing Drew challenge.

the stacks. The massive castellated structure was topped by a red tile roof.

Assistant Librarian Samuel Gardiner Ayres moved the Seminary's 24,000 books and 6,000 pamphlets into the library and threw open the heavy iron front doors even before the official dedication. John B. Cornell died before the structure was finished and his name was given to the Library, acknowledging his contributions of both interest and money. Cornell had donated about one-third of the $76,524 needed for the library and furnishings. Much to the relief of President Buttz and the trustees, every dollar pledged for the library had been paid before dedication day.

Later, in 1890, Mrs. Cornell gave a handsome round stained glass window in honor of her husband. It was made in England from designs by Henry Holliday, whose creation for the Drew library featured "Theologia, Queen of the Sciences," surrounded by representations of other moral virtues and intellectual disciplines.

The window was admired by students for nearly sixty years, and it was boxed and stored when Cornell Library was torn down to make way for the Rose Memorial Library. Why the Cornell window was not incorporated somewhere in the new library perplexed those who knew it. For many years the window was considered lost, but it was found 45 years after the Cornell Library razing, and in 1980 was installed in the new Learning Center addition to the library.

Counting original buildings, furnishings and property, and the new library, Dr. Buttz estimated late in 1888 that Seminary holdings were worth about $350,000, plus another $25,000 in books and other library materials. The endowment total on June 1, 1888, reached $272,123—not the full $310,000 so optimistically acclaimed in 1880, but a tidy sum nevertheless. In addition, the annual budget was again balanced that June, thanks to money donated by "Friends of Dr. Buttz" who agreed with him that the ledger must be kept tidy.

Completion of the library threw other pressing problems into focus. Most acute was the need for a new dormitory. When 108 students matriculated in the fall of 1887, Asbury Hall's seventy-two rooms and Embury Hall's twenty-two could not meet the demand. Two students were housed in Sycamore cottage, temporary space was found in Mead Hall for the rest of them. The following year, when enrollment reached 118, the Seminary rented a large house in the village (at the corner of Ridgedale and Park Avenues) as a temporary overflow dormitory.

Buttz also recognized that the curriculum must be broadened to meet changing economic and social conditions. Drew's primary mission, as expressed in catalogs, remained firm: "To train young men to be effective preachers of the Gospel, and at the same time to fit them by scholarly attainments for any service which the church may require at their hands." There was no diluting that fundamental aim, but in 1884 the regular curriculum was expanded by enrichment courses in hymnology, metaphysics, English literature. and general history, available

The famed rose window, given by Mrs. John B. Cornell, widow of the new library's foremost benefactor, dominated the building. "Rose" in a stained glass window designates a design emanating from the center. Theologia, "Queen of the Sciences,"is the window's focal point. Above her are the three cardinal virtues, Faith, Hope, and Charity. Philosophy and History are to her left and Science to her right. When Cornell Library was razed in 1937, the window was stored,then resurrected 45 years later to highlight the new Learning Center's entrance.

to those who wanted them but not mandatory.

A year later, two members of the Class of 1885, Edward S. Pilling and Richard E. Schuh, returned for Drew Theological Seminary's first post-graduate courses, in effect Drew's first graduate study. Each received "post-graduate diplomas" in 1886. This program never became large, although in 1887 D. E. McDaniel of Philadelphia gave $10,000 to endow fellowships for post-graduate study. No faculty additions were contemplated; the Big Five simply stretched their hours of service to take on the additional post-graduate studies.

While striving to maintain academic excellence, Buttz labored on, badgering friends for cash to balance annual budgets and pushing for endowment funds (he added another $50,000 before 1890). Offers of other employment came his way from outside the Seminary, although he never solicited them, or, for that matter, seriously entertained them. Word of those inducements reached the ears of trustees. On November 20, 1888, the board told Buttz that his salary had been raised $500 to $3,500 annually, retroactive, to the previous May (other professors continued at $2,500 annually). The trustees also agreed to paint, paper, and fresco the president's house "at once"–and assured him that the plumbing would be put "in sanitary condition." Buttz also wrung from them a promise to raise funds for new buildings.

Drew Theological Seminary was maturing and the professors were aging; even Buttz's once black hair was gray by 1890. The call of death had removed many of the trustees, donors, and friends by the time the plans were laid for celebrating the school's twenty-fifth anniversary in the fall of 1892. The celebration, combined with the fact that the 1892 General Conference would convene in far-off Omaha, prompted the faculty to cancel the commencement in May 1892. The Great Five instead packed and headed for Nebraska. Casualness was the order of the day in 1892.

The Rev. Charles Fremont Sitterly, holder of a 1985 Ph.D. from Syracuse University, a Drew graduate in 1886, and one of the Seminary's first three Fellows named in 1891, was hired in the spring of 1892 to be an assistant to the president. Sitterly had just returned to campus after two years of study at Oxford, Bonn, Heidelburg, Leipzig, and Berlin. Sitterly was in every way an academic gem, his appointment would have pleased Buttz immensely under any circumstances. The additional fact that Sitterly had married Buttz's daughter Julia in December 1891, simply made the president's cup runneth over.

The trustees insisted that Buttz take a six-month vacation in April 1892. He and Mrs. Buttz sailed for Europe after the General Conference meeting in Omaha, vowing to return well before the Seminary's silver anniversary celebration in October. A cholera epidemic sweeping through Europe caught them and quarantine restrictions made it impossible for them to get back on time. Buttz wrote sadly from Innsbruck on September 28:

> ...It adds to my regret because it is the first public occasion in the history of the Seminary, from its formal opening of the 6th of November 1867, until this one, in which I have not had the privilege to participate. Will you kindly convey to all who may be present the cause of my absence, as well as my great regret, and assure them that, while absent in body, I shall be present in spirit?

Distinguished visitors graced the platform for the silver anniversary convocation in the Methodist Church on October 26, 1892. Bishop Randolph Sinks Foster, the second president of Drew, who spoke first, set a record for brevity and pleased the audience by saying simply: "Here in Madison I am at home; it is more fitting that others should occupy the time." Dr. Henry

M. Harman, professor of Greek and Hebrew at Dickinson College, concluded the day with a long academic and not memorable address on the value of studying Greek and Hebrew, a peculiarly insensitive choice of subject for an anniversary celebration.

Between the remarks of Foster and Harman came the highlight of the event, a warm reminiscence by Professor Crooks. He took the audience back in memory to the days of stern Methodist opposition to theological training for ministers. He traced from personal experience the early negotiations with Daniel Drew. Briefly he sketched the mournful days when McClintock and Nadal followed one another in death, when Foster was named a bishop and taken away, and the crushing news of Drew's financial collapse in 1876.

Crooks put a lasting imprint on the day by paraphrasing the challenge that Bishop Edmund Janes had thrown to Drew's faculty and administration on opening day: "If the young lion comes among you, don't pare away his claws or shear his mane."

"The warning has certainly been heeded," Crooks declared. Then, hinting that Drew Theological Seminary, its faculty, and its students were growing complacent, the aging professor asked provocatively:

"But the young lions, where are they?"

It was a valid question. Had "young lions" ever come to this campus? Had their manes been sheared, their claws pared, their roars muted? A twenty-fifth anniversary was a time for assessing, as well as for reminiscing and self-congratulations.

In the fall of 1891, the Great Five, growing older, was augmented by two younger men to meet changing times. From the left: George Crooks, Robert Rogers, James Strong, Henry Buttz, John Miley, Samuel Upham, and Charles Sitterly

Seminarians carrying croquet mallets paused for a 19th-century photo on the driveway in front of Mead Hall. While religion occupied nearly all of their lives,the young seminarians sought outdoor exercise to supplement their rigorously scheduled lives. Levity was not considered to be sinful.

CHAPTER 10

'Humor and Holiness'

FROM THE HILLS OF NEW JERSEY, from the mining towns of West Virginia, and from the fishing villages of New England, the young Methodists came to Drew. From the cotton fields of the South and from the vast territories beyond the Mississippi, they came. And from the lands across the sea, where missionaries systematically separated the world into the saved and the heathens, they came.

Nearly nine hundred young Methodists had sought out Drew Theological Seminary by 1893, when the twenty-fifth class was graduated. Fired with religious zeal and strong faith, they prayed that "The West Point of Methodism" would better arm them to challenge the Devil and his mortal allies.

How many of them truly were "young lions," shaggy of mane and untamed in spirit, can never be known. But they possessed unusual determination. Drew graduates were not always welcomed; many Methodist congregations in 1893 cared little about theological competence. A degree was no shield in churches where worshippers preferred brimstone and fire.

On campus, since religion was their life, students threw themselves into Drew's constant round of prayers, chapel meetings, invocations, testimonials, benedictions, and love feasts. They accepted with little questioning the unchanging, conservative curriculum. Drew's fundamental purpose—to fashion "effective preachers of the Gospel"—pleased them. They wanted to be immersed in religion as well as academic theology.

Despite the omnipresent solemnity, most of the students managed to keep a sense of youthful optimism and an appreciation for natural beauty. Anyone sensitive to God's earth relished the changing seasons in The Forest, and there were laughs enough for those who did not believe levity sinful. One alumnus remembered Drew as a place of "humor and holiness, side by side."

Alumni recalled "Uncle Sammy" Upham's classroom witticisms, although irreverently suspecting that his spontaneous jokes really were written on the margins of his lecture notes. They remembered "Uncle John" Miley's occasional flashes of humor, always expressed outside of the classroom. They also remembered with glee how easily they could divert Dr. Strong simply by asking an irrelevant question that turned on his flow of knowledge and turned off the lesson for the day. But while the young men might enjoy the classroom foibles, they also respected the stature that their famed tutors enjoyed in Methodism.

Drew students were grateful for the opportunity to be on campus. Almost to a man they had known abject poverty in their youth. Personal expenses at the Seminary, including meals, seldom exceeded $100 a year, but few newcomers had even that much when they first walked nervously up the dusty road from the Madison railroad station to the Seminary. Nearly every student borrowed some or all of his funds from The McClintock Association or other church sources.

The McClintock Association reported in 1883 that in its first twelve years 155 students had been loaned money. "The aid is not a gift," the

ladies emphasized, "but a loan without interest until such a time as it can be conveniently returned to the treasury of the Association." After a dozen years, loan repayments were coming "from all over the world."

One recipient of aid was Ezra Squier Tipple, Class of 1887, who had earned A.B. and A.M. degrees from Syracuse University when he signed in at Drew in the fall of 1884. He received a McClintock loan. (It was a good investment: Tipple would become Drew's fifth president in 1912.)

With poverty as their common bond, the students loved Drew's handsome campus. They often walked the sprawling campus in admiration for the grandeur of its oak and chestnut trees. They stood in awe of the handsome mansion. They felt that their steam-heated rooms in Asbury Hall were the last word in comfort (although there were no interior bathrooms or toilet facilities in the first decades). Each day's prayers offered thanks as often as they asked guidance.

Beyond firm faith and money worries, the students often had little in common. In an average class, they might range in age from 17 to 35 with most between 21 and 24. They brought with them the regional peculiarities, weaknesses, and strengths of every section of the United States, for this was truly a national Seminary. They came from other nations, even from the first day: James Boyd Brady, Class of 1869, destined by the alphabet to receive Drew's first B.D. degree, was from Ireland. Thereafter, students arrived from England, Bulgaria, France, Italy, Turkey, Japan, Korea, China, India, and elsewhere. The insulated villagers of Madison had become accustomed by 1890 to the unusual garb and strange tongues of "foreigners" in The Forest.

The faculty and students organized the Polyglot Society on February 3, 1875. Open to anyone, on campus or off, who could speak at least two languages, the Polyglotters aimed "to praise God in different languages"; the first year members wrote or spoke eight ancient and eighteen modern languages among them. Professor Strong was the most gifted linguist, speaking eleven modern and ancient tongues. The leaders in modern languages were two Bulgarian students, Stephen Thomoff, who knew eight languages, and Jordan Economoff, who had mastered six.

The Seminary never had a color line. The Class of 1889 had two black graduates, Benjamin Franklin Wheeler, who came to Drew after graduation from Lincoln University, and William Robert Palmer, who had won A.B. and M.A. degrees from Howard University before matriculating at the Seminary. Palmer later had a particularly distinguished career, including the presidency of Central Alabama College from 1904 to 1909.

Both Wheeler and Palmer were much better educated than the average Seminary matriculant. In 1873, for example, the Seminary had only nineteen college graduates among sixty-one students. Fifteen years later, in 1888, there were thirty-one students with college degrees among 108 enrollees, and several of the colleges were decidedly obscure. The 1888 catalog dressed up academic backgrounds by also including preparatory schools, along with non-degree attendance at other colleges, but even at that more than half of the student body had no education beyond high school. Some could not even boast that.

The rugged work schedule forced on early students prompted the faculty to encourage physical fitness. Informal, spirited, and often rough football games surged across the wide lawns behind Hoyt-Bowne Hall. Many of the students had been varsity athletes in high school or college days and craved competition in the crisp autumn air. Each team had five men.

Probably because they were mature or had left their college spirit at another institution, few students recorded memoirs of campus life at Drew. One exception was a communication to the College Argus at Wesleyan University, written in the summer of 1879 by William I. Haven, a former Wesleyan student who had matriculated at Drew in September 1878. His report (reproduced in part) described Drew routine and appearance through its first quarter century:

> My home this year is among the pleasant associations of Drew Theological Seminary, in the quiet suburban town of Madison, N.J.
>
> Up the driveway we walk, through a handsome park of thirty acres, till we reach a large brick mansion, nearly as long and broader than Old North College, built on the model of an English manor house. The rooms of the mansion, properly termed Mead Hall, have been strangely twisted from their former use. The large dining room, with its grand mirrors, serves us for chapel; the private apartments of the elder Mr. Gibbons, a former owner of the place, are used as a lecture room and private study for our Greek professor, while the old dancing hall now trembles with the tread of those who are trying to grasp the doctrines of the Bible. The parlors and chambers serve for other classes, and a handsome suite of rooms contains our choice and ample library.
>
> This is Wednesday morning. A breakfast of wheaten grits, hominy, or rice explains the fair, sleek looks of most of the students. Eight o'clock finds us Freshmen—called juniors by euphemism—gathered to recite and talk about Galatians. The New Testament Greek bothers us with its peculiar idioms, and the old college vocabulary needs new additions and many changes. The careful teachings of our instructor help us to look below the surface and see into the depths of the Apostle's words. The sentence we read so glibly, and which seemed so easy, opens into difficulties more puzzling than the choruses of Prometheus. How fortunate we who can struggle with these hard problems, aided by an experienced friend and surrounded by the helps of a rich library.
>
> Nine o'clock rings us into Chapel. This morning is missionary prayer meeting. After the opening exercises, one of the students reads a paper presenting to our attention some one of our mission fields, or perhaps a gentleman from abroad is with us—we are often thus favored in consequence of our nearness to New York, the great center of our church work. Then an hour passes happily in prayer and experience. Who can say his seminary course deadens his religious life? These weekly gatherings, with our Thursday class meetings, make soul growth as well as mental, while our studies daily prepare us for nearer communion with the Holy Spirit.
>
> At ten the curious geometric Hebrew takes our attention. The drudgery of the first few months is passed, and the simple grandeur of the language makes us feel the presence of Jehovah. Few would persevere and master its details alone, unaided by a teacher.
>
> The next hour passes quickly, while we listen to lectures given us in clear, concise, and often brilliant language, on the doctrines of Christianity. The roadway is thus laid, not in the loose, unscientific method of a pioneer, but with the systematic progress of a Roman highway, so that the future march may be on safe foundations.
>
> From twelve to one we listen to lectures on Bible analysis and introduction, subjects self-explanatory. This ends the morning work. The afternoons and evenings are well filled in preparation for a busy morrow.
>
> I wish you could make a longer stay, for then surely no one of you whom God has called to do his special work would answer in the negative this question very prominent to you in these closing weeks of college life: "Should I attend a theological seminary?"

The course at Drew was intensive. Classes began on Tuesday morning and continued through 1 p.m. on Friday (except for juniors, or first year men, whose Friday schedule ended at 4 p.m.). The long weekend, from 1 p.m. on Friday until Tuesday morning, was not intended for relaxation. It gave ministerial aspirants a chance for practice church work and afforded many of the upperclassmen the opportunity to earn their

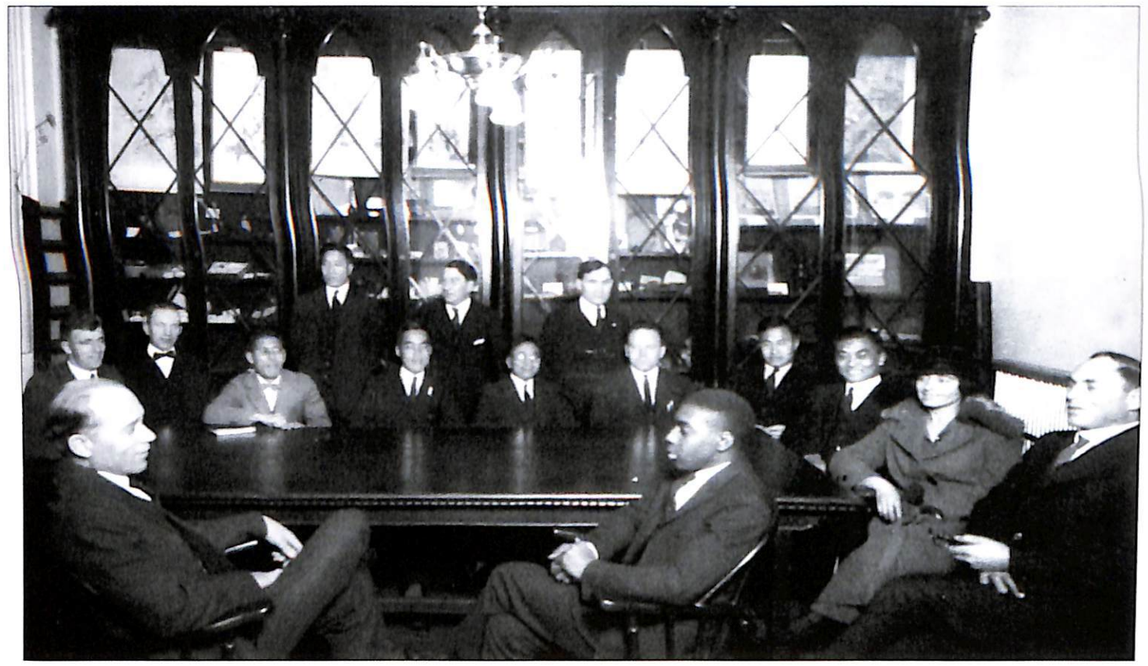
This typical student's room of an early period was not unlike student rooms of today, except for the nature of the pinups and what must have been one of the earliest typewriters in the nation.

way by occupying pulpits within a wide radius of Madison.

Such weekend churches were called "charges." The Drew student was the only minister that dozens of small New Jersey communities knew—and these "charges" have continued to be important to seminarians throughout the institution's history. An 1883 Seminary report told of twenty-eight student charges, "the practical and spiritual benefits of which could not be estimated." The report noted that the "average salary was three hundred and forty-five dollars."

Three hundred and forty-five dollars represented a handsome bonus on this campus of the impoverished. It paid for three years of campus meals, with a bit left over. It could mean a very small nest egg to encourage an early marriage, a vital consideration, since the young student pastors often met young Sunday School teachers at a weekend charge thus adding romance to the spiritual and financial benefits.

Income from weekend pastorates was not all profit, even though student ministers generally were "boarded around" on weekends in the homes of church members. Students paid their own traveling expenses, which could be consid-



Multiethnicity was never a problem at Drew. One of the popular early groups was the International Club, where students of many nationalities and many races met regularly to discuss the problems and realities of the world and their relationships toward one another. The group convened in Mead Hall; behind them was the bookcase built for the Gibbons' library.

erable if a horse and carriage had to be rented for the weekend or if it meant a long railroad trip. Franklin Adriance Scofield, Class of 1885, commuted for two years between Madison and Cold Springs, Long Island, a journey that involved several train and ferry changes, interspersed with some long sprints to and from depots.

The work in the charges was arduous—sermons morning and evening every Sunday, weekend prayer sessions whenever requested, attendance at church meetings, marriages, christenings, funerals, and visitations to the ailing and the aging. Then students returned to campus for three and a half days of tightly packed classroom lectures and long hours of grinding study each night beneath the dim kerosene lamps in dormitory rooms.

The "young lions" needed relief from academic caging. They found it by hiking through The Forest, often using the lonely walks to strengthen their voices by bellowing impromptu sermons to the trees. They staged informal but spirited football games in the crispness of fall afternoons or baseball games in the spring. The games were well played; many students had been athletes in college days. The campus rang in off hours with the clash of steel quoits or the genteel pop of croquet balls, a favorite sport of Professor Upham. Students laid out their own tennis courts near the dormitory, and they begged for a gymnasium.

Although some church leaders may have considered it a frill, a small gymnasium greeted incoming students in the fall of 1888. The gym was only a small outbuilding near the dormitory, but it was equipped with "the most improved apparatus" and "the advice of professional gymnasts was sought in the selection of instruments so that means might be furnished for the development of every part of the body." The building was open all day. The faculty promised to secure the services of a professional gymnast from New York.

The students also took an especially lively interest in eating. They planned their own menus, bought their own supplies, and paid the help who cooked and served the food. Earliest records tell of an Embury Hall "club house" in 1867 "for the use of those students who desire to form a club to board themselves. The expense then will be as low as they choose to make it."

The dining hall, enriched by bright red wallpaper, was the student center, where the men dined, argued, socialized, held club meetings, and helped plot their daily destinies. Their self-run Boarding Club was the most influential student organization on campus until a new dining hall was finished just before World War I. The club supervised meals, as well as buildings and grounds, hired mail carriers and lamp lighters, employed a student book agent, regulated student conduct, and planned programs that included worship, guest speakers, and a traditional Thanksgiving observance.

A Boarding Club minute book gives a detailed picture of gastronomic and social activities from November 1876 to February 1887. Meals normally averaged about twelve cents each, but, in the twenty years covered by the minute book, prices dropped as low as 11 cents and rose to a high of 22 1/2 cents. The popularity of the commissary, the student elected to supervise meal planning, rose and fell sharply with the prices of meals.

Richard Watkins became commissary after meal prices soared to 22 1/2 cents in May 1885. When he reported at a meeting the following October that the price per meal was down to 12 1/12 cents, he received "cheers of congratulations." Two months later, a drop to 11 cents evoked "much demonstration." But in January, when the price shot up to 16 cents, there were no cheers.

Prices varied with the local economy and the changing tastes of the boarders. A special meeting in September 1878 authorized steak for breakfast on Tuesday, Wednesday, Thursday, and Friday mornings. Two days later, the club hastily rescinded that costly decision. So it went: when boarding bills were low, club members demanded "variety for dessert," "eggs once more per week than heretofore," "fish once less per week, and oysters twice per month." But when bills rose, they voted to "dispense with cake," "do without pie," "charge extra for those who use milk and take tea or coffee at the same meal," "have more mutto," and "substitute baked beans."

There was constant wrangling over finances—whether to charge returning alumni for meals (they did) and the neglectful attitude that some of the members had toward board bills. Students occasionally left without settling for meals, and in May 1877, the club voted to send copies of unpaid bills "either to the presiding elders of those still in arrears, or to the presidents of the colleges where they may be in attendance, or to their parents or guardians."

The boarders quarreled periodically with the matron, on one occasion demanding that she pay board for "the dear boy Albert" (apparently her son). She thought he should be boarded free, and enough satisfied eaters agreed so that Albert was a constant guest. In January 1881, a committee studied the feasibility of "students serving the table instead of the girls now employed." Club members vetoed the proposition, which would have robbed them of the only bit of feminine charm on campus.

Mailmen presented a recurring problem for the club. The contract for picking up mail in the village and distributing it on campus went to the lowest bidder (the first mailman bid $40 per year). The first carrier was dismissed after being charged with "reading postcards" and other small indiscretions. It was a costly punishment for such minor crimes: two men were hired to replace him.

Students also regulated neatness of rooms and personal appearance. In February 1887, the

The little white building to the right of Embury Hall was Drew's first "gymnasium," adequate for a time when basketball had not yet been "invented." When opened in the fall of 1888, it was equipped with (or so the catalog said) "the most improved apparatus." Drew's tradition of athletics as an essential part of the curriculum stems from those earliest days.

members "made some very appropriate and much needed remarks respecting the condition of certain brethren on the grounds." On another occasion, careless students were warned about "the danger of throwing burning matches from the windows." Such hijinks as nonsanctioned midnight snacks in the dormitory, late-hour discussions by candlelight on non-academic subjects, and night-time "bucket brigades that had nothing to do with fire" were recorded but never became matters of formal disciplinary action. It was recognized that boys will be boys, even in a theological school.

The Boarding Club often made requests of the faculty, probably only with the intent of needling the administration's conscience. In the fall of 1878, students asked that "heat remain on as long as possible." The faculty retorted that "students will have to get on as they have up to this time." A committee was appointed in March 1881 to ask President Buttz for "lamps for lighting the outhouse and way leading thereto." When the request was refused, the students voted to install oil lamps themselves, "the cost not to exceed $10 per year." In 1883, the tables were turned when the faculty ordered the students to settle their long-standing differences about seating arrangements in the dining hall—or have them settled by the faculty. The students quickly took appropriate action.

Final word on all matters rested with the faculty, who ruled with such benevolent paternalism that outsiders viewed students and faculty as one big happy family. The committee of conference visitors reported in May 1877: "The students are admitted to the most unreserved personal and social intercourse with the professors and their families, whereby there is established a community of interests, of mutual sympathy and affection, embodying all the elements of a Christian home." Fourteen years later, in June 1891, another committee found a "homelike atmosphere" pervading the campus.

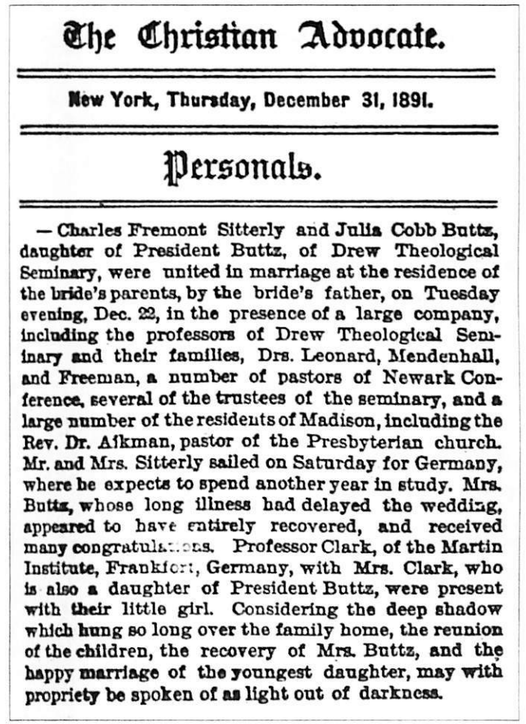
Faculty and students often joined in love feasts, prayer sessions, and holiday dinners. Faculty members were welcome (and often held office) in such Seminary clubs as the Polyglot Society, the Theological and Philosophical Society (after 1884, the Drew Literary Society), the Foster Lyceum, and the Missionary Society (organized in 1876). Students and teachers shared walks through the oak forest or talks by candlelight in professors' homes, where the doors were always open. There often were games of horseshoes with somber "Uncle John" Miley, who never doffed his Prince Albert coat for quoits, but still easily vanquished the most determined of students.

Faculty families shared many of their social affairs with the young men of the campus. Everyone was invited to the weddings of President Buttz's two daughters. Miss Felicia Buttz married the Rev. Nathaniel Walling Clark on August 30, 1883, three months after his graduation from Drew. The younger daughter, Julia, married the Rev. Charles Fremont Sitterly three days before Christmas in 1891.

By 1893, 911 students had matriculated in Drew's first twenty-five years, including several counted twice as diploma recipients and later as B.D. degree candidates. Three hundred and forty-two had earned B.D. degrees. Two hundred and ninety-five were awarded diplomas and thirty-nine had been partial, special or post-graduate students. The rest had left without diploma or degree.

The services of those early Drew graduates to Methodism are almost beyond measure. Some achieved success in large parishes, in foreign service, in the literary world, or in other areas of distinction. Far more entered a life work in little local churches, expecting neither fame nor fortune. Success did not depend on a B.D. degree, for many non-graduates and diploma holders became as distinguished as those with degrees. Theological training in those days had to be matched by internal fire.

Twenty-seven graduates in the first twenty-five classes became presidents of colleges, seminaries, or universities. Five became Methodist bishops, and another was consecrated as an Episcopal bishop. One graduate became editor of *The Methodist*, another the editor of *The Christian Advocate*. More than fifty became college professors. Scores more took up missionary work in Japan, China, India, Italy, Bulgaria, Mexico, and other foreign countries, and a member of the Class of 1885 was appointed as a missionary to New Mexico, then still a United States territory.



The Christian Advocate.

New York, Thursday, December 31, 1891.

Personals.

— Charles Fremont Sitterly and Julia Cobb Buttz, daughter of President Buttz, of Drew Theological Seminary, were united in marriage at the residence of the bride's parents, by the bride's father, on Tuesday evening, Dec. 22, in the presence of a large company, including the professors of Drew Theological Seminary and their families, Drs. Leonard, Mendenhall, and Freeman, a number of pastors of Newark Conference, several of the trustees of the seminary, and a large number of the residents of Madison, including the Rev. Dr. Aikman, pastor of the Presbyterian church. Mr. and Mrs. Sitterly sailed on Saturday for Germany, where he expects to spend another year in study. Mrs. Buttz, whose long illness had delayed the wedding, appeared to have entirely recovered, and received many congratulations. Professor Clark, of the Martin Institute, Frankfort, Germany, with Mrs. Clark, who is also a daughter of President Buttz, were present with their little girl. Considering the deep shadow which hung so long over the family home, the reunion of the children, the recovery of Mrs. Buttz, and the happy marriage of the youngest daughter, may with propriety be spoken of as light out of darkness.

The wedding of Professor Charles Sitterly and Julia Buttz, daughter of President Buttz, brightened the campus in the 1891 Christmas season.

The "Forest Quartette" as it appeared in a formal photograph taken in a local studio late in the 1880s. Other than the group label and the date of 1888-1891, their identities are unknown, but it is a certainty that this original "Brothers Four" was heard at many of the extra-curricular activities then prevailing.

Missionaries included John Carroll Davison, Julius Soper, and S. D. Harris, all members of the Class of 1873 (Davison and Soper worked in Japan, Harris in China). Philo Melvin Buck, a missionary in India for seven years before he took a furlough to get his diploma from Drew in 1879, returned for a continued distinguished career in India. Henry G. Appenzeller, was the first Methodist missionary in Korea, where he served from his graduation from Drew in 1885 until his untimely death in the sinking of a Japanese ship on June 11, 1902.

But the stature of a theological seminary could not be measured only by the names of famed graduates. Drew's typical Seminary graduate in the first twenty-five years—and the first one hundred years, for that matter—was a minister who moved doggedly from Methodist church to Methodist church, doing his best wherever his conference superiors placed him. He endured hardship, sickness, agony, lack of opportunity for his children, and a series of shabby parsonages, all in the name of his faith.

One name is as good as a thousand to illustrate the typical itinerant Methodist graduate of Drew. As evidence of how extreme itinerancy could become, follow the Rev. John H. Fraser, a graduate in the special course with the Class of 1885, in his incredible wanderings—thirty-seven appointments in forty years: Raritan, N.J., 1885-87; North Nebraska, 1887; missionary, Las Cruces, N.M., 1887-88; Kingwood and Rosemont, N.J., 1888-89; North Nebraska Conference, 1890; missionary, Utah, 1889-91; Decatur, Neb., 1891-92; Creighton, Neb., 1892-93; Coleridge, Neb., 1893-94; Allen, Neb., 1894-95; Vernon, N.J., 1895-97; Centerville and Greenville, N.J., 1897-98; Arlington, N.J., 1898-99; Laurel, N.J., 1899-1900; Kenard, Neb., 1900-01; Wakefield, Neb., 1901-02; Beebe, Ark., 1902-03; St. Louis Conference, 1903; Newark Conference, 1905; Westtown, N.Y., 1905-07; Mt. Horeb, N.J., 1907-08; Junction, N.J., 1908-09; Hainesville, Layton, and Montague, N.J., 1909-10; Mount Freedom and Millbrook, N.J., 1910-11; Harmony and Stewartsville, N.J., 1911-13; Hope, N.J., 1913-15; Tranquility, N.J., 1915-17; Summerfield and Montana, N.J., 1917-21; Montana, N.J. and Smithfield, 1921-25.

No one could accuse the many conferences of choosing fine pastorates for the nomadic Mr. Fraser. Still, he found in New Jersey whatever earthly blessings could be offered by Hope, Harmony, and Tranquility. He probably never wished for more than that.

The young lions graduated, took their degrees, and faced the world. Occasionally, their roars were heard in the great cities. More often they labored in missionary hovels or in crossroads villages. They went forth to Buttzville, N.J., Gravity, Iowa, and Cloquet, Minn.; to Magnolia, Del., Sugar Grove, Pa., and Chagrin Falls, Ohio; to Farmlands, Ind., Horseheads, N.Y., and Purple Cane, Neb.; to Elk Grove, Calif., Osawatomie, Kan., and a thousand other places little noted nor long remembered.

Location seldom concerned the itinerants. They had sprung from the same kinds of villages and towns; they were most at home where the tall corn grew. They became men of local influence, men who guided lives, united young people in marriage, christened the young, and buried the dead. They were heard with respect around potato bins in country stores. They were called "the domine"—the lord, the master—by respectful parishioners.

Wherever they went, they were men of Drew, carrying the name, spreading the fame. By 1893, with twenty-five years of graduates to its credit, Drew Theological Seminary was indeed a spirit to reckon with wherever Methodists congregated, whether at a crossroads in Iowa or in a gleaming church in New York City.

CHAPTER 11

The Winds of Change

RESTLESSNESS SWEPT AMERICA between 1890 and 1910, blown into a full storm by progressives who challenged everything from oppressive child labor practices to self-serving politicians who had proliferated since Reconstruction days. Muckraking writers railed against horrendous conditions in factories, impure food, the mistreatment of women workers in factories, and big business trusts. Crusading social workers and others spoke vigorously of the plight of poor immigrants in city slums. Reform was in the air.

But, at Drew, old-time orthodoxy was the order of the day. Professor James Strong won clerical praise for his *Christian Advocate* article that labeled Darwin's theory of evolution "atheistic," and there was no church outcry when he wrote in 1888 that any effort to admit women as General Conference delegates would be "immediately and indignantly repudiated universally and absolutely." This, despite the fact that Garrett Biblical Institute graduated a woman in its Class of 1879.

Most clergymen ignored the evident widening chasm between the working man and middle class churchgoers; the Methodist bishops endorsed a warning in 1888 that labor unions were "liable to become unscrupulous." Methodist clergymen continued to denounce the theory of evolution. The old doctrine of

A horse and buggy symbolized fast-eroding old ways as this academic procession left Seminary Hall to proceed across the campus for the dedication of Bowne Hall. Radical change in the preparation of young ministers also was underway.

"inherited sin" persisted; John Miley of Drew was one of the few Methodist leaders who repudiated it. Change came hard.

The bishops heard at their conference in 1892 a warning of social evils in the "rapid accumulation of wealth in the hands of a few successful speculators" and "the grinding arrogance of monopolies, the working impoverishment of the masses." Curiously, in a reply, the bishops deplored not social injustice itself as much as the tendency to excite hatred and to arouse animosities "which will be more and more difficult to repress, and which, if not arrested, will breed riot and revolution." They did not oppose social evil, but rather what fighting it might bring to upset their complacency.

Wade Crawford Barclay, in *The History of Methodist Missions*, wrote: "The predominant note among Methodist preachers and writers was one of defense of existing institutions and practices and protest against social change. Among the really outstanding interpreters of social Christianity preceding 1895, not a single Methodist minister was to be found."

Conservative teaching was accepted in all seminaries, and, by 1890, Drew's "Great Five" was growing old, tired, and too often out of touch with the changing social order outside the campus. Thoughtful students fretted that the course of study offered little chance for free thinking.

Herbert Welch, a member of the Class of 1890, who was destined to be president of Ohio Wesleyan University, a Methodist bishop, and one who would live in good health until his death in 1968 at the age of 106, recalled his days at Drew with mixed emotions. He found the faculty "learned, informative, encouraging, careful, and systematic," but he was also disturbed:

> I think that if a vote had been taken, we students would have agreed that we felt the lack at Drew of two things: one, the absence of some organized arrangement (other than a "bull session") for free and full discussion of the theological problems which were more or less in all our minds; and second, the limited study of the Bible itself....
>
> To meet this deficiency a dozen of us organized a kind of Y.M.C.A. class, meeting weekly under the leadership of its members in turn, to seek at least the *where, when, what,* and *by-whom* of the several books of *the* book which was to be the textbook and guide of our ministry. My graduation speech on "New Judgments and Methods" was not entirely acceptable to my faculty advisor, but was, I trust, constructive rather than fault-finding.

Drew's president, Henry Buttz, was bent on making Drew a great theological seminary. Flattering offers continued to come his way. Elected to the prestigious job as editor of the *Methodist Review* in September 1892, he declined, preferring to chip away at the major tasks facing Drew. In May 1896, friends entered his name in the General Conference balloting for two new bishops. He was within forty-nine votes of election on the seventh ballot before supporters drifted off to other candidates. When he was not chosen, Buttz said, "I never was happier in my life." He meant it; only Drew mattered to him.

Such loyalty to the Seminary strengthened his hand. Buttz the builder emerged in full power, encouraging wealthy trustees to underwrite four important new facilities between 1893 and 1913. These, plus the Cornell Library, were the only structures erected on campus between the founding and 1929. All were attributable to Buttz's ability to persuade wealthy trustees to contribute liberally.

First came the desperately needed new dormitory, started in June 1893, after trustees William Hoyt and Samuel W. Bowne donated $105,000 for a brick and brownstone Romanesque structure to house one hundred students. One hundred and sixty-nine feet long, four stories high in the center and three stories on either wing, the dormitory boasted electric lights, steam heat, interior bath and toilet rooms, and woodwork of oak and Georgia pine.

Dedication speakers in October 1894 praised the "beautiful idea that riches could be devoted, not only to the culture, but to the comfort of learning." However, Bishop John F. Hurst, Drew's third president, wondered in his formal address whether the rooms might be "a trifle too comfortable." He disclosed the harsh reality of dingy church parsonages that many Drew students could one day expect to inhabit:

> Without the least desire to suggest one discouragement in the future, in casting the horoscope of the Drew student's coming years, I am compelled to believe that, except in rare intervals, he will never sleep on such a comfortable bed, or roam about in such an attractive room, as he finds in this new hall.

Students did not care what tomorrow might bring. They were happy with the enameled bedsteads and the polished antique oak dressers that had been placed in every room by a woman's committee headed by Mrs. Clinton B. Fisk, who raised the substantial sum of $100 for every room. For the first time in two decades, anyone who wished to be housed on campus could be accommodated. Enrollment soared to 144 in the fall of 1894. With twenty-three students choosing to live off-campus, and one hundred living in Hoyt-Bowne Hall (as the new dormitory was officially named at commencement in May 1895) more than fifty of old Asbury Hall's seventy-two rooms were empty.

Buttz moved promptly to ease other critical building deficiencies. Two anonymous donors, not identified until after their deaths as trustees William Hoyt and John S. McLean, pledged $100,000 for a building to combine a chapel, administrative offices, and six classrooms. That sufficed to erect a modest imitation of the ornate stone collegiate Gothic that had become the hallmark of the Ivy League universities. Sixty feet deep and 124 feet long, the two-story structure had a facing of Harvard brick with pink-gray granite trim. The cornerstone was laid on November 29, 1898, and the building was dedicated on December 5, 1899.

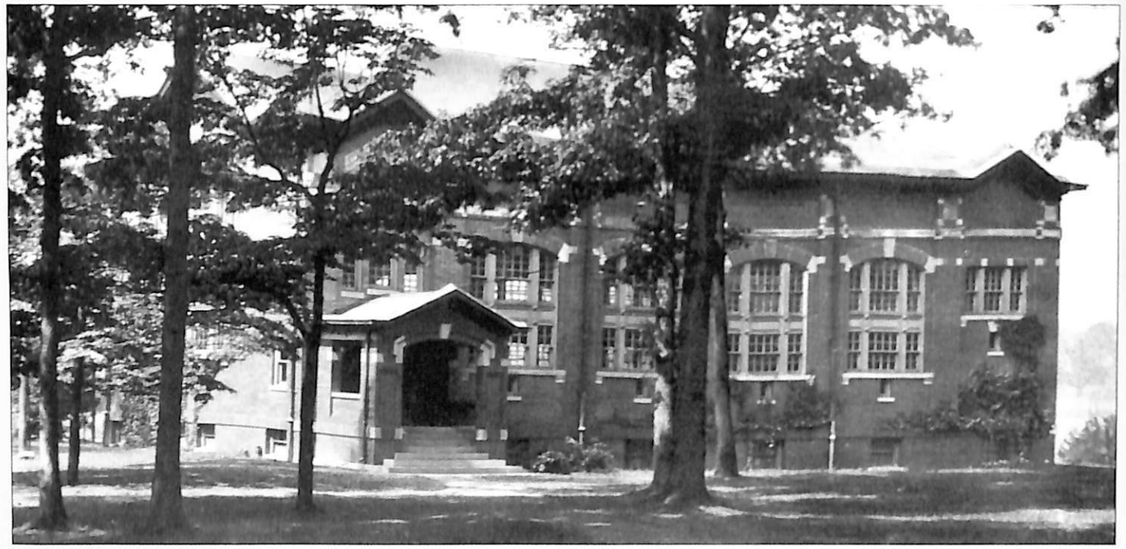
The new chapel in the building, 58 x 38 feet, impressed the campus community and visitors from downtown. More than 600 could be seated in the oak pews beneath the high-rise ceiling. The acoustics were termed "simply perfect." Late spring heat would turn it into a sweat box, but it was perfect for December.

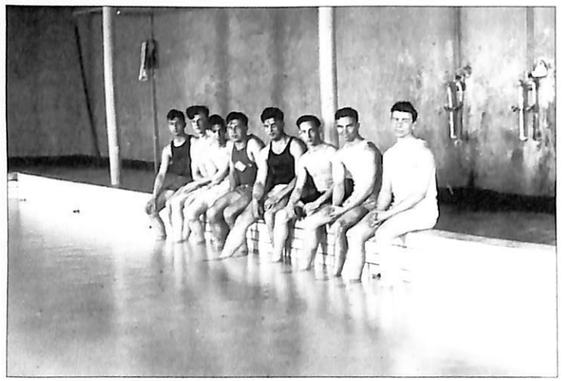
With the most necessary buildings in place, Buttz let himself dream of the niceties. Students still exercised in a wooden shack near Asbury Hall and dined in drab Embury Hall, the erstwhile granary. Trustee Samuel W. Bowne donated the means to replace both.

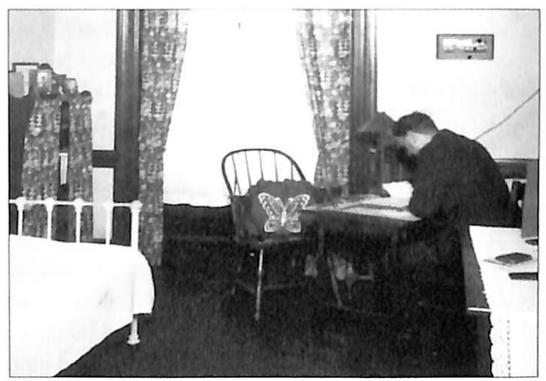
Bowne also provided $30,000 to build a gymnasium with a basketball court, indoor running track, swimming pool, showers, lockers, and full apparatus. When the gym was ready in the fall of 1910, young Stacy B. Betzler was hired to insure that Drew's potential ministers would have muscles to match their wisdom.

Before Bowne died in October 1910, he changed his will to include funds for a Drew dining hall styled after the one in Christ Church Hall at Oxford University, where John Wesley had dined. That was the finest hall at Oxford and the largest in all of England. Samuel W. Bowne Hall, started in October 1912, and finished thirteen months later, would be Drew's most handsome structure.

Herbert Welch (left), Class of 1890, was one of the students who welcomed the opening of the new chapel in 1889. The then-handsome facility provided a needed religious center.







Two buildings, Bowne Gymnasium (top) and Hoyt Bowne Hall (right) pleasantly changed student life. The gym, opened in 1912, featured a genuine basketball court, a running track above the court and a swimming pool (above, left). Equally welcomed were the new dormitory rooms in Hoyt-Bowne. Each room featured an enameled bedstead, steam heat, electric lamps, a desk, two chairs, and a spacious window overlooking the campus. Even today the large, high-ceilinged rooms are favored by students.

Sadly, four of the Great Five would not live to see the edifice rise in The Forest. Professor Strong was the first to seek withdrawal. On December 28, 1891, Professor Strong asked Buttz to relieve him of classes the following June, two months before his seventieth birthday. He wanted to withdraw while the Seminary was "peaceful and prosperous"—and when "there would be no serious difficulty in filling the vacancy, even from the ranks of the alumni."

Strong was asked to continue for another year so that he might finish a quarter century at Drew. He agreed, and took part in graduation ceremonies in June 1893. Two months later, he died after a fall at Round Lake, New York, where he had been delivering a series of lectures. This was the first death in the immediate Drew family since McClintock and Nadal were lost in 1870.

Miley and Crooks followed Strong to the grave within three years. In April 1895, Miley was hailed by critics for his new and massive *Systematic Theology*. He was then 81, and that June he asked the Class of 1895 not to forget "your Uncle John." The following December 10, he lectured with his usual vigor to his systematic theology class in the afternoon and spent the early evening talking with his family and two students in his home. He was stricken with severe stomach pains shortly after going to bed, seemed to recover, only to die suddenly at 2 a.m. His death shocked the campus.

Chubby and ruddy of face, George Crooks celebrated his 75th birthday on February 3, 1897, by meeting his classes in historical theology as usual. Less than three weeks later, on February 20, he was dead. He told one of his last classes: "If I had my life to live over again, I would do it just the same." Bishop Hurst eulogized Crooks at services, calling him "our greatest scholar in either hemisphere."

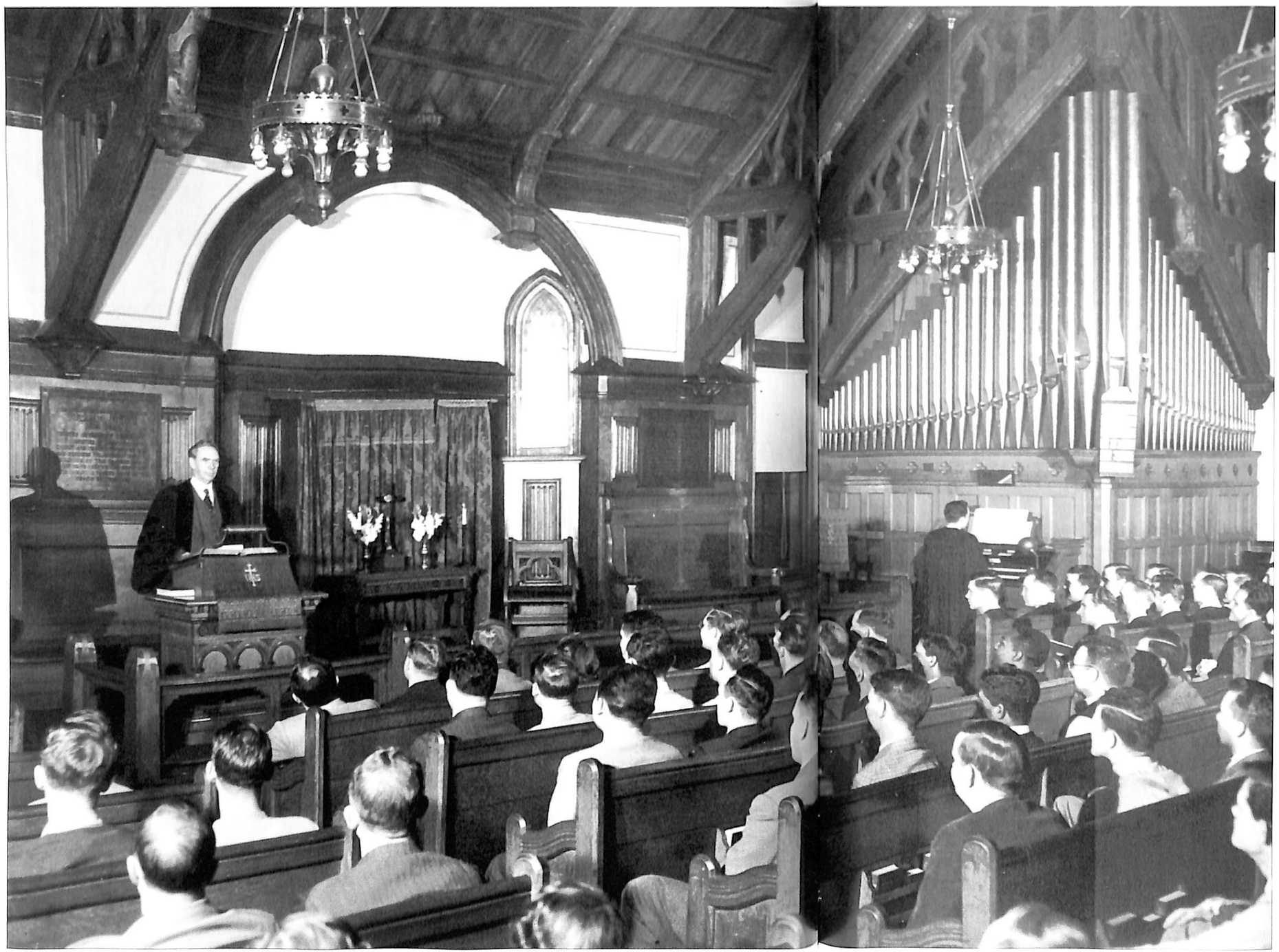
Buttz advocated replacing the departed old scholars with young, vigorous blood. The emphasis on youth had begun before the three deaths. Dr. Charles F. Sitterly, a member of the Class of 1886 and Buttz's son-in-law, was appointed as an adjunct professor in 1892; then, three years later, at age 34, he became a full professor in the newly created Department of Biblical Literature and Exegesis of the English Bible.

The trustees filled Strong's chair with another young man, Dr. Robert William Rogers, just 29 years old when he arrived in the fall of 1893. Destined to become an internationally recognized scholar, perhaps Drew's most esteemed professor of all, Rogers was barely elected to the faculty by a single vote over two other candidates offered by the bishops to the trustees.

Rogers was introduced to the Drew community at the opening of classes in September 1893. An eyewitness reported: "Many present were surprised to find that the man, so old in learning as to have gained a worldwide reputation, is still so young in fact as to upset all one's preconceived ideas." The young professor spoke with "simplicity, suppressed earnestness, and respect-commanding dignity."

Tall, slender, and sharp-featured, Rogers wore long, thick sideburns and was every inch the erudite, dispassionate professor. He received a B.A. from the University of Pennsylvania in 1886, took another two years of undergraduate courses at Johns Hopkins and received a second B.A. He earned his Ph.D. from Haverford in 1890 and was awarded another by the University of Leipzig in 1895 for distinguished archaeological research. Eventually he had eleven earned or honorary degrees. To that impeccable educational preparation, Rogers added an extraordinary ability to make ancient times come vividly alive in his lectures.

Rogers' early career included six years of teaching at Haverford, in Greek, Hebrew, and the English Bible. He had journeyed to Stockholm in 1889 and to London in 1892 as a member of the prestigious Congress of Orientalists. Known around the world before he was 30, Rogers earned the unbounded respect and awe of students in his thirty-six years at Drew. He may not always have gained their love: one student wrote that Rogers began his fall lectures with the cool announcement, "*Never* call



me Brother; I am Dr. Rogers." Behind his back, students called him "Rabbi" Rogers because of his knowledge of the Hebrew language. Rogers was Drew's world figure—called to Europe or other continents nearly every summer, in constant demand among learned societies, and as much at home in the ancient halls at Oxford as he was in the Drew Forest.

Olin Alfred Curtis, chosen to replace Miley, was middle-aged, as befitted a man who would teach systematic theology. He had traveled midwestern Methodist circuits after earning his M.A. at Lawrence University in 1879 and had been professor of systematic theology at Boston University for eight years before the Drew trustees tapped him in 1895. A lover of old books, baseball, and nature, Curtis had a genuine affection for all people—whether they be his good friend John, the last of the black servants who had served with the Gibbons family, or the most impressive of visiting dignitaries. Curtis was warm and friendly with students, and his religious zeal was all-pervasive. It was said of him that "his prayers were not just prayers; they were events."

The fourth newcomer was John Alfred Faulkner, two months past his 40th birthday when he succeeded Crooks in 1897 as professor of church history. If Rogers was the essence of detached sophistication, Faulkner symbolized the bright, absent-minded professor. Nova Scotia-born, he received his A.B. at Acadia College and his B.D. from Drew in 1881. He preached for nearly fifteen years in a series of Pennsylvania and upper New York State churches, at the same time constantly enlarging his knowledge of church history. His learned, spritely essays on Methodist history appeared regularly in the *Advocate*. Possessing vast knowledge and a fluid writing style, Faulkner nevertheless seldom veered in class from what one student called "the pedestrian piling up of fact on fact."

This depiction of the chapel, taken in the 1930s (note the absence of beards, sideburns, and long hair), shows the richness of the interior that was dedicated on December 5, 1899.

While they respected his standing among historians, the alumni recalled "Uncle Johnny" Faulkner primarily for his frequent forgetfulness, in class or at home. One persistent campus tale told of the time his wife asked him if he had used her scissors. He could not recall having seen them. Later, in class, he opened a book and found the scissors used to mark a page. He paused to exclaim to no one in particular, "Here they are, Dear!" and then resumed his lecture.

Next to its faculty, once again at full strength, Drew was proudest of its library. Professor Upham, faculty librarian as an additional duty, was pleased to see Samuel G. Ayres, a young Drew graduate of the Class of 1888, promoted to Seminary librarian in 1891. Ayres transformed the Drew collections from a haphazard catchall into a valuable facility. In 1895, the library owned 32,139 volumes and 17,415 pamphlets. By 1907, Ayres had pushed the holdings to over 100,000 books, more than triple the 1895 figure. The Drew library was recognized by 1907 as one of the country's top four seminary libraries.

Amid the transformations, death continued to strike heavily. Trustee William Hoyt, one of the seminary's most generous donors, died on December 23, 1902. Within three days, in May 1903, Drew lost Randolph Sinks Foster, its second president, and John Fletcher Hurst, its third. Foster died in Newton Center, Massachusetts, on May 1, in his 84th year; Hurst died in Washington three days later, at age 69.

Professor Upham fell ill in the fall of 1904 after celebrating his 70th birthday the previous spring. He died on October 5, 1904, at his home on the Drew campus. Buttz's role in choosing Ezra Squier Tipple to succeed Upham as professor of practical theology is not known. The record reveals only that Tipple was picked from the three nominees routinely submitted by the bishops. If Buttz had been thinking of a possible presidential successor, Tipple should have caught his eye.

A graduate of the Seminary in 1887, Tipple also had earned his A.B., M.A., and Ph.D. degrees at Syracuse University. He had served as pastor in prominent New York churches where the social elite worshiped. His success in raising large sums of money for the Metropolitan Thank-Offering Committee of New York gave him access to the homes of the wealthy. Keenly intellectual, good-looking, and favored with a wealthy wife, Tipple was a distinguished man when he came to Drew in 1905 at age 44.

When Buttz confided to friends that he was considering retirement, the trustees delayed the decision by ordering him to take a year's leave of absence as a 70th birthday gift in 1906. Professor Rogers agreed to serve as acting president. President and Mrs. Buttz sailed for Europe, traveling leisurely, even aimlessly, until they reached Rome, where their son-in-law and daughter, the Rev. Dr. and Mrs. Nathaniel Walling Clark, were stationed.

When Buttz reached Corinth in Greece, he "struck the trail of his beloved Paul" and the pace picked up. The weather was mild, the Buttzes were in excellent health, and the lure of the Near East quickened their spirits. They left Greece, crossed the Aegean Sea to Asia Minor, visited Ephesus and Smyrna and other cities of the famous seven churches of Revelation. Then they tarried at Rhodes and Cyprus and went to Beirut in Syria, crossed the Lebanons to Baal-bek, and finally reached Damascus.

His son-in-law, Professor Sitterly, later romanticized the trip:

> It was a personally conducted tour by a master of the New Testament. He knew what he was after and recognized it when he found it. At Damascus they again visited Paul. Thence south around the heights of Hermon and across the upper Jordan they came to Lake Galilee. Here they lingered and paid visits to the earthly homes of the holy apostles and to that of the Lord of Life himself, sailing across the blue waters, walking among the villages and ruined cities by the lakeshore, riding over the hills and moorlands to Cana and Tabor and finally Nazareth, "where Jesus had been brought up." Here they relaxed and read and rested.

Then they pressed on—to Jerusalem "and all Judea round about." They took a train to Egypt and rode out by donkey and by sand cart to visit the ruins of Memphis and Sakhara, then being excavated by Sir Flinders and Lady Petrie. They traversed the Nile Valley, went to Alexandria, and sailed across the Mediterranean to Naples, Pompeii, and on to Rome.

Buttz put aside his plans to retire and returned to throw himself into a ferment within Methodist Church circles. The challenge centered in the city slums, where poverty and degradation deeply troubled anyone with a social conscience. Drew had not ignored the urban areas; "City Missionary" work had begun in Newark and New York in 1877, although the projects probably were considered as much employment for poor Seminary students as an aid to the impoverished city residents. By 1888, ten Drew students worked every weekend in the Methodist-sponsored New York City Church Extension Society.

Drew's thrust was toward city involvement. Professor Tipple provided an embarrassing afternoon for Eastern Methodists in June 1907, when he invited leading New York preachers to meet R. W. Perks, a prominent London Methodist layman. Perks asked the group, "Where is your larger [Methodist] mission hall?" His audience admitted that New York had none. Perks rebuked them by announcing that the London West End Mission had just bought a $1.6 million site on which it would erect a $700,000 building. The *Christian Advocate* commented:

> Evidently our friends across the sea are taking up city mission work in dead earnest. They mean business. They are doing things. Yet their population is changing and aliens are coming in from the continent. English Methodism, however, does not put its goods on a handcart and take to the suburbs ...

Tipple sparked Drew's increasing work among New York's slum dwellers, and President Buttz kept pace as if he himself had been a rebellious young instructor. At Drew's fortieth anniversary celebration on November 6, 1907, Buttz spoke on "The Preacher for the New Age." First citing such conservative things as "thorough biblical scholarship," piety, and the value of education, he abruptly cast his ideal preacher in terms of the changing world. The freshness of his talk rings true, nearly a century later:

> *The preacher for the new age must be a man of his own times.* The prophets and apostles were acquainted with the age in which they lived. He must understand the problems of modern civilization....
>
> The words now current are "classes" and "masses." They are so far reaching and profound that they shake the very foundations of society, and many thoughtful people are inquiring what shall be the outcome of the great social revolution that is now in progress.... The old ethical ideas, if not overthrown, are at least modified, and even the questions of right and wrong are taking on a new meaning.... The age in which we live might be called an age of pleasure.
>
> *The preacher for the new age will have high ideals of ministerial success.* One of the dangers under which our younger ministry is laboring today is the idea that no one is successful who is not successful in the common worldly sense. We are too apt to point to successful ministers as those who have secured great churches or high official position or world-wide recognition for scholarship or great applause among men in any form....
>
> *The preacher for the new age must have profound sympathy for man.* Horace Bushnell once said, "No man is fit to be a minister of Christ, who does not love man for man's sake." A great many attempts have been made to answer the question, "What is the first quality of a successful minister of the gospel?" Some would say scholarship, some logical power, some oratory, but it seems to me that the first characteristic of the great preacher is the spirit of helpfulness; one who loves to help men and women, one who goes about doing good, to whom an opportunity of doing good to a human being is a benediction more precious than gold and silver....
>
> *The preacher for the new age will not be a new departure; he will simply be a development out of*

> *the present*. I presume the minister of fifty years from now will look very much like the minister of today, will act very much like him. He will understand the movements of his age and will be prepared to meet new emergencies. The preacher of the twentieth century must not live in the thirteenth century. He must meet the demands of his times, and, like David, when he has served his generation according to the will of God, fall asleep.

Soon after, Drew trustees followed Buttz's lead into the 20th century by establishing a chair of Christian sociology, the first such course of study in any American seminary. Dr. Edwin Lee Earp, professor of sociology at Syracuse University, was selected to fill the post. He had received his B.A. from Dickinson in 1891, his B.D. from Drew in 1898, and his Ph.D. from the University of Leipzig in 1901. In his first speech at Drew on Founder's Day, October 2, 1909, Earp declared that since "the powers of evil today are socially organized," an organized effort must be established to combat those who "sin by syndicate." He set his philosophy in a talk that might have been given in 2002 as well as 1909:

> The social consciousness of the church has been aroused to the necessity of doing something heroic to regenerate the changing social order by bettering the conditions of living where the life struggle and class conflict are the most threatening to the whole structure of Christian civilization.... It is our endeavor not so much to save from the slum, as it is a determination to remove the slum; not alone the screening of our children from infectious mosquitoes, but the filling up of the pools where they breed.

Earp plunged the Seminary actively into the New York scene. A bureau of field work was opened in the city, directed by Earp and personally advised by Buttz and two trustees, James W. Pearsall and the Rev. Frank Mason North.

On campus, dissatisfaction with their taxing schedules at Drew matched the faculty focus on urban problems and class struggles. The disgruntlement surfaced on February 17, 1911, when fourteen seniors addressed a strongly worded petition to the faculty. The dissenters said that "a state of dissatisfaction permeates almost the entire student body."

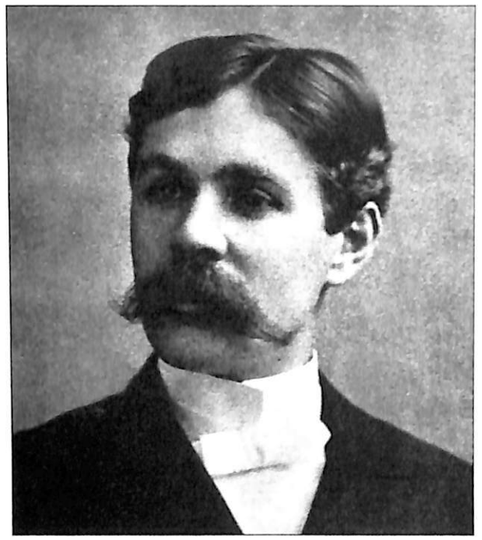
Dissension by students on a seminary campus was neither easy nor expected in 1911. Despite protestations of "loyalty and love," the fourteen said bluntly that "dissatisfaction is so widespread that it is our judgment that a large majority of the student body would sign such a paper as this" if given the chance. They emphasized, however, that they chose to keep the numbers of signers small in order not to provoke campus revolt and possibly ugly headlines in the press.

The petition contained five charges: that the three-and-one-half-day week, designed to enable needy students to take weekend pastorates, was too short for effective work; that eighteen hours of lectures crowded into those few days left little time for study; that there was "a low standard of requirement in recitations and examinations"; that professors tended to grade far too easily, and that there was "a general laxity in maintaining the requirements of the Seminary." The students concluded:

> We register it as our sincere conviction that unless something is done to raise the standards of scholarship, while the number of students may continue almost as large, they will be made up increasingly of men who wish to do the type of work of a normal school in general education or of the more superficial biblical school in religious training. The earnest young men of the church will either do general postgraduate work or go to theological schools that make high requirements.

Dr. Robert William Rogers, an acclaimed, internationally known scholar and one of Drew's younger professors, delivered the main address at the laying of the Bowne Hall cornerstone in 1912. Mrs. Bowne wielded the trowel.

The petition was actually a plea for quality education. Surely it stunned the faculty. It was Drew's first major break in the esteemed "one, big, happy family" image that the faculty and trustees had cherished for forty years. Five weeks later, an even more shocking communication arrived on faculty desks–this time from eleven signers who termed themselves "of the younger



Dr. Edwin Lee Earp (left), first professor of Christian sociology, and Rev. John Alfred Faulkner, who succeeded Dr. Crooks in historical theology.

alumni" graduated between 1899 and 1908.

All of the signers were working in or near New York City as preachers or as executives in Methodist organizations. Three of them were editors of Methodist publications. All already had won honors in Methodism, although most of them were not yet thirty years old. One of the signers was Arlo Ayres Brown, Class of 1907, who was to become Drew's sixth president. Another was Lynn Harold Hough, Class of 1905, destined to become a brilliant writer, lecturer, and one of Drew's most powerful deans. Three others would become Drew trustees. It was a protest group not to be dismissed lightly.

The eleven professed themselves as "deeply thankful" for the "inspiration and enrichment that have accrued to our lives through our work at Drew." They asked, however: "If the alumni of an institution be not loyal to it, even unto frank discussion of possible improvements, to whom may such an institution look for constructive criticism?"

Several broad complaints in the alumni petition resembled those listed by the undergraduates–the necessity for students to spend time away from campus on weekends, the poor standards of grading, the need for greater scholarship. The graduates undoubtedly were in contact with the dissident students, for they declared that "unless we greatly mistake, the undergraduate dissatisfaction was never greater than now."

The alumni protest harkened back to the deep, historical Methodist schism of education versus "the call." Pointing out that the Methodist Church still recruited its ministry, "to a discouraging degree (almost a thousand a year) from non-college and non-seminary men," the petitioners said: "It is plain that any Methodist theological seminary will find difficulty either in modernizing the curriculum, or in raising the standards of requirements, either for entrance or for graduation." Yet the petitioners hoped that Drew would try, even risking "a possible danger that the Seminary might separate itself from its constituency to an unfortunate degree." Getting down to specifics at Drew, the alumni wrote:

> For a decade at least, and to an increasing degree, Drew has not been meeting the expectations of students—especially the college-trained ones—who have entered her doors. Students leave college accustomed to college standards of scholarship, committed to the scientific method of study, and bristling with questions raised in their minds by the implications of science and philosophy. While in some departments this situation is frankly recognized and faced, in other departments the inadequate standards of scholarship, together with the lack of emphasis upon frank discussion and free investigation, have been and are disappointing to many.

The alumni were aiming point-blank at a faculty that they felt was not keeping up with the world of knowledge and exploding social issues. They suggested broader discussion of biblical matters. They advocated two new departments, in New Testament exegesis and in religious pedagogy (to enable preachers to cope with expanding church school education and Sunday school emphasis). They praised "the professor of Old Testament exegesis" (Professor Rogers) as "Methodism's most conspicuous investigator in the field of Semitics" and urged that he be given an assistant to free him for more original investigation and writing–although in fact no other Drew professor ever had the freedom to travel as widely or as regularly as Rogers.

Citing Professor Curtis as "a thinker of conspicuous constructive gifts and instructional powers," the alumni said that his poor health made it important to relieve him of "pressure which endangers his continued work." Finally, they recommended greater emphasis on field studies, "especially in the cities where today the most stubborn resistance to evangelical advance is encountered."

The petitioners listed specific recommendations: raise the entrance requirements, provide more intensive work, grade students "to do justice" rather than "to love mercy," counsel "self-supporting students to delay graduation rather than to do superficial work," divide college and non-college men more strictly and provide fellowships "with larger stipends."

The cordial tone of the opening paragraphs had disappeared at the end. The alumni asked, "Is Drew losing or gaining ground?" They answered pessimistically that undergraduates in Methodist colleges were turning away from Drew in favor of Union and Hartford seminaries.

There is no recorded official reaction to the two petitions, strong documents in an age when even the most radical undergraduate students seldom voiced opinions on anything, and a time when alumni protested little except the weakness of their athletic teams. The censure fell most heavily on Henry Anson Buttz. He was not cited by name, yet the alumni petition set as the "first and foremost" need of Drew a Department of New Testament Exegesis. Buttz had been professor of New Testament exegesis since 1871, as well as professor of Greek for the same period, and president since 1880.

Strong words struck directly at Buttz's field: "If there is any field of scholarship wherein North American Methodism is woefully lacking in leaders, it is that of the New Testament. Yet the critical battles of the next two decades are surely to be just here. Not only are we lacking in New Testament scholarship, but we have few, if any, prospective leaders in this field in training. Here is the place of all places to make an advance that shall be worthy of Methodism. We believe that strong efforts should be made to secure Dr. James Hope Moulton, of Cambridge University, for this chair. We are convinced that this would be a great strategic move toward retrieving the present situation."

Buttz could not have had other than saddening thoughts that spring as he walked about the oak-shaded campus that had been his entire life for forty-four years. He was still hale, still sure of foot, still changing with the times. But he was 76 years old. He must put aside what was best for Henry Anson Buttz and dwell on what was best for the Drew that he so loved.

CHAPTER 12

Passing of the Keys

IRONICALLY, in view of the wounds inflicted by the petitioners, Drew seemed stronger than ever as the 1911 fall semester began. Enrollment was up to a new high of 177 and the quality of the students, as measured by the colleges and universities previously attended, had never been higher.

There was one immediate reaction to the petitioners. Dr. William J. Thompson, a Drew alumnus and a Brooklyn pastor, was appointed to a newly created chair of religious psychology and pedagogy, as suggested by the alumni. Thompson's father-in-law was wealthy John S. McLean, Drew trustee and benefactor. The faculty ignored other petition demands, however, particularly the request for a longer academic week: too many students still needed the income from their Friday to Monday pastoral jobs to permit an altering of that schedule.

If student demands were not met, at least campus accommodations were in the best condition in years. Buildings had been painted inside and out and bronze screens had been put on dormitory windows. Electric lights had been installed that summer in the library and new underground steam pipes criss-crossed the campus to insure steady heat in all buildings. Plans were announced for the $80,000 dining hall underwritten by a bequest in Samuel W. Bowne's will. In academic areas, Buttz urged the start of courses leading to a Doctor of Theology degree and in-depth preparation for students destined for the foreign missions.

Samuel Bowne Refectory, the finest building on campus, where students from the Seminary and later the College, dined for about 40 years.

A panoramic view of some of the dignitaries and guests from visiting colleges and universities who gathered for the inauguration of Dr. Ezra S.Tipple as Drew's fifth president. Several latecomers can be seen hastening through the forest or from cars and buggies in front of Seminary Hall.

Professor Rogers precipitated a new crisis in the winter of 1912. He let it become general knowledge that several universities had made him offers that he could scarcely resist. Disturbed alumni gathered 519 names on a petition that they dispatched to trustees on February 7, urging that "vigorous influences" be used to keep Drew's most distinguished professor from departing.

James W. Pearsall, university treasurer, wrote fellow trustee John B. Cornell on February 10 that he had talked with Rogers. Despite the flattering offers, including one that would ultimately give Rogers the chance to retire on Rockefeller Foundation funds, Pearsall believed that Rogers would stay "if it was within our power to give him one thousand dollars more a year in salary." Rogers did stay for the $1,000 increase (putting him on a par with the president) and the promise of a one-year leave of absence "at his pleasure." There is nothing to indicate that Rogers ever really wanted to leave, but he was properly aware of his value.

In the course of the negotiations, Pearsall put a direct question to Rogers: Would he become president of the Seminary "in case of a vacancy?" Rogers replied with equal directness: no.

The presidency was much Pearsall's concern. He wrote to Cornell in his February 10 letter: "You may have received intimation, as I did several months ago, that Dr. Buttz will tender his resignation at the next meeting of the trustees. So far as I know personally there are but two persons in the board who are aware of this decision. And now still further in confidence, I may say to you that it is none too soon for a change in the presidency of this institution if we are to keep it in the front rank. We are suffering considerably for the want of additional endowment which has been delayed at least four years by the inactivity of Dr. Buttz."

Some believed that Buttz's resignation would come as soon as delegates to the 1912 General Conference were named in March. But that time passed, and it was felt that nothing could be expected until after the commencement on April 25. Trustees gathered for their last meeting of the academic year on April 17, one day before the president's 77th birthday.

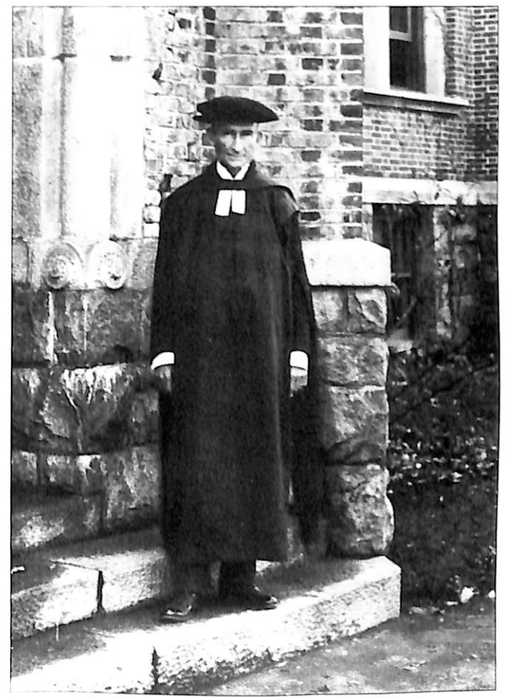
Midway in the meeting, Buttz handed the secretary a brief letter and asked that it be read:

> I hereby present my resignation as president of Drew Theological Seminary, to take effect on the election of my successor, at the earliest convenience of the board of trustees.
>
> In doing so, I want to express my profoundest thanks for your constant courtesy and your unfailing support.
>
> I pray the choicest blessings of our Heavenly Father upon you all and upon the Seminary which we all so deeply love.

There it was, expected but still disturbing. The resignation was accepted after the reading of a profuse expression of gratitude for Buttz's thirty-two years as president. The trustees praised "this modern Saint John" and reiterated an undisputable point: "This Seminary IS Doctor Buttz." They expressed themselves as pleased that he would continue as professor of New Testament Greek and exegesis. That done, the board moved to make his salary "equal to other professors" (in reality, a cut of $1,000) and mentioned a small pension that would be available when Buttz decided to retire completely.

Dr. Ezra Squier Tipple, professor of practical theology since 1905, was the obvious candidate for president. Born in Camden, New York, in 1861, the son of well-to-do parents and the grandson of an itinerant Methodist preacher, Tipple had ranked first academically among all students at Syracuse University—even as he played varsity baseball and worked as a reporter on a Syracuse daily newspaper. He entered Drew in the fall of 1884, pursuing simultaneously a full course of Syracuse correspondence assignments in English literature, which he completed to win an M.A. from Syracuse in 1885 and a Ph.D. in 1886. He filled in the idle hours by teaching Latin and English in Miss Lovell's private school in Madison during the week, preaching in Morristown on weekends, and contributing articles regularly to Methodist journals.

As a student speaker when he was awarded his B.D. degree at Drew's 1887 commencement, Tipple so impressed two trustees from the prestigious St. Luke's Church in New York that they promptly offered him the pastorate. He accepted and moved gracefully through the ranks of the wealthy congregation, stirring them with his rapidly delivered, intellectual sermons. He married a young woman of independent means and several times spearheaded major Methodist fund drives in the city.



In the photo to the left, Drew's fifth president, Ezra Squier Tipple, strides to his inauguration with Bishop Luther B. Wilson, center, and Dr. Buttz. At right, Dr. Robert W. Rogers, the university's recognized leader in scholarship, standing at the entrance to Seminary Hall.

Dr. Ezra Squier Tipple as an athletic undergraduate at Syracuse University and as Drew's president in the 1920s. It was said he could have attained any rank in Methodism.

This patrician among preachers easily could have risen to any rank in Methodism. Drew seemed lucky to have coaxed him to Madison as a professor and more fortunate that he was still on campus when Buttz retired. But it was not a matter of luck: Tipple's heart was in The Forest, won there, he wrote, nearly thirty years earlier by the kindness of President Buttz when Tipple had arrived—a lonely young man, for all his brilliance and potential.

Tipple did not have a board of trustees thoroughly committed to him. On June 12, 1912, when Tipple's name was first presented as a successor to Buttz, he faced a strong opposition from Trustee George Ferry. On the first ballot, Tipple trailed the renowned Herbert Welch of the Class of 1890, 13 to 6.

Trustees convened again on July 2. Twenty-four trustees attended. Ferry noted in his diary that "after much discussion, and twice voting, Dr. E.S. Tipple was elected with 17 votes." He added a prophetic sentence: "I fear that he will not have a right easy job." That sentence very well might go a long way toward explaining at least some of Tipple's subsequent difficulties in seeking funds

Tipple accepted the presidency on July 2, 1912, retaining his chair of practical theology. President Emeritus Buttz offered Tipple every courtesy, including the house traditionally reserved for the seminary president. Fortunately for the Buttzes, and for institutional protocol, when the alumni gave Buttz a $3,000 purse on his 30th anniversary as president, they had asked Mrs. Buttz to insist that it be invested in real estate before her soft-hearted husband could distribute the money to needy students.

The Buttzes bought a large lot across from the Seminary gate on Madison Avenue. Later, a Madison friend gave them the large frame rectory adjacent to the Grace Episcopal Church (about 300 yards east) and paid to move the house to the Buttz property. Dr. and Mrs. Buttz left The Forest, separated from their home only by the width of Madison Avenue. Tipple could have the president's house as he awaited formal inauguration.

Despite a driving southeast storm that had soaked the campus for several days, a throng of visiting dignitaries and spectators gathered on October 24, 1912, for a twin ceremony: the inauguration of Ezra Squier Tipple as Drew's fifth president and the laying of the cornerstone of the Samuel W. Bowne Refectory. The rain stopped just before the academic procession stepped off from Mead Hall at 10:30 a.m.

The procession itself was evidence that elegance had come to The Forest. Drew affairs traditionally had been "family" gatherings, simple and quite informal, no matter how many impressive church personages were present. This time the procession included representatives from forty colleges and divinity schools; brightly colored academic hoods broke with Drew's accustomed somber preaching coats and "Sunday black" suits.

Buttz presented Tipple for inauguration, first reminding his successor that Drew had a "scholarly, able, and devoted faculty," trustees who were "wise men," " a noble and influential alumni," "a large and choice body of students," and "dear friends everywhere." He concluded on a typically warm note:

> And now a personal word. It was my privilege to welcome you to this Seminary as a student, again it was my privilege to welcome you as a professor, and now it is my privilege to welcome you as our president. With confidence in your leadership, will all good wishes and prayers for the success of your administration, on behalf of the faculty of Drew Theological Seminary, I salute you, I welcome you!

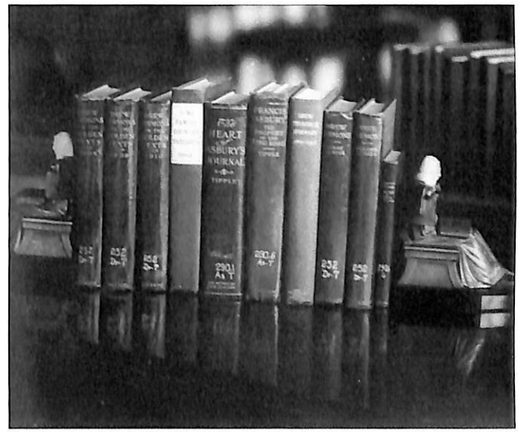
Bishop Luther B. Wilson, president of the trustees, placed the Seminary's morocco-bound pledge book on an open Bible and the new president rose to sign it. The bishop gave Tipple the Seminary's badge of office, two old keys knotted together with Drew's blue and green colors. The transfer of executive power was official.

Tipple opened a thick manuscript and began to read in his rapid, flowing style. The words tumbled forth for more than an hour, stressing and restressing the theme that Drew's prime mission was "to train men for the Methodist ministry."

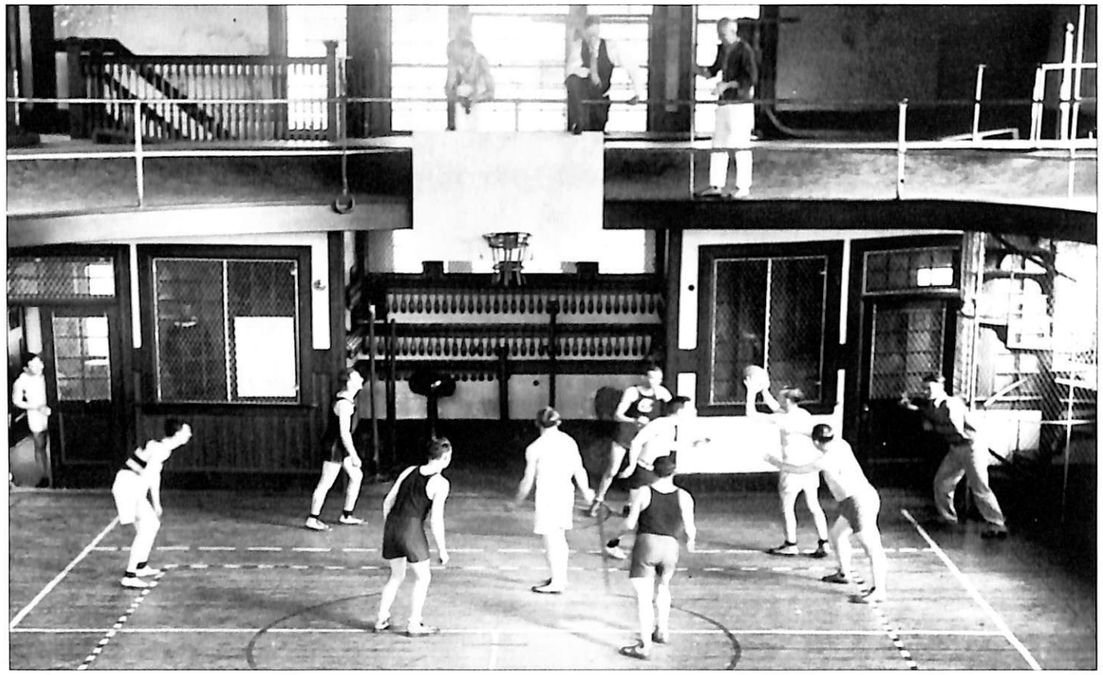
Scholarship was important, "though the chief business of the modern theological seminary is not to produce scholars, although we pray God that for the good of His church now and again a great scholar may be born here." Drew would strive for success in social service, but "not as the first business of the theological seminary." The institution would try to train leaders, but not to the extent that ministers would become "chiefly business managers of ecclesiastical garages."

Tipple's scholarly and restrained text had an unmistakable evangelical flavor. Time and again the audience interrupted with resounding "Amens." He did not raise them from their seats in the manner of old-time evangelists, but his message was clear: there would be no swerving from Drew's nearly half century of dedication to the ministry.

The procession regrouped after the inauguration and paraded across campus through the wet leaves to the muddy clearing where the new Samuel W. Bowne dining hall would rise. Professor Rogers spoke in brief, flowery phrases, comparing the new hall to the great Christ



The most prominent of the books authored by Tipple, including his biography of Francis Asbury.



Intramural games were the best that seminarians could anticipate, since there was no varsity schedule. Note the running track (also a balcony) hanging above the floor. On the opposite page is Albert Ben ("Prof") Wegener, professor of physical education for 21 years.

Church Hall at Oxford where John Wesley and other Methodists had dined. Samuel W. Bowne, said the professor, "has thought to build us a hall like unto it." The erudite Rogers continued with deep feeling:

> I am frankly glad that Methodist preachers of tomorrow, who are here to study the various theological disciplines, are henceforth to dine amid surroundings of elegance, of refinement, and of historical suggestion. I hope, indeed, that they may be men of spiritual passion, lovers of the Lord and lovers of men, but I also hope that they will be gentlemen. Gentlemen are indeed not made by their environment; there must be innate beauty of soul to make courtesy, gentleness, and recognition of the rights of others spring to instant demand. But these qualities are all helped to a finer, a more fitting expression by the silent influence of beautiful and comely material things.

Mrs. Bowne guided the cornerstone into place and the day's ceremony was at an end. The audience dispersed across the wet lawns and the builders took over. As the months rolled by they raised high the gray New Hampshire granite walls, 135 feet across the front, trimmed the granite with lighter stone and topped the structure with a roof of dull red Imperial Spanish tile. Inside this collegiate Gothic structure, they built dormitory rooms on the first floor and a dining hall on the floor above.

Broad stone steps led upward to the magnificent dining hall, eighty-five feet long and thirty-three feet wide. The end walls rose nearly thirty-nine feet from the floor to the uppermost point in the slanting panels of the ceiling. Seven impressive leaded glass windows let in light on each side of the hall, each window fifteen feet high and six feet wide. Twelve large chandeliers hung on long chains attached to the massive beams of the ceiling. This was a building worthy of the name of Samuel W. Bowne and of the aristocratic tastes of Tipple. It was also another lasting monument to Henry Anson Buttz. Tipple dedicated the building on October 16, 1913; but it was Buttz's building, just the same.

Indeed, everything at Drew was Buttz's. He was the soul of tact and compassion for his successor, but his very presence surely affected every major move that Tipple might contemplate. There is no evidence that they ever disagreed on any subject but the close presence of a predecessor is never comfortable, particularly one referred to by trustees and the Methodist press as "the St. John of Methodism."

Tipple's move to expand the faculty was praised by the *Christian Advocate* as evidence of "the progressive policy of President Tipple's administration," but it really was an implementation of proposals made by Buttz–that a Th.D. course and studies in foreign missions be started.

Two alumni, the Rev. Wallace MacMullen '88, and the Rev. Frederick W. Hannan '93, accepted teaching assignments for September 1913. New chairs were created for each–homiletics (the art of preaching) for MacMullen and pastoral theology for Hannan. A year later, another alumnus, Dr. Edmund D. Soper '05, agreed to teach missions courses. Soper was "Drew" and "missions" all the way. His father, Julius Soper '73, was one of the Seminary's first foreign missionaries and Edmund had been born in Tokyo.

Drew's first doctoral candidates entered in September 1913. Two years later, at the 1915 commencement, the first Th.D. degrees were presented to George W. Osmun and Ernest A. Rayner. Each held a Drew B.D. degree, Osmun in the Class of 1903 and Rayner in the Class of 1904. Homer K. Ebright (Drew B.D., 1904), on leave as professor of Greek at Baker University, was awarded the third doctorate in 1916.

One of Tipple's innovations was a summer school to instruct ministers with little formal theological training and to refresh all clergymen on "the various subjects that are at the front in the theological thinking of the day." Instructors included most of the Drew faculty, serving without additional pay. The first session, beginning June 1, 1914, was a resounding success—although two of Drew's academic stars, Rogers and Tipple, missed the twelve-day session. Rogers was finishing at Oxford his year's leave of absence, and Tipple was ill.

Illness dogged Tipple throughout his career, as illness had slowed several of his predecessors. He suffered so intensely from hay fever and asthma that each summer he journeyed afar seeking relief, quite often to New Hampshire's White Mountains. Tipple's eyes ran constantly in hay fever season, a condition that evoked sympathy but prompted students to name a little pond near the gymnasium "Tipple's Tears." Between bouts with allergies, the president was often in bed with other ailments, frequently diagnosed as overwork or exhaustion.

The president recovered in 1914 in time to sail for Germany on June 27 to attend a conference of the Church Peace Union in Constance and the dedication of a theological school at

America's entry into World War I was endorsed by the church. Drew sent 184 men to war, chiefly as chaplains. Twelve days after America entered the war, 67 students asked for early release – to be chaplains, work on farms, or serve in other ways. Four Drew men died in uniform.

Frankfurt-on-Main. He and Mrs. Tipple then planned a sojourn in Switzerland, hoping to escape New Jersey's pollen and possibly to visit some of the other Drew faculty members traveling abroad.

One day after the Tipples embarked from New York, the Archduke Francis Ferdinand of Austria Hungary was assassinated on a street in Bosnia. In less than two weeks, most of the continent was involved in war. Germany swept toward Belgium, and England declared war on August 4. Americans fled Europe in panic; the Drew community feared for the safety of their president. The Tipples left Constance, on August 7, reached London without trouble and then sailed for home, as unaware as most Americans that the world was about to be plunged into a four-year blood bath that would involve the United States.

For a while, however, this nation remained poised on the edge of yesterday. Drew's faculty and students still quietly struggled for greater power. The faculty received somewhat increased prestige in 1913 by being permitted to attend the occasional trustee meetings that were held in Madison. (Most were convened in New York.) Students won the right to hold the top offices in the campus Y.M.C.A., an official faculty-student meeting ground for discussions of problems. Previously all important offices had been held by professors.

The Y.M.C.A. also governed student affairs and welcomed new students with a breezy little annual handbook. Its editors emphasized the family atmosphere of the campus—the social gatherings in the eight faculty homes, the warm hospitality of Mrs. Tipple and the faculty ladies, the pleasure that could be found in singing in the Drew Chorus, the chances for intellectual stimulation offered to wives of students or faculty members in the Mead Hall Study Circle (founded on November 10, 1897, to permit the campus ladies to learn more about such things as "English Cathedrals and Cathedral Cities," the full-year topic for 1914-1915).

Handbooks made it clear that Drew was not all work and no play. The 1914 editor said that "every Drew man should be regarded as a grind who does not appear in the gymnasium at least three days a week, and grinds, we might add, do not possess the Drew idea that every man should strive for uniform self-development." He quoted an unnamed university president:

"If you would be a man, develop your sinews and nerve as well as your brain; if not, be a grind or an intellectual jelly-fish—float on the water, suck food, and look pretty and wise."

Anyone who aspired to jelly-fish status in spite of that stricture faced another campus force: Albert Ben Wegener, the physical education director who began a twenty-one-year career at

Drew in 1914. Students called him "Prof" and flocked to the gymnasium in response to his warnings that life without a strong body was no life at all. "Prof" worked hard and played hard, challenging students in any physical game of their choice and defeating all comers easily, despite the fact that he was forty-five years old when he arrived on campus. Students became so sports-minded that they requested a varsity sports program in March 1916. The faculty vetoed Wegener's formal request to set up a schedule with other universities.

Students seldom wandered into downtown Madison. Their studies and campus life, weekend church work, and frequent visits to New York made Madison for them little more than a convenient station on the railroad. Faculty members had similar New York orientation; when they were not deeply involved in campus activity, they were in the city, attending Methodist conferences or visiting the Drew city center.

Although campus affairs generally were open to the public, only a few townspeople ever set foot in The Forest. The young ministerial candidates, however, courted the pretty girls in the Methodist Church and each June several Madison girls married Drew graduates. Then they went off to only God knew where, perhaps to Korea or India, South America or Japan. There was an aura of glamour about Drew, since the Seminary's young men came to Madison from every state and from the far corners of the world. It became commonplace in the town railroad station to see the faces of Asians, Europeans, Africans or Indians, often in native dress. African-Americans, not accepted then as intellectuals or equals in Madison (or in any other university town), were members of most classes.

The Delaware, Lackawanna & Western Railroad recognized Drew in 1915 when it elevated the tracks through town and built a new stone station in "collegiate Gothic style." Drew's faculty sent the railroad president a resolution thanking him for this "academic style of architecture." The new station, the faculty said, "seems a compliment and a courtesy" to Drew.

Elevation of the tracks prompted Mrs. D. Willis James, wife of one of the many wealthy businessmen who had settled in Madison, to beautify the western portion of town. She donated parkland beside the tracks and built a new town library. The Drew faculty took official

President Buttz lived his last years in this house on Madison Avenue, across the street from the campus. When he retired in 1918 after fifty years as a professor, Buttz seldom left his home. He can be seen here on the right porch. The building, where Buttz died in 1920, still stands.

Despite the war, Drew observed its 50th anniversary in October 1917. Faculty members, their wives, and students joined Madison residents in a pageant honoring Methodist history, such as the role of circuit riders. Other events included a major dinner in New York's Hotel Astor and religious services and lectures on campus.

notice of that, too, thanking her on February 4, 1915, for "the public park that is to be extended until it almost meets the Seminary Park." Their resolution expressed "gratitude as citizens of a community, proud to call her a neighbor and friend."

Mrs. James apparently had a considerable affection for the Tipples. When the president bought a quantity of shrubs and small trees to beautify the campus in the spring of 1915, Mrs. James sent her gardener to supervise the landscaping and planting. The grounds never looked better, despite the fact that, in the previous two years, hundreds of giant chestnut trees had been felled after they had died of a blight that had turned them into giant silver-gray ghosts. The loss was particularly grievous in The Forest, despite the towering oaks and flowering dogwood that survived.

The faculty was concerned with a matter of far greater significance than campus beauty or a collegiate Gothic railroad station. On April 1, 1915, the professors recommended that women be admitted to the Seminary "on the same conditions as are accorded to men." Professor Buttz, just shy of his 80th birthday, joined fellow faculty members in endorsing full admission of women.

Trustees hedged on the recommendation. On June 14, a committee reported that it had read the original charter and concluded that the "incorporators had visions of a possibly larger service which this institution might render the church, for the institution was granted the rights, privileges, and powers of a university." They agreed that many young people were feeling "the call of God to other forms of Christian activity and service than to the Christian ministry." In the light of those two facts, the trustees resolved that the Seminary "should offer courses for training for other forms of Christian service to all students as may desire to take them."

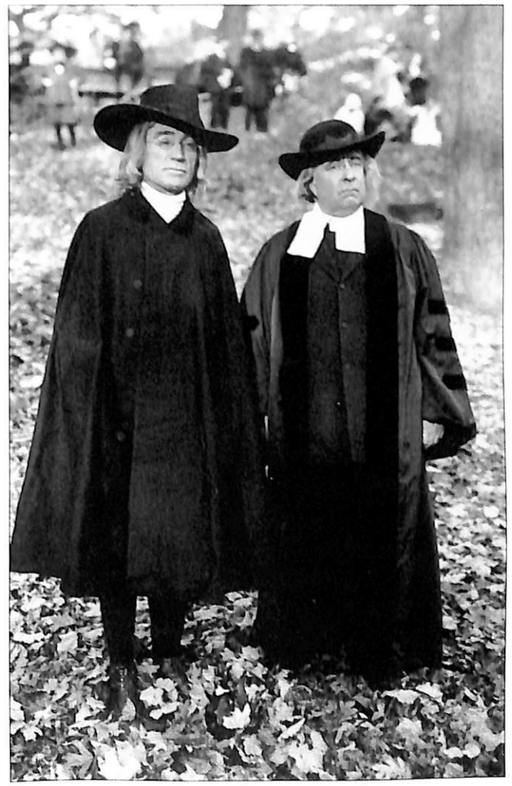
This response was neither a direct endorsement of the faculty stand nor an enthusiastic mandate to accept women. On the other hand, it did not exclude them. Some women students may have audited classes the following fall (and, for that matter, Professor Rogers' daughter had been given permission to audit a class on campus in 1912). The first woman officially listed as a student was Mrs. Ruth Roseberry Havighurst, who had married Freeman C. Havighurst on September 16, 1918. A few days later, they ended their honeymoon and began studies in the Seminary. She stayed in school for a year as a "special student"; her husband received his B.D. degree in 1920.

Seven women were enrolled as special students in 1919. They included Mrs. Tipple and Mrs. Lenox S. Rose, wife of a Madison millionaire and a personal friend of the Tipples. Twenty years later, that friendship with the Roses blossomed into one of the finest gifts ever received by Drew, a library, which will be detailed in a later chapter.

Campus concerns faded before a national onrush of sentiment to involve the United States in World War I. Gradually this nation's leaders—and its clergymen—came to believe that Europe's conflict was now a matter of concern for the United States. After President Woodrow Wilson officially called for war on Germany on April 6, 1917, most seminarians expressed their conscientious objection to direct fighting but nearly all of them tried to serve in some way. A faculty meeting, called so hastily on April 19 that President Tipple was unable to attend, heard a plea from sixty-seven students that they be excused from classes as quickly as possible. Thirteen wanted to enlist in the Army or Navy, one wanted to be an Army chaplain, forty-one wanted to work on farms, and the others wanted to serve in ways ranging from munitions making to Y.M.C.A. work.

The faculty voted to let students leave as quickly as they could enter military, industrial, or agricultural service. In time, 184 Drew men served in the Armed Forces, many of them as chaplains. One of them, Justin Percival Follette, who entered Drew with the Class of 1919, served in the U.S. Air Service in France and was awarded the Distinguished Service Cross for "extraordinary heroism in action." Follette returned to Drew, was graduated in 1921, and became a missionary in China. Four Drew men died in uniform: William Bethel Cornish, Class of 1916; Walter Handley, Class of 1915.; Charles Brown Roach, Class of 1912, and Frank Ferdinand Wittkamp, Class of 1916.

Drew put war thoughts aside a bit in the last three days of October 1917, to celebrate the Seminary's fiftieth anniversary. The three-day



Professors Haven and Faulkner, dressed in colonial garb, played the roles of Bishops Coke and Asbury.

The arrival of women in the seminary "on the same basis of scholarship as men," at least created harmony in the school choir shown here at a rehearsal session. Women were welcomed as regular students in the 1919-20 catalog, although they were advised to seek opportunities in mission work rather than the regular ministry.

fete opened in New York on October 29 with a glittering Drew birthday party in the Hotel Astor, featuring Governor Charles Seymour Whitman of New York as one of the speakers. Festivities moved to the campus the next day, including a morning Chapel Service of Commemoration and a formal afternoon convocation addressed by representatives of leading theological seminaries. The third day opened with a traditional Love Feast in the chapel and ended with a historical pageant on "The Glory of the Christian Ministry." Richly costumed players and singers from churches in Madison and nearby communities put on "ten splendid scenes" in the natural amphitheater at the rear of Mead Hall.

Classes ended early in the spring of 1918 to permit students to leave for farm jobs. The graduation on April 30 convened under a double cloud: the intensifying war and the resignation of Dr. Buttz on April 17, 1918, upon completion of fifty years as a Drew professor. The 1918 commencement was the last he attended. The venerable professor delivered the benediction that day in a voice so low that the audience scarcely heard his words. He shook a few hands after the ceremony, excused himself, and went back across the street to await his last call.

Student enrollments that fall dipped to the lowest level in three decades, with only ninety-seven on hand for opening day. The year dragged

along, buoyed by Armistice Day in Europe, depressed by the need to fill Dr. Buttz's vacant chair. A further problem was Professor Soper's resignation to become professor of religious history in the graduate school at Northwestern University (where his fellow member of the Class of 1905, Dr. Lynn Harold Hough, had just been named president.)

The campus attracted three new faculty members to begin the 1919-1920 academic year: the Rev. J. Newton Davies, a noted British scholar; the Rev. Edwin Lewis, holder of a Th.D. in the Class of 1918, and the Rev. Oscar M. Buck, son of an outstanding Drew alumnus, Philo M. Buck, who had been a missionary in India since 1871 (and who was still laboring in India when his son joined the faculty). Davies assumed most of Buttz's classes, Lewis taught systematic theology, and Buck replaced Soper as professor of missions and comparative religions. All three were to have long careers at Drew.

President Emeritus Buttz seldom set foot on campus after commencement day in 1918, and then only to visit his son-in-law and daughter, Professor and Mrs. Sitterly and their children. Tipple often walked through the oak forest and across Madison Avenue to call on the fading old spirit of Drew. Tipple quoted James Russell Lowell in describing the last days of his long time friend and mentor: "A more gracious senescence I never saw. There was no 'monumental pomp,' but a serene decay, like that of some ruined abbey in a woodland dell."

Brightly hued oak leaves drifted across the campus on October 6, 1920, the day that Henry Anson Buttz died quietly in his home. President Tipple took care of the funeral arrangements, setting Saturday, October 9, for final services. A somber throng assembled on campus, including representatives from nearly every major theological school in the east, nearly every major religion, and many national church and lay organizations. Madison officials and representatives of the town's organizations and societies joined the crowd. Most surprising, hundreds of "non-official" mourners gathered—Dr. Buttz's friends, young and old, rich and poor, black and white. They came to honor him, as in their lives he had extended them kindnesses.

The family said goodbye to President Buttz in the home. Student representatives lifted the casket to their shoulders and carried it through the door to Madison Avenue. From there, through the gate and through the crowds pressed all along the way to the Seminary chapel, they bore the coffin, changing bearers every few steps so that every student on campus might have the chance to carry the teacher on his last journey.

Mourners filed past the open casket in the chapel for two hours before Dr. Tipple began the service. It was simple and brief. Anything ostentatious would not have been in keeping with the life that this least pretentious of men had led. When the last hymn had died away, students again lifted the casket and started Dr. Buttz on his way to burial in Hancock Cemetery, a little burying ground in Florham Park.

The mourners rode back to Madison in silence. Tipple knew that this day he truly would begin the major portion of his career as Drew's president. Everything to this point had been in the reflection of his friend, mentor, and leader. He now must face the future on his own.

CHAPTER 13

Everything But Money

PRESIDENT TIPPLE'S LOT now was irrevocably cast with Drew. Delegates to the 1920 General Conference at Des Moines, Iowa, had tempted him with a nomination to a bishopric. He received 166 votes on the first ballot, probably enough to assure success, since the twelve bishops ultimately elected included one who received forty fewer votes than Tipple on the first vote. Tipple withdrew his name before a second vote, as evidence of his desire to return to Madison.

His chief lack was money, the burden of every Drew president. Hopes by trustees that Tipple's energy and good connections among monied people might end fiscal woes had dimmed in the face of two campaign drives aborted by World War I.

In 1913, the Methodist press announced that Drew sought a million dollars with "the utmost confidence." One news item said that "practically $225,000 has already been subscribed." The confidence was unwarranted; when World War I erupted in 1914, the drive ground to a halt. There is no proof that the $225,000 "already subscribed" ever was paid. That sum may have anticipated the $200,000 that Arthur C. James contributed in 1916 and 1917 as a memorial for his mother. In 1917, an Educational Jubilee Campaign of the Methodist Church fell victim to America's entrance into the war and the ineptitude of the New York campaign office. Drew was allocated $702,818, but only $157,000 of it was in cash. A 1917 audit of Seminary funds listed the endowment as $739,964, only about $135,000 above the total reported by Buttz in 1912.

Despite the money problems, Drew leaders knew that broader academic programs were needed in the aftermath of World War I. They undertook two major alterations in the Seminary program: the start of a College of Missions and definite programs for female students.

Drew students had been missionaries for a half century in such places as Korea, Japan, China, and India as well as in much of Europe and South America. They filled high positions abroad, as bishops, college presidents and educators in mission schools. The establishment in 1914 of the chair of mission and comparative religion was the first step toward the College of Missions launched in the fall of 1920.

Nine students enrolled in the new College's first class, housed in Mead Hall, the administrative and academic center. The building was readied with a complete refurbishing during the summer of 1920. The improvements included Mead Hall's first electric lights. Three large electric lanterns suspended from the high ceiling of the front porch revived an old-time touch of after-dark elegance. The mansion glowed with more splendor than it had in sixty years.

The College of Missions offered nearly thirty

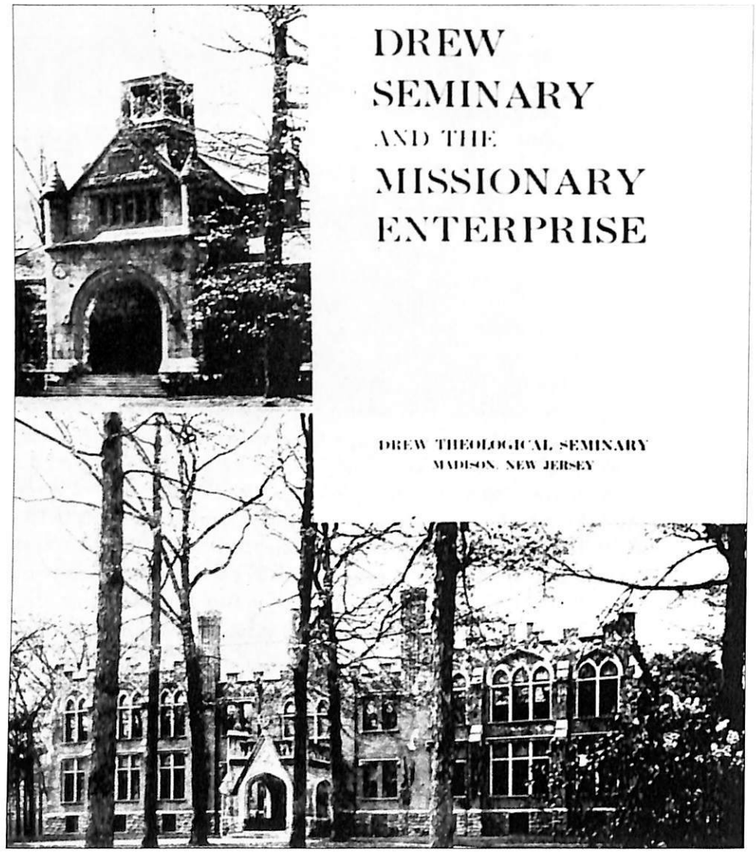
President Ezra Squier Tipple siruggled constantly to build a proper endowment for Drew Theological Seminary. Several campaigns failed, but when he sent out the seminary's students on extended calls to major prospects in December 1927, there was a possibility that his last great campaign might be successful.

courses in the first year, taught by Professor Buck and twelve instructors or special lecturers (two of them women). The program gained quick acceptance–and within two years enrollment had swelled to fifty-nine.

Six of the first nine Missions students were women. Two years later, twenty-two women were enrolled. The College of Missions seemed an ideal solution to the dilemma that had been developing at Drew for several years. Women were welcomed as regular students in the 1919-20 catalog, although they were advised that they were likely to find greater religious opportunities in missionary work or "other forms of Christian service" rather than in the ministry. But the catalog did say "the Seminary is open to women on the same basis of scholarship as men."

Two women interpreted the catalog literally. Maude Hummard Brodhead and Esther Turner Wellman, wife of a Seminary student, started regular classes that fall. Miss Brodhead withdrew within a year but Mrs. Wellman graduated in 1921, the first woman to gain Drew's B.D.degree. Mrs. Wellman was simultaneously a student and a teacher in the College of Missions, serving as an instructor in Spanish from 1920 to 1922.

The College of Missions in 1922 accorded a female student another honor—the first Drew Master of Arts degree granted anyone. She was Lila Mae Cooper of Fremont, Indiana, a graduate of DePauw University and 27 years old when she received the advanced degree. She became pastor of a Methodist church in Mattawamkeag, Maine, a notable feat in an era when the Methodist hierarchy frowned on women in pulpits. Miss Cooper's pioneering ended abruptly: she died five months after leaving Drew.



Six of the first nine students enrolled in the College of Missions were women. Two years later, 22 were enrolled. The first woman to gain a Drew degree graduated in 1921.

Women on campus posed a housing problem. The first year they were allocated rooms on the lower floor of the Bowne Refectory "until a Hall for Women is erected." That never materialized; the Seminary women would remain in Bowne Refectory for years to come. They mingled with the male students in the dining hall, adding a social dimension that Drew had not experienced before.

Professor Robert W. Rogers, who had taught Hebrew at Drew since 1893, was understandably bitter about elimination of the subject in 1921. He agreed, however, that the subject was considered archaic.

That dimension had peculiar shadings, as Mrs. Jennie Brown Spaeth, appointed in 1921 as associate dean of women, soon learned. Miss Gertrude Mae Brown tested Mrs. Spaeth's temper in the spring of 1924 by becoming the first Drew woman to cut her hair short. The dean wrote Tipple on April 28 that she saw bobbed hair as evidence of "immaturity and lack of dignity." Miss Brown retorted that "the school cannot keep out a girl who is going as a missionary to India because her hair is bobbed." The shocked dean of women took up the matter with Warren Sheen, the girl's fiance and a student in the Seminary. Sheen's attitude was "most unpleasant," the dean wrote Tipple. He defended the rights of both Miss Brown and Mr. Sheen!

Dean Spaeth asked Tipple to speak to the young woman himself or give the dean authority to let the student know who was in charge. The president fought a delaying action, asking for Miss Brown's academic record. That was no solution, for she had excellent grades in all subjects, including an A-plus in a course called "Original Play." Miss Brown continued in school, married Sheen, and graduated in 1925 as Mrs. Gertrude Mae Sheen.

The Spaeth-Brown affair was not too minor for the president's personal attention. He accepted a Drew challenge of any size, on campus or off. His files each day grew bulkier with copies of his voluminous correspondence. Those files still exist, a mass of trivia interlarded with matters of importance. Every letter received an answer, often five or six paragraphs when one would have served. Churlish correspondents received unfailingly courteous replies; Tipple believed not only that a soft answer might turn away wrath but that politeness in the right place at the right time might pay dividends as well.

Something had to pay dividends. The president's talks and letters increasingly envisioned Drew as "a theological university." Drew Theological Seminary did not convey the scope of the institution's work; Tipple asked that it be renamed either Drew University or Drew Theological University. His faculty colleagues and the trustees agreed instead on the cumbersome "College of Theology and the College of Missions on the Foundation of Drew Theological Seminary." It was accurate, if unlikely to inspire enthusiasm.

Tipple indulged in some mild boasting when he wrote to alumni of a "New Drew" in the spring of 1921. He declared that the improvements might be best shown in Asbury Hall, so changed in the past year that only its walls were the same. The old roof had been removed and an extra story added. The interior was completely remodeled, from room alignment to installation of hardwood floors, and the old "dark rooms" had disappeared. Four white decorative pilasters were added to the front of the gray brick walls and a new slate roof was put on. Tipple asked "old residenters" of Asbury to furnish their one-time rooms at a cost of $200. The response was meager; not even sentiment stirred alumni.

Another physical difference cited by Tipple in his letters to friends was the new campus gateway under construction on Madison Avenue. Townspeople had joined alumni to protest the announcement late in 1920 that the quaint old stone gatehouses installed in William Gibbons' day were to be torn down. The protests were in vain; the road between the gatehouses was too narrow for the automobiles that were beginning to transform American habits and traditions (Tipple had one himself). The new Bowne Memorial Gateway was dedicated on October 27, 1921, the 150th anniversary of Bishop Francis Asbury's arrival in America.

Replacement of the gatehouses provoked far more indignation than another sign of a new day: elimination of Hebrew as a required course of study. Professor Rogers took the collapse of his department in the fall of 1921 with understandable bitterness, although admitting that only "the unfailing generosity of my chief, the president," had kept Hebrew as a required course so long. Noting that the *Christian Advocate* declared many students found Hebrew "irksome or loathsome," Rogers wrote in mixed anger and sorrow:

> It is, at this moment, perfectly clear to my mind that the theological students of evangelical American Christianity intend to leave Hebrew to the Jews and the Jesuits. This is but another way of saying that they are stupid and unimaginative, that they are intellectually lazy and that they have no care for Old Testament scholarship.... If there be no beginners in Hebrew whence are the scholars of tomorrow to be derived? If we are to breed no scholars of our own who is to render judgment on the work of Jews and Jesuits when they write our books? I shall not attempt to conceal my contempt for this result—I wish that I could have escaped before it was on us.

Young ministerial candidates might have been idle as charged or perhaps they were aware that for better or worse a moral and intellectual revolution was sweeping through the post-war world. It was bound to reap such casualties as Hebrew. Church leaders of all denominations offered varied opinions on the dilemma of the new freedoms. They agreed only that the collapse of old values threatened churchgoer and non-churchgoer alike.

Should ministers cling to sermons based solely on the Bible or should they be concerned with broad social questions? There were sermon topics aplenty in the emerging life of the 1920s: women's shortened skirts and bobbed hair, gangsters and politicians openly fraternizing, community leaders flouting the federal law against sale or consumption of alcoholic beverages. People increasingly stayed home on Sundays to listen to sermons on the radio. The press characterized the new breeds of young men and women as "Flaming Youth": they hid hip flasks under their raccoon coats, danced the Charleston from Saturday night into Sunday morning, and used automobiles as traveling boudoirs in defiance of the old moral codes of their parents. City slums proliferated. The Ku Klux Klan spewed out a hate message against African-Americans, Catholics, Jews, foreigners, or anyone "different"—and these self-styled "100 percent Americans" were often welcomed in Protestant churches, including many a Methodist sanctuary in New Jersey.

There was divided opinion on how to cope with the new morality. Many graduate ministers cherished the days when preachers dealt only in

Complete remodeling of Asbury Hall in the 1920s was a major accomplishment during Tipple's regime. Two of the three old entrances were removed, as was the mansard roof. The leaning, rough light pole and the horse and buggy recalled days of the past.

the fundamental teachings of the Bible. They wanted no upsetting of the "old-time religion," no involvement with contemporary issues.

Drew broadened its concern for domestic problems by establishing in 1923 the first chair of home missions in any theological seminary. The Rev. William Marshall Gilbert, an intelligent, articulate, redheaded man with a brilliant record as a minister in Boston, was chosen to fill the chair.

Gilbert took up the challenges of America in his matriculation address on September 27, 1923. He praised the deeds of Christians in foreign missions, then launched into the work to be done close to home. He spoke of those not reached by the usual Protestant ministry: millions of immigrants, blacks, industrial and farm hands. He quoted a labor leader who "had never seen or heard a minister of the Gospel raise his voice for any humanitarian legislation except that of prohibition." He cited the dire need of African-Americans for "educational and spiritual leadership."

Gilbert declared—in words that would be echoed four decades later—that in many cities "Methodism has already confessed to defeat, by selling out and moving to the suburbs." As for the rural areas, once the religion's stronghold because the church "was the only meeting place," things were no longer the same. The printing press, the grange halls, the schools, and annual visits of Chautauqua lecturers, all offered competition. He warned:

> People are better educated. Superstition has given way to science, and deeper still, that subtle conservatism of prosperity that makes this life seem sweeter than the life to come, has made emotional evangelism lose much of its power and the "hope of heaven" and

Women students became an unusual sight on campus and in classrooms during the 1920s after women were welcomed in the 1919-20 catalog. They were encouraged to seek opportunity in mission work rather than in the regular ministry.

> the "fear of hell" do not appeal with the power they once did....
>
> It sounds well to say that all the city needs is the old Gospel. But the church which ostrich-like sticks her head in the sand and refuses to recognize the shifting restless spirit of the urban mind may find herself buried in a sand dune. Will she continue to follow in the ecclesiastical and homiletic molds of the nineteenth century and let the crowds pass by on the other side? Or will the church have genius enough to catch the flickering attention of the city crowds and also by constructive preachings, interpret to them their half-thought-out ideas?

Gilbert's provocative words were reinforced at the commencement in May 1924, by Bishop Herbert Welch. One of Drew's most distinguished graduates, he had just returned from Korean mission work. Instead of discussing foreign missions, Welch struck at Methodism's declining power among the poor in this country. His message also would be re-echoed forty years later:

There seems to be growing tendency on the part of the ministerial body of the Protestant churches to gauge men by the clothes they wear, their homes, and their businesses and social standing. There is great danger of the development of a Protestant church of the middle classes in America and Japan as well.

Too often are ministers to be found in the homes of the rich or in the middle classes. Too often are they found manifesting solicitude as to the health and well-being of a social group or the rich, with no such attention and care for the poor. In the ministerial outlook the rich need God as directly as the man in the street or gutter, but the church of Christ was never intended for any one class.

> We are told by men high up in labor councils that the great mass of laborers regard the church not with hostility but with indifference. If this is true there is something wrong with the ministry of Christ. In the beginning of Methodism the poor had the Gospel preached to them. Ours was not a church of the middle classes. The poor had a message which they could understand. Methodism was a friend of the laboring class. When it ceases to be such, the little candle on the altar of God will be extinguished.

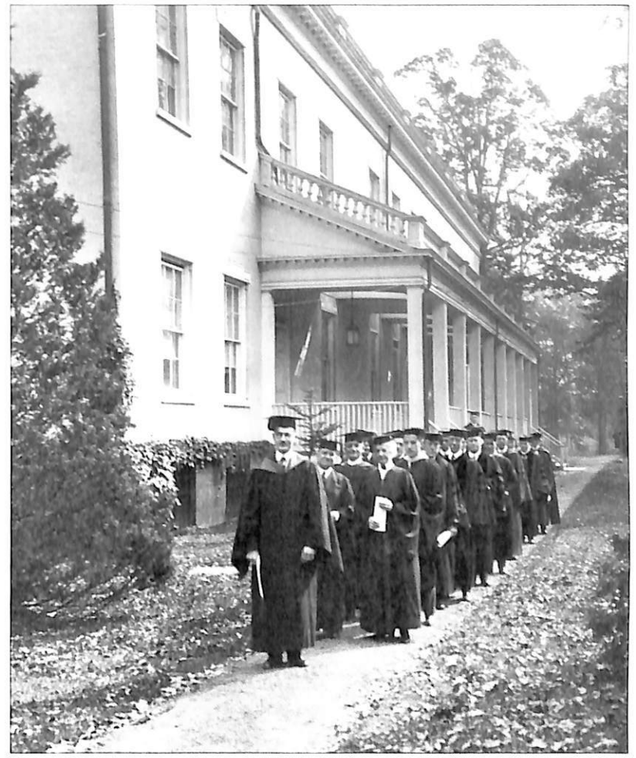
Such calls to broadened social responsibilities were in the Drew tradition—and the fact that few heard them beyond the campus was in the tradition of outsiders not attuned to academic discourse. Professor Rogers, sharp-tongued and provocative, often was criticized for not being fully committed to traditional Methodist ideas. Professor Lewis, growing each year in scholarship, warned students that his Department of Systematic Theology "frankly recognizes the impossibility of any longer resting theology on a purely dogmatic basis." There was ample opportunity on campus for young minds to stretch and to question, even within the framework of Methodist teachings. It was not free-wheeling liberalism, yet neither was it intellect in a strait-jacket.

Tipple encouraged the expression of differing ideas, but now he was driving harder than ever toward his "New Drew." His constant emphasizing of Drew's quality was justified by a comprehensive report on American theological seminaries issued in the summer of 1924. The compiler, Dr. Robert L. Kelly, surveyed 161 seminaries in the United States and Canada. This is how Drew rated:

> Total students, tenth; students with baccalaureate degrees from recognized colleges, eighth; number of students earning the Bachelor of Divinity degree, sixth; number of graduate students, seventh; value of buildings, second; size of library, second (first in Methodism); endowment, sixteenth.

Tipple grew impatient. The annual budget in 1920 had been $120,000 a year. Four years later, with the addition of the College of Missions, only $4,000 more was being spent annually. The College survived only because professors accepted low salaries and because the buildings remained inadequate, no matter how much paint was applied or how many partitions were shifted, or how warmly Mead Hall glowed at night.

Dormitories were overcrowded. Salaries had stood still for years. Financial aid for each semester's flood of poor students was meager. Married students could not find apartments in nearby towns. Worst of all was the library. The old stone building had taken on a proper coat of ivy since



On October 24, 1922, when faculty lined up, its size was impressive. Fifth president Ezra Squier Tipple's determination that Drew must become one of the nation's finest theological schools led him to enlarge class offerings and to strengthen the quantity and quality of the faculty.

it was opened in 1888 with a capacity of 40,000 books, but by 1924, the library contained 140,000 volumes, many of them crated to await shelf room.

The library's collection was almost beyond evaluation, since Drew had become the repository for great masses of Methodist church history in particular and church history in general. Gifts from many parts of the world had included priceless first editions and original manuscripts written by the notables of Methodism, including John Wesley. Exquisitely illuminated medieval documents enriched the collection. These treasures were housed in a building so hopelessly inadequate that a series of librarians tried in vain in the 1920s to cope with the growing chaos, then resigned in turn.

The president announced another fanciful financial drive in the spring of 1922. This time the Seminary would go for $5 million! The first and immediate goal was $2 million to "strengthen the present Drew" by greatly enlarging and endowing the library, adding to the male dormitories, building apartments for married students and missionaries, erecting houses for professors, increasing salaries, beautifying the grounds, and providing scholarships.

Tipple also dreamed of $3 million for the "New Drew," a million dollars each for the College of Missions and a projected College of Religious Education; $100,000 for a Hall for Women; $400,000 for a new chapel, including endowment; $500,000 to endow a new center for home missions work in New York City.

Tipple started his quest for $5 million by creating "The Fraternity of the Five Hundred" in June 1923, to encourage alumni contributions for library expansion and maintenance. The only qualification for becoming a fraternity brother in good standing was a contribution. Tipple knew the alumni were as poor in the ministry as they had been on campus, but their contacts in their congregations offered great potential. If the alumni could be made to think first, last, and always of Drew, Tipple believed the results could be beyond calculation.

In 1925, Tipple recruited an alumnus of the previous spring, William P. Tolley, to be Drew's first paid alumni secretary. Tolley badgered the alumni for information and within a year published the *Alumni Record of Drew Theological Seminary*, a comprehensive volume containing the names and biographies of every Drew alumnus and non-graduate, as well as biographical data on all professors and administrators from the opening day in 1867. Hard-working young Tolley won promotion to assistant to the president in 1927 as a second move up a ladder that in time would enable him to climb high in the academic world.

Tipple pursued his own friends of Drew, particularly the rich and mysterious Wendel family of New York City. The Wendels would enter the Drew story dramatically within a decade, but in the 1920s they were merely friends—very good friends, true, but only modest benefactors. The Wendels had been interested in Drew since the days of President McClintock. As the family of one son and seven daughters increasingly withdrew from society (only one daughter ever married), the interest continued. Dr. Buttz had performed the one family marriage, of Rebecca Wendel to Luther A. Swope in 1903.

Tipple faithfully courted the Wendel family. He often dropped by the Swopes' New York apartment, leaving little gifts—books, Christmas greetings, invitations to Drew affairs, and, in one case, a bunch of "deliciously tender asparagus." Thank-you notes went into his files.

The Wendels and the Swopes had given seven gifts of $10,000 each, starting in the 1890s and continuing through 1922. Mrs. Swope contributed $28,000 in 1925, an impressive donation. Still, it would take far more than such sporadic gifts to keep the old Drew solvent, much less provide for a New Drew.

Left: Although picturesque and architecturally distinctive, old Cornell Library was bursting at the seams as the 1920s began. Students had limited study room, the light fixtures were archaic, and books were difficult to find. Still, with light streaming through the rose window to the rear and through the rounded ceiling open to the sun, the library always had an aesthetic charm.

An unidentified seminarian, his wife, twin daughters, and an infant, victims of the postwar lack of housing for married students, camped out in the woods in the back part of the campus. They slept in the little tent and stored their earthly belongings in (and on) their Model T Ford touring car, open to the winds and rain.

Nothing important materialized from the 1922 campaign for $5 million. First, it had to be postponed because the Brooklyn Methodist Hospital already had started a major drive for funds; Tipple agreed not to compete. A year later, attention was diverted by Methodist appeals to help victims of earthquakes in Japan. By 1926, less than $500,000 in new endowment money had been added and much of that was tied up in funds committed to specific purposes. The campaign was, in bitter truth, another failure.

The sense of financial failure weighed heavily when another semester began on October 14, 1926, with the unveiling on campus of the heroic-sized bronze equestrian statue of Bishop Francis Asbury. Trustee William S. Pilling donated it in memory of his brother, Edward S. Pilling, Drew Class of 1885. Tipple's friends may well have seen the statue also as a tribute to him, for the Drew president was Asbury's chief biographer; his *Life of Francis Asbury*, published ten years before, was (and still is) the best account of "The Prophet of the Long Road."

In accepting the statue, Tipple called Asbury "a mighty teacher who comes today into the already notable faculty of this great school to teach and inspire." He said the statue's first mission was to give students faith, zeal, and devotion. He turned then to a familiar vein:

> The second mission of this bronze figure is to the Methodist Church, to ride on and on until the Church meets its obligations to its theological schools. Asbury was interested in two tasks: the support of retired preachers and the training of student teachers. The first task has been carried out, the second still remains. I prophesy that Asbury will ride on and on until that second task of our great school has been completed and the theological schools of the Church are adequately supported.

Faculty members who applauded the thought of adequate church support questioned whether any of them would live to see it. Another faculty had grown old. Rogers was sixty-two and ailing. Sitterley, son-in-law of Dr. Buttz, was sixty-five. "Uncle Johnny" Faulkner, the beloved, if eccentric, scholar, was sixty-nine. Even some of the "newcomers," Earp, Hannan and Thompson, were in their late fifties or early sixties. The "young" teachers—Lewis, Buck, Davies, and Gilbert—were in their mid-forties. George Weston Briggs, on campus just a year after a long and exemplary missionary career in India, had begun teaching Sanskrit at Drew in his fifty-second year. They all prayed and believed that the financial corner would be turned, but when?

What better time than the sixtieth anniversary of Drew's opening, in November 1927? Tipple tried again: Sixty years to the day after the Seminary's inaugural of classes on November 6, 1867, he announced a $2 million campaign: $200,000 for married student apartments, $300,000 for a new library, and the remaining $1.5 million as an endowment.

The official launching came on November 16, before an array of bishops, trustees, faculty, and alumni gathered with many friends and a few prospective donors for an anniversary dinner in the Waldorf Astoria Hotel in New York. Tipple was the main speaker. He held aloft a copy of a recently published volume, *The Book of Daniel Drew* by Bourck White, supposedly a "diary" of the Seminary's founder (an account that depicted Daniel Drew as a craven, ignorant scoundrel without saving grace of any kind). In his other hand, Tipple held a copy of the Seminary's *Alumni Record*. He declared:

> Since the writing of this wholly unreliable account of the life of Mr. Drew, there has been written a new book of Drew, fitting testimony to the years since he gave so generously to establish so great an institution. The one record must be placed over against the other.

> I suppose it is true that Daniel Drew did gamble. They still gamble in Wall Street, but so have these men gambled whose lives are in our *Alumni Record*. Charles Morris bet his life in Korea and despite his death he won. Henry Gearhart Appenzeller bet his life in Korea and his body lies today in the waters of the Sea of Japan. Despite the loss of his life, I believe that he, too, won and that his record, together with the record of the other graduates of the Seminary, is an everlasting testimonial to the wisdom and generosity of Mr. Drew. Is that not worth a thousand times anything that can be said against Mr. Drew?

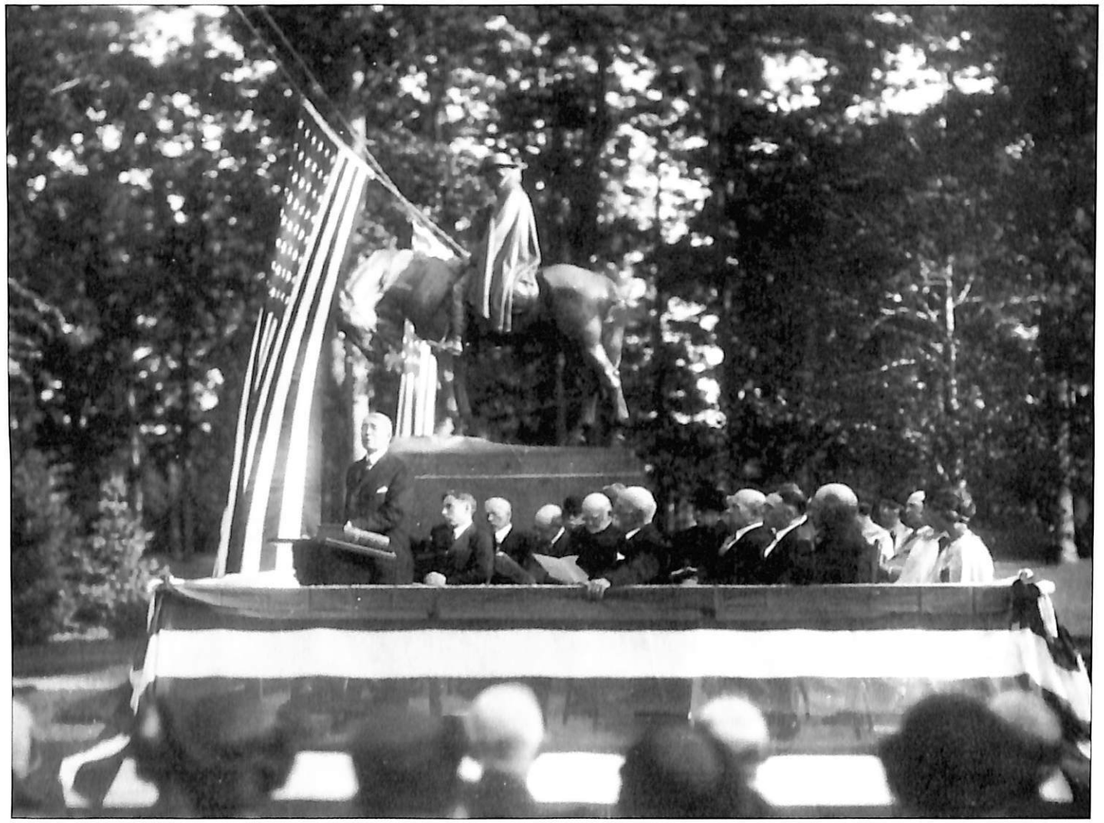
Waving aside the resulting applause, Tipple predicted that within twenty-five years "the Methodist Church will have at Drew the greatest university of religion on the American continent."

Nothing seemed impossible in the soft glow of the Waldorf Astoria dining room. This time Tipple felt that he was prepared. Long lists of prospects were ready. Propaganda to stir alumni already was in the mails. By December 1, 167 graduates had subscribed $45,120, a fact given prominence in a Christmas mailing piece that pleaded, "In the joy of Christmas, give to Drew!"

The Seminary suspended classes for four days beginning on December 13 to encourage student volunteers to strike out through northern New Jersey and lower New York state in a search for funds. The students had conceived the idea, pushed it through at a Seminary-wide meeting, and gained faculty approval. They pledged $6,000 themselves and secured additional pledges of $29,000 from the faculty.

A cold misty rain swept the campus as 140 students prepared to leave. One hundred and

Four of the five buildings built during the Buttz regime appear in this springtime aerial photograph taken in the early 1920s. The fifth building (not shown) was Bowne Gymnasium. The seminary building and Cornell Library are behind T-shaped Mead Hall on the opposite page. The Samuel W. Bowne refectory is on the bottom of this page. Immediately above the refectory is the Hoyt-Bowne dormitory. Buttz had taken the inadequate campus of Drew Theological Seminary and built it into a substantial entity—and the impressive building program had been accomplished with minimal damage to the Forest.



William S. Pilling and the unveiling of the Asbury statue that Pilling gave in 1926.

forty Seminarians gathered in the lower hall and rooms of Mead Hall to hear final words of inspiration. Twenty volunteered to stay behind to keep the dining hall and library functioning. Female students put together campaign kits and remained on campus to tally results. Student solicitors poured out of Mead Hall at 8 a.m. and rode off in automobiles on their allotted financial circuits. Assignments carried some of them as far away as Newburgh and Poughkeepsie, New York. Other teams worked in New York City, Brooklyn, and a half dozen New Jersey cities.

The crusaders continued for four days, plodding about in the mud, knocking on doors, telling their story. Several students were arrested in Jersey City by a policeman who forbade their soliciting; they were held for several hours until letters could be obtained from Jersey City pastors verifying their identities. In many places, the student solicitors were told pointedly that the local churches had problems of their own.

The official report of the crusade acclaimed it "a great success." Pledges amounted to more than $20,000. Combined with the $35,000 in student-faculty pledges that preceded the four-day solicitation, this meant a total of at least $55,000 that could be directly credited to the program. By Drew standards, that was big money.

That was a high point. Optimism was growing thin. Tipple constantly revised the figures, usually including in reports some nice round sums that had been given even before the campaign started. His totals came nowhere near the goal, no matter what he included. The campaign was destined to be no more successful than the three previous fruitless quests for money.

The president sat alone in his study on Sunday afternoon, January 22, 1928, two days before his 67th birthday. As the day waned, Mrs. Tipple knocked on the study door to report that Leonard and Arthur Baldwin, wealthy East Orange brothers and longtime friends of Drew, waited to see him.

The Baldwins! This unexpected and unannounced visit had to be important—and it had to be connected with the campaign. Both had been friends of Tipple's for thirty years, and Leonard Baldwin had been a Drew trustee since 1917. They had the resources to do something really dramatic if they wished. Perhaps the campaign could succeed after all! Tipple hastened into the living room, his hand outstretched in welcome.

The quaint old stone gates of the Gibbons era were replaced in 1921 by this imposing Gothic arch, a Drew landmark. Cars came so infrequently that they could be driven through the Bowne Memorial Gateway.

The Baldwin brothers, Leonard D. (left) and Arthur J., whose surprise donation in 1928 founded Brothers College. The New York lawyers, who lived in East Orange, were longtime friends of Drew University.

CHAPTER 14

Legacy of Brotherhood

LEONARD AND ARTHUR BALDWIN lived so modestly during the 1920s in their jointly owned East Orange home that not even their neighbors fully knew the power the brothers exercised and the respect they commanded in New York City's corporate law circles and in the city's dominant Democratic Party

But Ezra Squier Tipple knew: in 1897, he had welcomed the brothers to his prominent New York City church and had ever since followed their meteoric rise to prestige, power, and wealth. His relaxed, respectful, and companionable relationship with the brothers nurtured the definitive linking of Drew University and the Baldwins.

Leonard and Arthur could have been star characters in one of the very popular Horatio Alger stories of the day, wherein poor boys rose to power and prestige on what Alger called "pluck and luck."

The boys grew up on a debt-ridden farm started in 1865 near Cortland, New York, by their father, Eben R. Baldwin, and his wife, the former Caroline West. Years later, proud ancestors traced the Eben Baldwin family line back to England in the year 1250, a fact that Eben likely neither knew nor cared about. A British lineage did not provide sustenance on a frontier New York farm.

Leonard DeWitt Baldwin, born in 1866, and Arthur J. Baldwin, born two years later, had little reason to hope for wealth or fame. Like two of Alger's young heroes, they endured young lives without such amenities as running water, an inside toilet, central heat, and hot water. They pitched hay on rock-strewn slopes, cleaned manure from barns, trudged barefoot to the village school, worked their way through college, and eventually prospered in the big city.

That rags-to-riches saga would have been praiseworthy enough even if Alger himself were writing the saga. But the uniqueness of the Baldwin brothers lay in a fraternal relationship that began in boyhood, remained constant throughout their lives, and encompassed their wives, their children, and ultimately, Drew University. In their early teens the brothers took an oath to share whatever good or bad fortune came their way.

Leonard and Arthur initially set their sights on a reasonable early goal: both aspired to be teachers, a relatively easy decision based on the no-cost teacher education available at nearby Cortland Normal School. In 1928, when Leonard celebrated his 62nd birthday, Arthur (known for his spontaneous poetry on any subject, any time) wrote these lines:

> A barefoot boy with a dinner pail,
> With one big toe without its big toenail,
> And an old straw hat without a brim,
> Looking naught like a cherubim,
> Hurls a stone at a frog in a wayside pool
> As he trudges along on the way to school.
> And the boy just sat and dreamed a dream.
> And this was the dream—that someday he
> Might himself a school teacher be.

Leonard established the path. He entered Cortland Normal in 1886, pursuing the tuition-free education with an emphasis on teaching. He taught school for two years, marking time until Arthur also finished Cortland Normal. Together

Each Baldwin brother fathered three children. Arthur's children, above, were Donald, left; and Morgan, with Dorothy between. Morgan, who enlisted in the army during World War I, was seriously wounded in France on September 29, 1918, and died in a British hospital.

they would pursue law degrees at Cornell University. The brothers sold new and used textbooks during their college years to pay expenses and worked each summer at Lake Minnewaska resort in New York State.

Since a normal school course required only two years to complete, Arthur was eligible to play football at Cornell. He became a tackle in an era of rough, often brutal, gridiron play. Suffering from a badly damaged ear, he devised a leather protector, said to be the precursor of football helmets. Arthur shared with his teammates another distinction: in 1890 they played games on six successive days, all on the road. Starting on Monday when they played Union at Schenectady, the "Big Red" faced Williams, Harvard, Amherst, and Trinity before ending the six-game marathon at Wesleyan on Saturday.

Summer romances at Lake Minnewaska resulted in brides for the brothers The young women were very friendly with one another, an absolute necessity if the two emerging families were to live the idealistic life that the brothers envisioned.

When both received their law degrees in 1892, the brothers shared an $800 bankroll. The Baldwins married the Minnewaska girls in the summer of 1892. Frances Smiley, daughter of one of Minnewaska's resort owners, became Arthur's bride. Gertrude Van Wagonen of Kingston, N.Y., married Leonard. When the lake resorts closed after the summer of 1892, the couples headed together to the Buffalo area, where the brothers founded a law firm in North Tonawanda.

North Tonawanda's modest legal needs offered a comfortable small town living and gave the brothers confidence in their abilities. By 1897 they were ready to test their skills in New York City's sophisticated, competitive legal circles. Arthur made the first move to the city. Leonard temporarily assumed responsibility for support of both families. That brief stewardship included two children born in North Tonawanda, one to the Arthur Baldwins, the other to Leonard and his wife.

Arthur first essayed a one-man practice at 96 Broadway, but in September of 1897 he joined the New York City law firm of James B. Dill, a firmly established corporate lawyer, a stockholder in several suburban banks in the Newark area, and a strong behind-the-scenes New Jersey Democrat. Dill lived in East Orange, New Jersey. Arthur found a residence the families could share on 116th Street in Manhattan and quickly sent for Leonard, Frances, Gertrude, and the two children.

The Baldwins joined St. James Methodist Church, ministered by young Drew graduate Ezra Squier Tipple, whose brilliant intellectual sermons were the talk of New York Methodism. Tipple welcomed the young families and offered them friendship when they were struggling. They would not forget.

The Baldwin brothers complemented each other, in legal matters as well as personal relationships. Articulate, athletic, extroverted, and poetic, Arthur shaped their public perception, but Leonard provided the reserve and reflection needed in a sound law office. The pair attacked problems vigorously, knowing that one man's possible weaknesses would be covered by the other's abilities. Mutual trust was the order—every day, year after year.

Arthur and Leonard united in 1902 with former New Jersey Governor John W. Griggs to form Griggs, Baldwin & Baldwin. In 1895 Griggs had become New Jersey's first Republican in thirty years to hold the state's top elective office.

The alliance with Griggs, a staunch Republican, surprised both the city's business constituency and the Democrat Party, where the Baldwins had gained strength in New York State's Democrat hierarchy. At one point Arthur even considered vying for a seat in the New York legislature. The brothers moved in that direction when they purchased the Grosvenor Hotel at Fifth Avenue and Tenth Street, not primarily as a business venture but to give Arthur a New York address if he decided to make the run. The seat would help him to push legislation to close 32nd Street, easing the way for the Pennsylvania Station to be built. Arthur did not run; other legislators pushed the necessary law.

Some money came to the Baldwin coffers from widely varied pursuits beyond their legal practice. They ventured into lumbering, publishing, manufacturing, transportation, housing and other enterprises that ranged from owning the Grosvenor Hotel to supervising deer herds in Alaska.

They prospered in big, conservative ventures. Arthur, for example, became president of the Hill Publishing Company in 1916 after the death of his longtime friend John A. Hill. He helped draw up the legal documents that established the giant McGraw-Hill publishing empire and became the new firm's vice president.

The Baldwins also had a lasting sense of adventure that could border on whimsy. They invested in fire protection devices and silver goods production, shipping and transportation, a

Leonard and Arthur, their wives and their six children lived together in this house in East Orange for more than 30 years. The two wives took turns, week by week, in running both households, buying food, and keeping the house in repair.

whale oil expedition in the South Pacific, and timberland pulpwood prospects in South Carolina. Most of the adventures prospered at least a bit and, among other assets, the Baldwins wound up owning a whaling boat.

In the early 1930s, they financed The Loman Reindeer Company, bent on bringing 100,000 animals to West Coast tables to supply low-priced meat in the depths of the Great Depression. The first step would be to herd three thousand deer across totally frozen northern Alaska to the East Bank of the Mackenzie River in slightly less frozen Canada—probably the greatest animal drive in history.

Max Miller's book, *The Great Trek*, graphically described the grueling three-year adventure. The herders drove the deer across frozen tundra and gingerly tested ice floes in temperatures that plummeted to sixty degrees below zero. The trek started with about 3,000 deer and wound up with nearly the same number, since deaths of deer were balanced by fawns that survived birth in the numbing cold.

Whales and Alaska deer netted little or no profit, but they added the spice of adventurous risk taking to the small fortune the brothers were amassing. Money was not central to the brothers; their lives centered after 1898 in the several houses they jointly occupied in East Orange, New Jersey—first on Rhode Island Avenue, then on Harrison Street, and finally, in 1919, the big two-family house at 56 Munn Avenue. In all of the houses, the brothers and their agreeable wives shared the costs and the rewards.

The brothers kept their funds in a common bank account, open to either family. The wives jointly selected, and the families jointly owned, the furnishings of the two living quarters. Every week, the wives alternated in running the twin households, accepting responsibility for home purchases, preparing meals for both families, and supervising house cleaning. They carried out a busy social calendar that often called for entertaining distinguished New Yorkers in East Orange.

Each brother had three children: Arthur, two sons, Morgan and Donald, and a daughter, Dorothy; Leonard two daughters. Cynthia and Grace, and a son, Franklin. The children were born alternately in different years.

The tragedies and joys that all large families know struck cruelly at the Arthur Baldwins. First Dorothy died of leukemia in 1916 at age 18, just as she was preparing to enter college. Then their first son, Morgan Smiley Baldwin, joined the United States Infantry on April 7, 1917, the day the United States entered World War 1. He was wounded in France on September 29, 1918, and died in a British General Hospital.

Every Sunday night, through tragedies and triumphs, through war and peace, the two families gathered for supper, open to all friends of either the parents or children. These were not "drop in if you are in the neighborhood" affairs but rather ritualistic command performances: family members had to give notice if they were to be absent. Only one rule limited free-flowing table conversations: an "anti-knocking" signal was sounded whenever anyone not present was mentioned unfavorably.

The family grew up in mutual respect of one another and of others beyond their families. Family members remembered with affection the fun and laughter that ensued before, during, and after the Sunday suppers. Philip Haselton Jr., Leonard's grandson, vividly recalled in 1997: "Grandfather died in 1933, when I was eight, but I remember him and Arthur engaging in great taffy pulls. The sight of those two big guys strenuously pulling taffy in the kitchen was something to behold."

Family companionship reached far beyond the dining room and kitchen taffy pulls. The family enjoyed hunting, fishing, and competitive rounds of golf at the Essex County Country Club. Sport could become extreme: Arthur was aboard a salmon fishing boat in Alaska in 1937 when the boat overturned and spilled the party into the

Arthur, left, and Leonard, on the family dock in Boothbay, Maine, loved relaxing, although in this picture their formal shirts, ties, and jackets seemed to belie the fact.

frigid water. Arthur suffered a heart attack. Two years later he died.

The Baldwins lived in East Orange without ostentation or expectation of acclaim. They participated personally and financially in the Orange YMCA and Orange Memorial Hospital, although never giving more than $1,000 to either. Arthur led the singing in the Calvary Methodist Episcopal Church. Leonard was superintendent and led the Men's Bible Class, which attracted nearly 200 business and professional men of the area. Arthur served as a Calvary trustee from 1904 to 1922, when Leonard took on that responsibility, serving until his death in 1933.

The gradual Baldwin move to emphasis on education, and thus indirectly in the direction of Drew University, began to take shape in the YMCA of the Oranges. Leonard joined the YMCA board in 1907 and served as president from 1912 to 1933. Membership in that period grew from about 650 to more than 3,400. Under Leonard's direction, YMCA classes emphasized technical education in industry, language, and citizenship classes for the foreign born. It also reached out to the African-American community with self-help and image-building programs.

By 1926, more than 1,500 area residents were enrolled in education classes, with 13 instructors on the YMCA staff. Half of the services were to non-members. The Association sent mobile classrooms out to local industries to make the most of lunch breaks, with classes in blueprint reading and mechanical drawing.

Philip Haselton, grandson of Leonard Baldwain, with sisters (l-r) Suzanne, Jane, and Eleanor. Philip later served as a Drew trustee.

Tipple kept alive his friendship with the Baldwins after he moved to Drew in 1905 and kept an eye on their generosity to such causes as the East Orange YMCA and the Orange Memorial Hospital. Naturally, he cherished the hope that one day the Baldwins would think of Drew, particularly after Leonard was elected to the Seminary board of trustees in 1917. Leonard gave modestly, not more than $1,000 at a time.

It never will be truly known when and why Leonard and Arthur Baldwin decided to build and endow a liberal arts college on the Drew campus. One surmise holds that the groundwork for the Baldwin gifts had been long in the making. Tipple's dreams of a

Theological University had never been matched by enthusiasm on the part of the Methodist Episcopal Church or wealthy benefactors from the congregations. Indeed, the Methodist General Conference did not even acknowledge a responsibility for such support until 1924—then did nothing to implement the recognition.

The Baldwins were aware of Drew's desperate need for money and Tipple's dream of a great Theological University. Surely they had discussed some kind of substantial gift with Tipple; they were not given to evasiveness. Certainly it was no secret that most of the nation's important theological schools had affiliated themselves with universities. In 1928 the *Christian Advocate* reported that "Drew has remained the only isolated divinity school."

The brothers knew of the crying need in northern New Jersey for a conveniently located college of liberal arts. Dr. John M. Thomas, president of Rutgers University, advanced that idea in a series of interviews with the Baldwins in 1926 and 1927. Thomas, speaking in 1928 at the college dedication, told how he had "waxed eloquent" in telling the Baldwins that "a larger proportion of New Jersey youth attend colleges in other states than is the case with any other state," hurting both the New Jersey economy and state loyalty and pride. "Apparently," said Thomas, "I was successful in my persuasion, and failed only to give my correct address."

Suggestions that Tipple knew of the impending gift run afoul of the fact that he was in the midst of another waning fund-raising campaign. He had suspended classes and dispatched students less than a month before on what today might be called "a nickel-and-dime" quest. The students wandered far—and came back with $20,000, a reasonable amount if the intent were to underwrite a professorial chair.

Thus the visit on January 22 offered exciting possibilities for Tipple. What might they provide: the desperately needed library, a new dormitory, money to incorporate new, liberal arts program into the existing curriculum, endowment to aid the poor ministerial aspirants who still streamed to the Seminary? How big might their gift be: $50,000, $100,000, perhaps even $250,000?

The visitors came quickly to the point. Based on a recollection made a few days later by Arthur Baldwin, the declaration went something like this (it probably was considerably less formal):

> We want to contribute to Drew but we have long felt that it has a serious disadvantage in appealing for funds because of the word 'theological' in its name. Further, we think that all ministers should have a thorough groundwork in liberal arts before taking their theological training. Quite simply, Mr. President, we would like to establish on this campus a college of liberal arts, subject to your approval and agreement by the trustees.

Quite simply: A college of liberal arts!

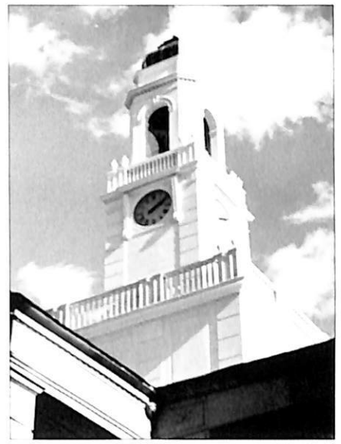
To Tipple, that must have been like offering him rich cake when what he needed was bread to stay alive. Perhaps he parried: such a college would be expensive. True, the Baldwins would have agreed; they were willing to erect a $500,000 building, and endow $1 million for its care and operation. But why a college of liberal arts? They would have emphasized the great need for such a college in northern New Jersey, as well as the fact that ministers neeeder broader cultural awareness in a competitive world.

It really didn't matter. The brothers had made an offer the university could not refuse.

CHAPTER 15

Adventure In Excellence

TIPPLE ASKED THE TRUSTEES to convene the following Thursday, January 26, to consider the startling offer. Repeating at that meeting essentially what he had told Tipple, Arthur Baldwin spoke of the enduring fraternal love that he and his brother shared and expressed this hope: "If it could be known as Brothers College, it would not mean much to the average man, but to everyone who has known us it will mean something."



In an emotion-packed atmosphere, the trustees quickly and unanimously accepted the $1.5 million donation, approved the name of Brothers College and adopted a resolution to change the corporate name of Drew Theological Seminary to Drew University—as provided for in the original charter. The name change was approved by the New Jersey Secretary of State on February 7, 1928.

The Baldwins promised to pay all costs of the new building and agreed to donate as endowment 4,000 shares of stock in the Great Atlantic & Pacific Tea Company, worth approximately $1 million. They asked that the stock not be sold "during the lifetime of either of us without our consent, as we confidently expect its earning power to increase." They changed their minds about the stock, giving the university instead two checks in October 1928—one for construction costs, the other for $1 million as endowment.

Someone asked the Baldwins at the meeting on January 26 whether Brothers College could admit women. Arthur Baldwin replied that the brothers hoped that this would be a male college, "but this is not binding on the trustees." The trustees endorsed an all-male student body. They agreed as well that the college must strive to meet pressing higher educational needs in northern New Jersey.

Obscured by the Baldwin gift at that January 26 meeting were two major contributions that in other times would have warmed Seminary hearts. The late Dr. William V. Kelley, editor of the *Methodist Review* and a Drew trustee, had willed the Seminary between $75,000 and $125,000. During the meeting, Ellis L. Phillips, a trustee who took office that day, added together the Baldwin gift, all other known endowment monies on hand and the book value of all campus buildings. Estimating that the newly christened Drew University's total assets were only $118,000 short of $5 million, Phillips announced that he would contribute that sum.

The Baldwin gift unquestionably caused strongly negative reactions among the Seminary faculty and alumni, although this is difficult to document. No faculty member or alumnus ever wrote or said so in public, but there was unwritten bitter feeling that the Seminary's quest for financial security had been undercut by a new

From the first day of classes, liberal arts included a strong emphasis on the sciences—physics, chemistry, biology, astronomy, and other disciplines. Many of the first graduates of Brothers College entered fine careers in industries in the surrounding area.

undergraduate liberal arts college. Tipple indirectly revealed some measure of his feeling in his annual report in June 1929:

> For sixty years and more Drew had been rendering a distinctive service, a service so essential, so valuable, that any seeming modification of it came with something of a shock, especially to men who had been students here, who had walked under these stately trees, who had been taught by saintly men now gathered to their fathers.
>
> "Why wasn't the money given to the Seminary?" more than one man on the far-flung battle line asked, and still more men nearer the school asked the same question. And to this question there is but one answer: *the money for establishing Brothers College was given to the Seminary* (italics his). Anyhow, I think that is what John McClintock . . . and others interested in the founding of the institution would say, if they were living and could tell the romance of the purchase of The Forest and the opening of the school here in 1867. It certainly was their thought and purpose to build on this campus a great university, else why was the charter sought and obtained for a university?
>
> There was already established at Middletown, Connecticut, a [Methodist] College of Arts, Wesleyan University, widely and favorably known. It was interesting to note that, very soon after Drew Theological Seminary was opened, committees were named at both institutions to confer as to the possibility of uniting the two. Unless I am mistaken the initiative was taken by the trustees of Drew, and the conclusion is inescapable that the founders of Drew were bent on the creation of a university.

The drive for Seminary funds had to continue, no matter how crippled. Two weeks after receiving the $1.5 million for the new college, the cash-poor Seminary borrowed $20,000 from the Madison First National Bank to pay its current bills. Tipple wrote early in February to William S. Pilling, a trustee:

> The first effect of the announcement (of the Baldwin gift) hereabouts was that the campaign which we are carrying on for endowment for the Seminary had been completed, and I have even had requests from some who had made small contributions to be allowed to withdraw them. I have sent out this week a letter to all the pastors in the Metropolitan Area giving the facts concerning the [Baldwin] gift and asking them to make a statement to their congregations.

It was all in vain. The campaign slowly died, although Tipple finally reported in May 1929 that $2,550,624 had been raised. That included the Baldwin gift and several other major gifts that could be tied to Tipple's last campaign only by stretching the imagination. Actually, considerably less than a million dollars was raised for the Seminary endowment.

Continuing to battle the ill health that had been plaguing him for years, Tipple assigned the new college to the Rev. William Pearson Tolley, his erudite 28-year-old assistant who had been handling many administrative chores since his graduation from the Seminary in 1925.

Most of Brothers College's eventual character stemmed from Tolley's planning in that spring and summer. He decided to open the college in September 1928, although no building was even in a final blueprint stage. He planned to admit only a freshman class, then build year by year until the enrollment included four classes. Undergraduate classes would convene in Seminary rooms until the college building was ready.

The first college faculty came entirely from the Seminary. Tolley served as acting dean and taught philosophy. Professors Oscar M. Buck and George W. Briggs of the Seminary taught religion and mathematics, respectively. Others from the Seminary faculty were Mrs. Sarah Anne Davies, instructor in Greek; Ernest A. Wall, instructor in French; Fritz Hong Kew Pyen, instructor in German, and Charles W. Turner, instructor in Spanish. Tolley hired two bright young Seminary students: Sherman Plato Young of the Class of 1928, to teach Latin and Greek, and Franklin Taylor Jones of the Class of 1929, to teach history. Young and Jones would become the nucleus

Rev. William Pearson Tolley, first College dean. He later became chancellor of Syracuse University.

of a permanent college faculty.

Tolley prepared and distributed a sketchy college catalog, relying on the Seminary's long history, solid reputation, and impressive plant to give an air of an established institution. Rooms in Seminary dormitories were assigned to eight students in the first Brothers College class.

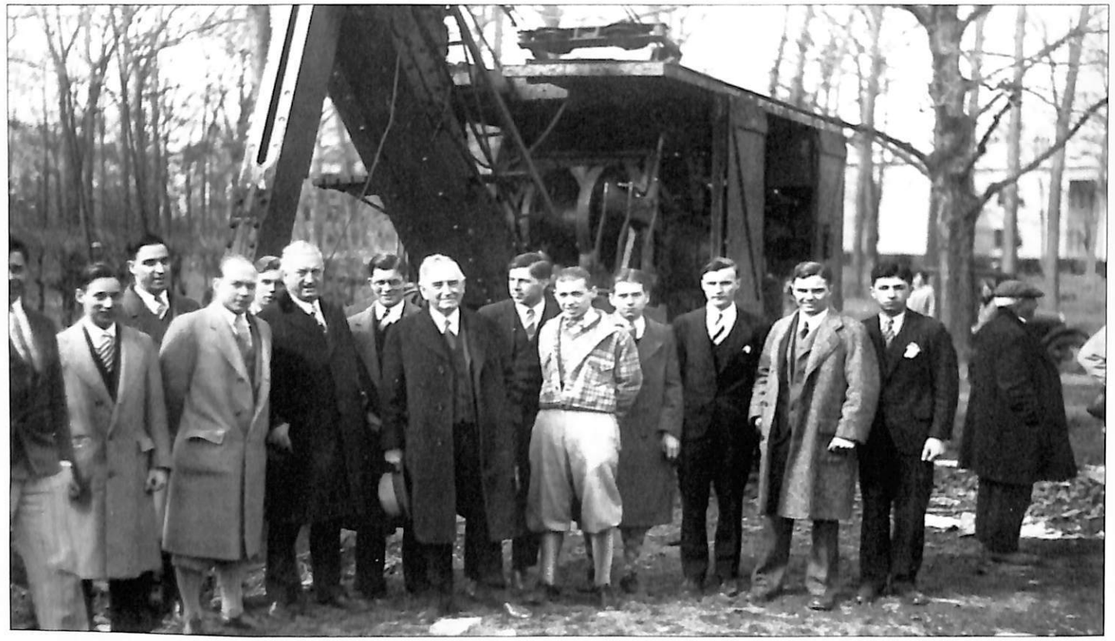
Tolley emphasized that Brothers College opposed the idea that "life was a series of many compartments, dividing the intellectual from the moral, the physical from the social, as the older arrangement of courses almost invariably did." The first two years of study would hinge on broad survey courses in science and the humanities, followed in the last two years by a "considerable freedom of intellectual interests" (in practice, students were required to concentrate in a major field).

Tolley stated in the 1929 catalog the philosophy that guided the college in the first decades:

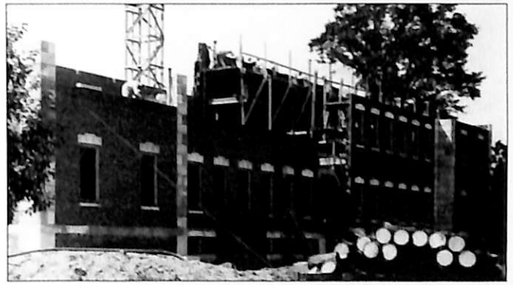
> Brothers College is in a real sense *an adventure in excellence*. In an age in which greatness has often come to be identified with immensity of bulk or of numbers, Brothers College desires to become great in the quality of its faculty, its student body, and its standards of scholarship, culture, and conduct.
>
> As an adventure in excellence, Brothers College will not attempt to minister to all types of college students or to all the differing and opposing purposes of college students. While fully appreciating the value of technical training it feels that as a College of Liberal Arts its primary emphasis should be cultural rather than commercial or vocational. It would therefore prefer not to attract the student whose sole purpose in attending college is to increase his earning capacity.
>
> Again, while recognizing that social and extracurricular activities have some place in student life, Brothers College sees the more fundamental values threatened by the growing importance attached to these activities in many American colleges. It would, therefore, prefer not to attract the student whose chief purpose in attending college is social enjoyment or competition in intercollegiate sports.

Leonard Baldwin presided at Matriculation Day exercises on September 19. The speaker was the Rev. Dr. Dorr F. Diefendorf, Seminary lecturer in practical theology (and, as a matter of interest, one of the dissidents who had signed the 1911 petition that inspired swift changes on the campus). Diefendorf spoke on "First Things in the Life of Christian Ministry." His remarks were aimed solely at the seminarians; he did not mention the college until the last minute of his talk. There was no question that this was still a Seminary campus.

The college could easily be overlooked in that fall of 1928. It was little more than a wealthy tenant on hallowed ground. Only a few people had seen the plans for a two-story colonial-style



Above: The twelve students in the first class at Brothers College (now the College of Liberal Arts) posed with the Baldwin brothers in 1929 at ground-breaking ceremonies for the new college building.



College classes were in Seminary halls as footings for the College rose in April 1929 (above, left). Soon the foundations were topped by the first brick walls. In the spring of 1930, chimes rang out from the tower.

The 22 members of the Brothers College faculty posed for this group photograph during the 1931-1932 school year. The group had several professors who would have long tenure on campus, including Professors Young, Green, McClintock, Harrington, Kline, Benton, Aldrich, Jordy, Wooley, Johnson, and Jones. Dean Frank G. Lankard served first as professor of the Bible. Then, for 20 years, Lankard was the compassionate dean of the college.

red brick college hall, trimmed with limestone. Sixteen lecture or recitation rooms and an equal number of seminar rooms were planned around a core to contain a 10,000-volume library and a chapel. Science laboratories were to be placed "temporarily" in the basement "until a science building is erected." The latter would take exactly forty years to be realized.

Time pushed the Seminary faculty to the limit that fall. "Uncle Johnny" Faulkner, 71, still an exceptional teacher of history, grew ever more forgetful in personal matters. Harlan Page Beach, professor of missions, was 74. Professor Rogers, 64, was crippled by serious illness. Professor Sitterly was 67. Professor MacMullen was 68 and Professor Thompson, 64.

Tipple himself neared his 68th birthday, tired, ill, and discouraged. Deciding that he had served long enough, he dispatched letters in early November to about a dozen close friends on the board of trustees urging them to make a special effort to attend the regular meeting on November 14. He directed a confidential note to his particular trustee friend, William S. Pilling:

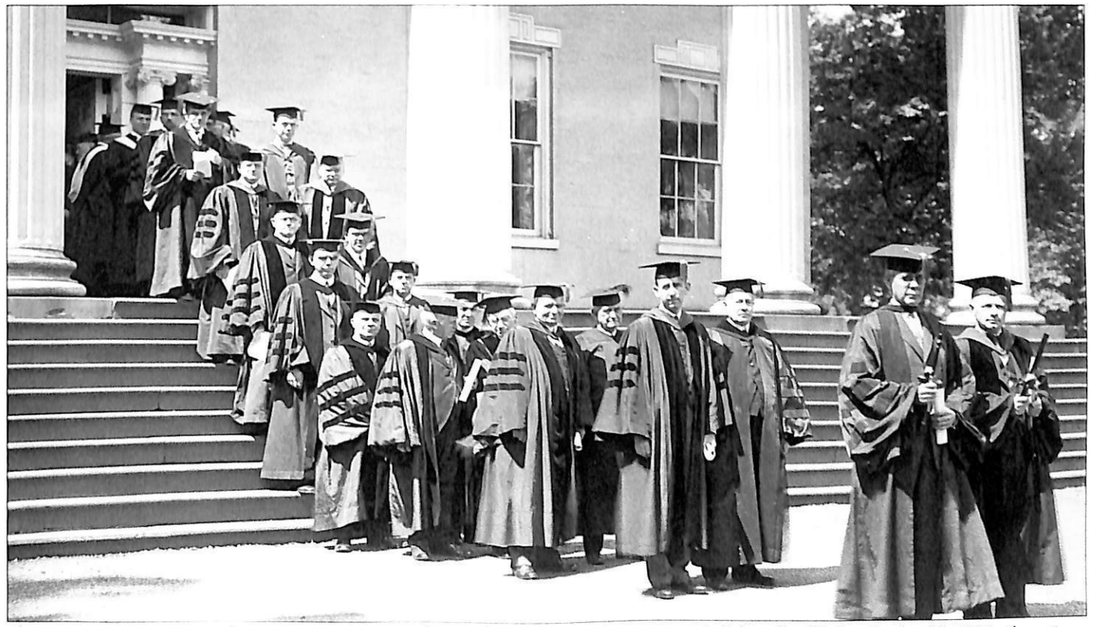
> I am writing to express the hope that you will find it possible to attend especially as I shall have a personal statement to make concerning my continued relationship to the university—no hint of which I have as yet given to any trustee or member of the faculty here. It is due you, however, to say that I am under necessity of asking to be relieved of at least part of my work. For years Mrs. Tipple and I have been carrying too heavy a burden here and our physician is insistent that we cannot continue indefinitely. He said just a few days ago, that even if I were willing to die here with my boots on I owe something to Mrs. Tipple... I shall of course be glad to continue in some relation to the school, but in this great new development which is just ahead of us a younger man is imperative.

The president prefaced his official announcement to the board by declaring that "Drew University is destined to be not only one of the foremost universities of the Methodist Church but of the United States," then quietly sprang his surprise—he must resign. The trustees demurred—but he insisted—and in the end the resignation was accepted, to take effect on the selection of a successor. Tipple was given permission to move to New York City and to get whatever financial aid he needed for the balance of the year.

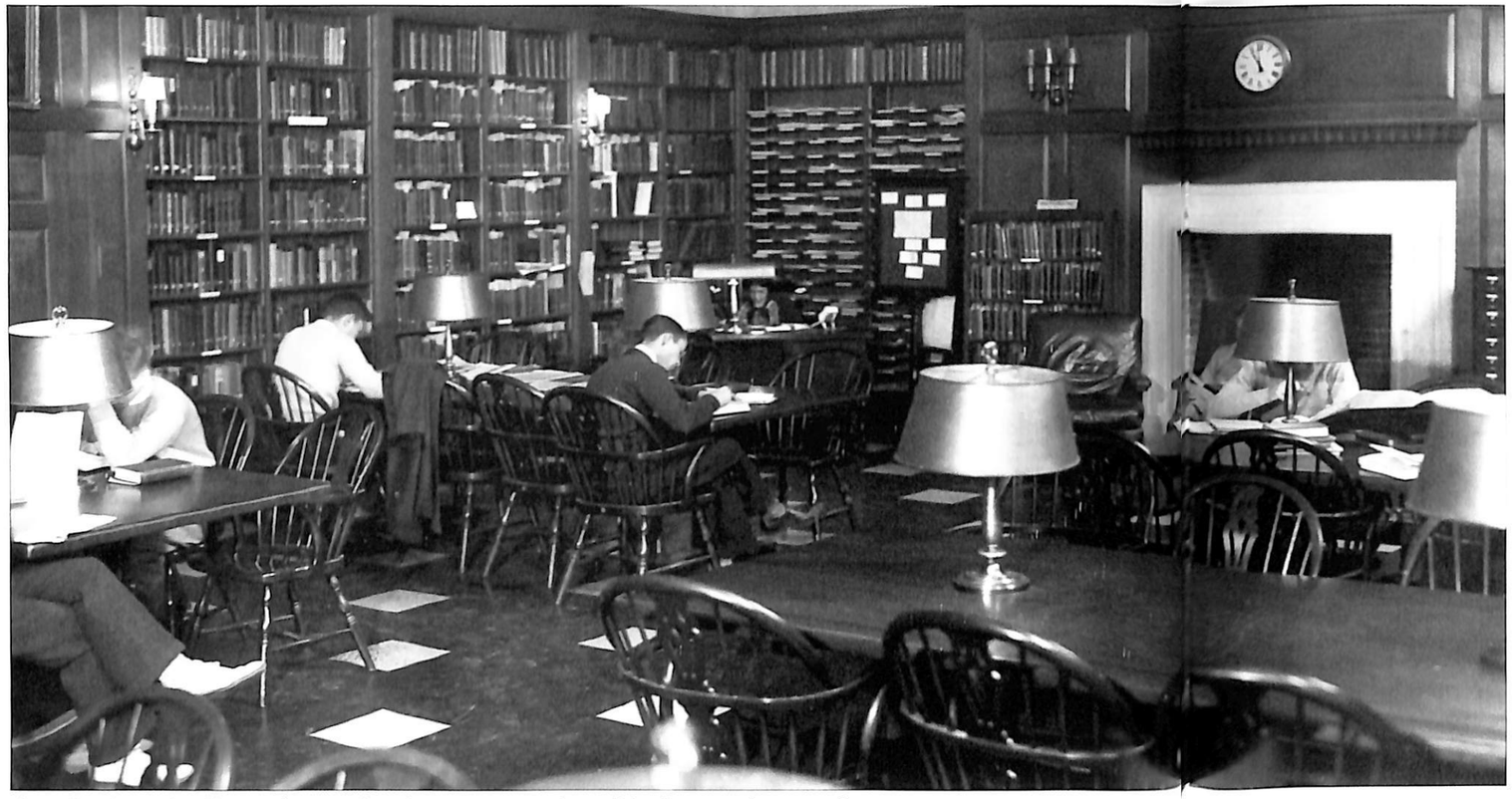
Tipple's resignation was followed by a short note from Professor Rogers, professor of Hebrew since 1893 and the most noted faculty member in Drew's first six decades. Rogers said that his illness made continued teaching impossible; he hoped for a few years of peace on his farm at Chadd's Ford, Pennsylvania. Trustees asked Tipple if Rogers might change his mind. The president assured them that there was no possibility.

There were some matters to be tidied up before Tipple left. No corporate change was intended or necessary in the change of the institution's name to Drew University, but differences of opinion arose over whether all trustees had to be Methodists. Leonard Baldwin, a lawyer and a trustee, wrote Tipple a significant letter on November 28, 1928:

> The board of trustees was regularly increased some years ago by twelve additional trustees in classes of four each year, so that now the authorized board consists of forty-two members and the president (ex officio). The original thirty members were required by the original charter to be all members of the Methodist Episcopal Church, one half ministers and one half laymen. While it might be inferred that the twelve additional members to be elected by the trustees were to be similarly qualified, there is no specific provision in the regard... I should not deem it a serious matter if any number not exceeding twelve were not members of the Methodist Episcopal Church.



The inauguration procession for Drew University's sixth president, Arlo Ayres Brown, stepped off from Mead Hall on October 17, 1929. The nation basked in a warm economic glow that day, but within two weeks it was plunged into a desperate depression.



The small Brother's College library, with cozy wood paneling and a fireplace that could handle a warm fire, was sufficient for the College student body of the 1930s. Each professor requested the books from the Cornell Library. They were placed on permanent loan in this library.

Baldwin also felt that it "probably would not be wise to require that all members of the faculty of Brothers College should be members of the Methodist Episcopal Church." The all-Methodist board tabled Baldwin's suggestion that non-Methodists might become trustees, an unfortunate decision that would take forty years to change. His recommendation to include non-Methodist faculty members in the College was followed in practice rather than by trustee fiat.

Financial embarrassment forced the Seminary to become indebted to Brothers College. When Tipple reported a deficit of $16,000 in Seminary funds on December 3, 1928, the Baldwins said they had no objection to using income from the $1 million college endowment to meet Seminary indebtedness after all college expenses had been met. The Seminary accepted this arrangement for several years.

The most pressing business was the choice of a successor to Tipple. He had to be a Methodist minister, of course, and the trustees also wanted him to have "an intimate, practical acquaintance with the wide range of education problems which face a college and university head." It was hoped that the new president would be "seasoned, experienced and mature of judgement," yet "young enough to be in touch with student life and the prospect of some decades of activity before him."

Such a man was 45-year-old Dr. Arlo Ayres Brown, who had been president of the University of Chattanooga since 1921. Brown met the academic qualifications: an A.B. from Northwestern in 1903, a B.D. from Drew in 1907, graduate studies at Union Theological Seminary and Northwestern after Drew, and the series of honorary doctorates that befall college presidents.

Brown had been a preacher for a half dozen years, an administrator in higher Methodist echelons for several years, a chaplain in the Army in World War I, and an active worker in youth organizations. His participation in the problems of Southern higher education had won him widespread affection below the Mason-Dixon Line. As for being "in touch with student life," the tall, lean Chattanooga president easily related to students. He might also understand student complaints; he had been one of the signers of the 1911 petition of alumni protest.

Brown completed the academic year at Chattanooga and attended the 1929 commencement, Tipple's last as Drew president. Tipple had been named "Honorary President" in May, with an annual salary of $3,000 and an allowance of $1,500 for house rental wherever he chose to live.

Brothers College activity dominated the summer of 1929. Workmen pushed rapidly on the college building, getting the exterior finished and the clock tower in place before summer's heat set in. Tolley was promoted from acting dean to dean. The faculty gained strength: Dr. Earl A. Aldrich of Tufts College was named professor of English; Dr. Louis C. Jordy of Syracuse University was chosen as professor of chemistry, and Dr. Frank G. Lankard of the University of Chattanooga was selected as professor of English Bible. Aldrich gave the college that touch of the academic flavor most savored on college campuses: He was a graduate of Harvard College.

The college building was not quite finished in September, although it was advanced enough to be seen as a splendid campus addition. The college enrollment rose to thirty-three, with twenty-one in the freshman class. There were twelve sophomores on hand; two of the original members of the class had been replaced by two transfer students. Resident college students were pleased to learn that Professor Rogers' old home soon would be converted into a college dormitory.

Optimism soared across the campus, across the nation, across the world. Nations were at peace. America's prosperity was boundless. The stock market boomed. Drew University set Founder's Day, October 17, 1929, for a twin celebration to include the dedication of the Brothers College building in the morning and the inauguration of President Brown as Drew's sixth president in the afternoon.

Brothers College in its first year had been little more than a vision and the few students scattered through Seminary buildings in makeshift classes. Yet, as the handsome brick building rose in the northeast corner of the campus, curiosity heightened in the academic world. More than 150 universities, colleges, and theological seminaries sent delegates to participate in the day-long ceremonies of dedication and inauguration.

Leonard Baldwin, not given to oratory, took less than ninety seconds to present the new college building with the hope that "it will aid Drew to send forth better men, better preachers, better doers of His Word." Dr. James R. Joy officially accepted the building for the trustees, taking only a half minute to do so.

Following luncheon in the gymnasium, the academic procession assembled in Brothers College and marched beneath the oaks to the

Dr. Arlo Ayres Brown with the Baldwin brothers during 1929 festivities that included dedication of the college and his installation as Drew's sixth president.

chapel for the installation of Arlo Ayres Brown. Leonard Baldwin, president of the trustees, spoke of "real keys" (such as the ones presented in the morning for Brothers College) and of keys for "symbolic doors, new ones we have opened today and others to open in the years to come." He handed Brown the traditional key to the university, making him officially Drew's sixth chief executive.

Tall, lean, and handsomely tanned, the new president impressed the audience in a simple statement of his expectations for a church-controlled college. He called for four loyalties: loyalty to high standards of academic excellence, loyalty to Jesus Christ, loyalty to the community "by producing in as many respects as possible the type of citizen which the community needs," and loyalty to the church.

Brown sketched briefly his firm ties to the Drew of old: his three years as a student under Henry Anson Buttz, his studies with Dr. Rogers, his debt to Tipple for "the beauty of our campus and buildings, the strength of our faculty, and the spirit of the student body." He looked ahead, stressing that Drew would become "increasingly particular in the selection of our student body." However, that selectivity would not rule out "the man of average ability who has also high ambitions, attractive personality, and a will to follow through."

On inauguration day the world still basked in a warm economic glow, much like The Forest in the first minutes of twilight. Before that October of 1929 ended, however, Wall Street was in dark panic and the old, comfortable world of the rich getting richer in the midst of poverty, lay in ruins. The Drew family drew a collective sigh of relief that the Baldwins had decided to give their endowment in cash rather than stock certificates.

Drew University returned to its tasks within the collegiate ivory tower. Drew, like most universities of those days, was nearly as isolated from the world as a closely shuttered house of mystery on New York City's Fifth Avenue. There, time ticked away for Miss Ella Virginia von Echtzel Wendel, who fortunately had Drew very much on her mind. Miss Ella's will already was written. She awaited death.

CHAPTER 16

House of Mystery

THE WENDELS OF FIFTH AVENUE committed the nearly unpardonable sin for a wealthy New York family: They minded their own business. As the 1930s rolled along they no longer entertained anyone or let others entertain them. They amassed millions of dollars but never admitted the extent of their wealth either to the press or to the city's gossips. The Wendels were eccentric, or at the very least, strange, by 20th-century standards.

In 1856, when John Daniel Wendel built the family's stone house on the corner of Thirty-Ninth Street and Fifth Avenue, the home was surrounded by open fields. By 1930, the Wendel mansion was the only private residence on Fifth Avenue below Forty-Second Street. The quiet, shuttered house affronted its "progressive" neighbors; even *The New York Times* called it a "House of Mystery." It had not always been thus. Once this was a house of gaiety, the showplace of a New York family of quality.

The family patriarch, John Gottlieb Matthias Wendel, arrived in New York from Germany in 1798 and a year later married Miss Elizabeth Astor, a half-sister of the famed fur-trader and millionaire-to-be, John Jacob Astor. Wendel became a furrier, invested modestly in city real estate, and, when he died in 1841, turned over a tidy fortune to his son, John Daniel Wendel. The son also had inherited his father's passion for land ownership and the unofficial Wendel motto—buy, never sell.

Adjacent to the tall Lane Bryant building that catered exclusively to people "who dress for slenderness," the mysterious Wendel home on Fifth Avenue became an affront to the fashionable when the family daughters shuttered the windows and minded their own business.

John D. Wendel's family increased rapidly. A son, John Gottlieb 2nd, was born in 1835. Then came seven daughters, Henrietta Dorothea, Mary Elizabeth Astor, Rebecca Antoinette Dew, Augusta Antonia Stansbury, Josephine Jane Steinbeck, Georgianna Geisse Reid, and Ella Virginia von Echtzel. Only the first daughter escaped the uncertain blessing of three given names.

John Daniel Wendel built the house on Thirty-Ninth Street. Its design for entertaining centered on a great first floor hallway, where bright gas lamps reflected off the polished white marble floor. The Wendels opened the house with a gala party in 1856 and entertained often thereafter. They educated their children well, sending John G. 2nd to Columbia University and then abroad for several years of study at Heidelburg and Leipzig. Mrs. Wendel took the seven girls abroad, keeping them in Europe so long that young Ella had to relearn English when the family returned.

To this point in time the Wendels were part of the main stream of society. The withdrawal began after John Daniel Wendel died in November 1876, two months after the death of Henrietta, the oldest daughter. Although his mother, Mrs. John Daniel Wendel did not die until 1894, John Gottlieb Wendel 2nd became the master of both the family fortune and his six remaining sisters. Or was he, as some insisted, merely their protector? He took over sole ownership of all the Wendel holdings, apparently with his sisters' consent. He carried on his real estate purchases in a quaint downtown office, refusing to install a telephone or any other modern convenience.

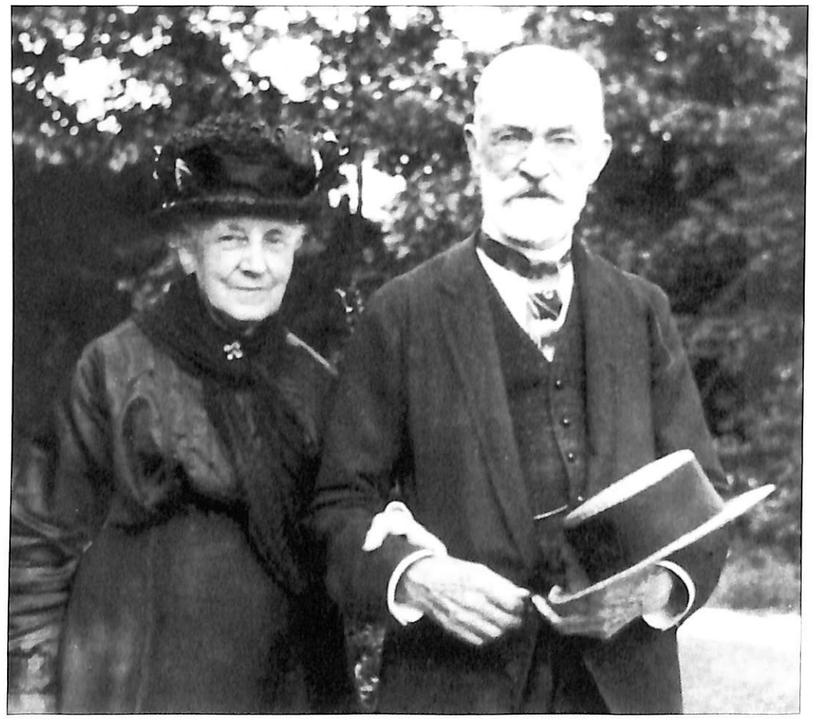
Counterclockwise from top left: John D. Wendel, father of one son and seven daughters; two of the family pets, Jude, a poodle, and Punch, a pug; the dominant brother, John G.; and Rebecca, who took charge in 1914 when brother John died.

Above, left, Mary Elizabeth Astor Wendel, second oldest of the Wendel girls, each of whom, except for the first daughter, bore three given names. To Mary's right are Ella, the youngest daughter, and Georgianna, second youngest. Below, at the family's summer home in Irvington, New York, Rebecca Wendel (later Mrs. Swope) plays with her dog. Mary is seated near a back door of the cottage.

The young girls enjoyed a reasonably pleasant life, filled with travels abroad, summer at the family cottage in Irvington, New York, and canters on horseback in Central Park with gentlemen friends. They returned always to the mansion on Thirty-Ninth Street, growing gradually more spinsterish. Frugal to a fault, they continued to wear the same old clothes, regardless of style. They never changed the furniture or the drapes in the mansion. It grew genteelly shabby. So did the Wendel girls.

John avoided marriage despite at least one very serious love affair in the 1890s. Defying John's stern opposition, Rebecca Antoinette Dew Wendel was wed in June 1903 to Professor Luther A. Swope, a friend of the vicar of Trinity Church and also the son of an old New York family. John Wendel reputedly discouraged his sisters from attending church thereafter, although he did not manifest any animosity toward the Rev. Dr. Henry Anson Buttz, president of Drew Theological Seminary, who performed the ceremony.

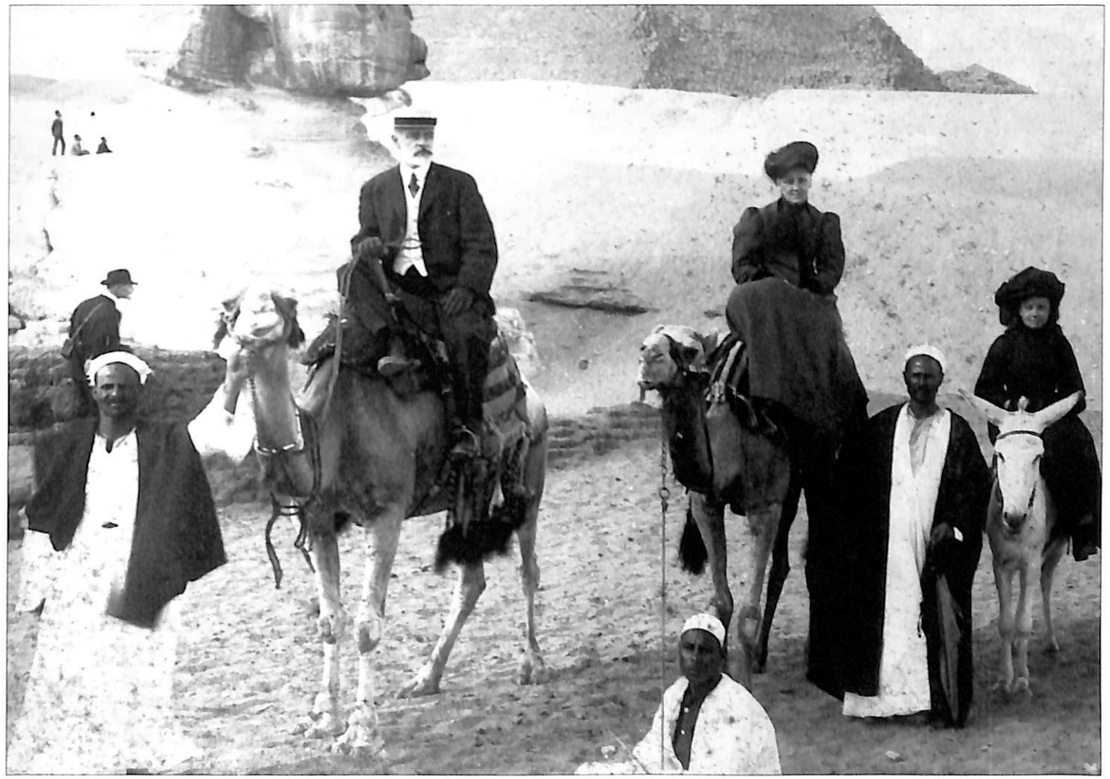
Another of the girls, Georgianna, rebelled in 1889, at the age of 50. Said to be the most beautiful of the Wendels, she left her brother and sisters while they were all at the country home in Irvington. She appeared alone at a Park Avenue hotel soon after and was charged by the manager with being boisterous. John had Georgianna committed to Bellevue Hospital's psychiatric ward and then to an asylum. On her release, she sued John for $50,000 but dropped the action and returned meekly to live out her days in the family home. None of the other girls dared rebel, much less get married.



Rebecca Antoinette Dew Wendel defied her brother in June 1903 to marry Professor Luther A. Swope, member of an old New York family and a friend of the vicar of Trinity church. Brother John Wendel reputedly discouraged his sisters from attending church thereafter.

Josephine and Augusta died before John, whose death in 1915 left Mary, Georgianna, Ella, and Mrs. Swope to continue the real estate business that John had built. The three unmarried girls urged their somewhat more worldly married sister to manage the estate. Rebecca Swope agreed and all property titles were transferred to her name.

New York City's growth threatened to engulf the sequestered Wendels. Skyscrapers rose on all sides of their once-open property. Fifth Avenue became lined with fashionable shops. The Wendel house and its little yard came to be



In 1909, 66-year-old Rebecca Swope, and her husband Luther Swope, invited 55-year-old Ella to accompany them on a strenuous trip to Egypt. The Swopes journeyed on camels to visit the Pyramids; Ella rode a donkey. A year later, the energetic Swopes visited Alaska.

one of New York's strange sights, pointed out to tourists aboard sightseeing buses as the "House of Mystery." Sightseers peered at the mansion, set quietly amid the frenetic activity of New York, its shades drawn and its shutters closed. There was little movement in or out of the house, although a few people occasionally saw one or another of the sisters walking a dog in the back yard behind the high fence.

The four sisters still wore in the 1920s the round sailor hats and the black, full-skirted dresses that harkened back to the 1870s. Even Rebecca, dealing daily with the sophisticates of the downtown business world, dressed in old-fashioned garments and wore her gray hair pulled straight back under a sailor hat. Her sisters admired Rebecca for her fortitude in venturing into the harsh world of business three times a week and thought she looked just fine. Rebecca occasionally attended performances at the Metropolitan Opera House, considered another act of daring by her sisters. Then Rebecca became blind; the Wendel sisters had no personal view left of the world.

Luther Swope died in 1924, leaving Rebecca $90,000. Mary Wendel died in 1925, and Georgianna followed four years later. Since Rebecca continued living in her late husband's home at 249 Central Park West, Ella Wendel was alone in the house on Thirty-Ninth Street, except for her aging poodle and a few old servants. Death had concentrated the Wendel holdings;

now Ella and Mrs. Swope owned everything.

Ella took her poodle out for an airing in the garden after dark each evening, prompting newspapers to describe the garden as "a million dollar dog run." Occasionally, Miss Ella slipped out of the house for a brief shopping expedition. She kept the windows and doors shuttered, the shades drawn against curious passersby. Sometimes her wash hung out in the back yard in full view of thousands of skyscraper tenants. She kept the old-fashioned gas lamps in the house until her last year, when she had electric lights installed in the hall. Miss Ella was a "mystery woman," through no desire of her own.

When Mrs. Swope died in the family summer home at Quogue, Long Island, on June 29, 1930, no public announcement was made either of her death or of her burial two days later. Her lawyer merely conceded to the inquiring press that she had died and had willed Ella Wendel everything except for a few small personal bequests. *The New York Times*, careful in such matters, estimated that the estate then was worth $100 million.

One hundred million dollars, with only an aged recluse and her hobbling poodle dog Tobey to enjoy it! The outside world's curiosity grew ever greater and Ella Wendel grew ever more withdrawn. She was 76 years old, weary of living and properly annoyed by those who blatantly sought to pry into her private life.

Ezra Squier Tipple had been one of the very few people admitted to both the Swope and Wendel homes. He had regularly stopped by for twenty years, always with a small gift, a book of his own, perhaps, or some other memento of a sincere regard. The Wendels and the Swopes regarded Tipple as a genuine friend and he returned the affection. He was also the official ambassador of Drew Theological Seminary, a matter of longtime interest to the Wendel family.

Mrs. Wendel, mother of the big family, had heard John McClintock, Drew's first president, preach a powerful sermon in New York shortly after Lincoln's assassination and had written about it to her son John, then in Europe. After McClintock's death, she had been a leader in the McClintock Association. Randolph Sinks Foster, second president of Drew, had baptized two of the daughters in 1850. Buttz had married Rebecca to Luther Swope. Tipple had consulted the family often about the series of $10,000 family gifts that had been presented to Drew since 1895 in memory of each deceased Wendel. He came as close as any outsider to being admitted within the tight family circle.

Tipple must have sensed that a substantial share of the huge Wendel estate might come to Drew, although there is no evidence in his voluminous correspondence that he mentioned this to anyone. Mrs. Swope's 1930 will provided for a $30,000 bequest to Drew, and other gifts contingent on Ella Wendel's wishes. Who could know for certain

Ella, approaching old age, and her spirited poodle, Tobey, became the only signs of life on the Wendel property as curious neighbors of the 1920s looked down on her yard from the adjoining office buildings.

what Ella would do? Tipple could not. The New York newspapers could not know the details of Miss Ella's will—although they tried persistently to find out.

Ella Wendel died in her sleep on Friday, March 13, 1931, in the mansion where she had lived for 75 of her 78 years. Nineteen persons were admitted inside the shuttered home two days later for simple funeral services conducted by Dr. Tipple and the Rev. Dr. Nathan A. Seagle, rector of St. Stephen's Episcopal Church in New York. Several hundred curious people and scores of newspapermen and photographers waited outside, hoping to catch a glimpse inside the house. They were frustrated, for the big front doors were quickly closed after the sealed casket was taken out of the home.

Tipple gave the Wendels a dignified eulogy in *The Christian Advocate* of April 2, 1931, for he was one of the few who genuinely mourned the complete demise of the family. Newspapers, seeking more sensational tales, ignored Tipple's plea for understanding of these withdrawn people. He saw them as cultured, sensitive human beings, and his words in part, are worth recalling:

> The recent death of Miss Ella Wendel, the last surviving member of a famous New York family, brought to a climax a long-growing curiosity, both morbid and at times vulgar, concerning the well-known red brick house at the northwest corner of Fifth Avenue and Thirty-ninth Street, and the people who lived in it. Everything that could be learned about them, or even imagined, seemingly has been printed and read with avidity. There is a kind of tragic irony, a measure of inescapable fate, that good people, of simple tastes, shrinking from anything like publicity, and to whom notoriety of any sort was abhorrent, should be dragged out into the fierce light of a relentless sun, and subjected to the torture of millions of peering eyes.

New York World-Telegram

NEW YORK, SATURDAY, APRIL 4, 1931.

THE WENDELS: : A FABULOUS FAMILY

eath of Last Brings Swarm of Claimants to Millions

tion Likely to Hold Large Bequests to thodist Church and Charities.

Not One Ever Came Forward to Assert Kinship in Lifetime of John or Sisters.

The reluctance of the Wendels to talk about themselves frustrated newspaper editors, causing them to publish whatever they could rather than what they knew to be exactly right. The *New York World-Telegram* published a long series of articles that mixed fact and fiction. However, this article truthfully told of "swarms of claimants" that emerged after Ella's death, seeking a share of the Wendel fortune.

What had they done to merit such treatment? Nothing, so far as I know, except their desire to live their own quiet life in their own way.

I knew John G. Wendel. He was the first of the Wendels I knew, his father, John Daniel Wendel, having died in 1876. John G., when he replied to a persistent real estate broker who insisted on knowing why he wouldn't sell that valuable Fifth Avenue lot, that if he wanted to keep it for his dogs it was his own business, was simply dismissing the would-be purchaser with the first unlikely reason that flashed through his mind.

John G. Wendel, who took over the management of the estate on the death of his father, was a man of wide experience. He was college trained, had lived in Europe for some years, spoke numerous languages, had traveled extensively, and knew real estate values. His mother was still living—she died in 1894—and in the home were six sisters, the oldest daughter of the family, Henrietta Dorothea, two years younger than her brother, John, having died in 1876.

He was a man of fixed purpose, but in no sense tyrannical. He was rigid in his business exactions, but strangely generous in his dealings with his tenants. There is no ground for the oft-repeated assertion that he forbade his sisters to marry. Those sisters of his were individualists, as independent and determined as was he. He was proud, but his was

Contrary to published reports (written by reporters who never had been in the house) and freely offered gossip that the Wendels lived in wretched quarters, photographs revealed that the mansion's interior reflected both order and a good taste of the period. The front hall with its long stairway (above) and the dining room (opposite page) would have fit well into any wealthy New Yorker's home.

not the pride of power or of possession, but of family. The Wendel family was an ancient family, with ancient and honorable traditions. They had marched with kings in lands beyond the vast ocean. Moreover, they had achieved wealth and fame in the "new world." John Gottlieb Wendel had come to distinction in New York, but he did not parade his wealth or make demands upon the basis of his achievements. He was strong and resolute, but not haughty, often brusque but without malice. Many are the stories of his unostentatious kindnesses, of his gracious considerateness, of his generous deeds.

His sisters were his comrades, and had his same pride of family, but were not dominated by him. They sat in at the family councils, but had their own opinions. Nevertheless, they dwelt together in unity, and in the assurance of their own individuality. They were not miserly or inhospitable, as has been written of them....They were highly sensitive and shrank intuitively from the gaze of curious people. Their home at Fifth Avenue and Thirty-ninth Street is built on a level with the street. In these last years, when there was so much talk concerning "mystery," strangers passing the house would press their faces against the windows in the hope of seeing something or somebody. What was more natural, therefore, than that the curtains should be down and the shutters closed? Most of us like some measure of privacy.

Mrs. Tipple and myself have known best Miss Mary, Miss Ella, and Mrs. Swope, with whom we enjoyed a close friendship for a score of years. They were kindly souls, touched by the misery and distress of the world, and eager to help in every possible way. They were responsive to disinterested friendliness and deeply religious.

But that is not the stuff of increased newspaper circulation. New York journals assigned reporters to record their versions of the funeral of "the mystery woman" in the "mystery house," thus getting more information in Miss Ella's death than she ever would have given them in

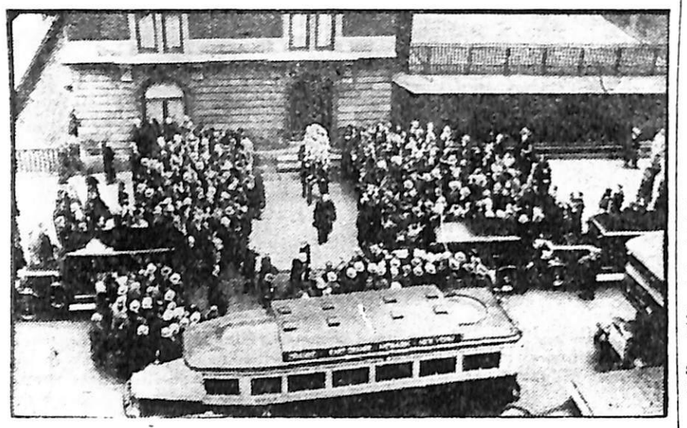
life. The correspondent for the *Times* wrote a factual account, dwelling on the details of the funeral and the actions of Miss Wendel's restless poodle during the ceremony. The brash *New York Daily News* came directly to a crude point in a banner headline over two photographs taken at the cemetery: *The Grave Gets Her Body but Who'll Get Her $150,000,000?* The Daily News estimate of the estate was the highest; most other papers, including the *Times*, settled for something in the more modest neighborhood of $100 million.

The *Times'* estimate dropped to $75 million on March 24, 1931, the day after Miss Wendel's will was probated. That document at least cleared up the mystery of the chief beneficiaries. After several relatively small bequests to various people, Miss Wendel asked that the remainder of the estate be divided into 200 parts. Five institutions—Drew Theological Seminary, the Theological Seminary in Nanking, China; the New York Society for the Relief of Ruptured and Crippled; the Flower Hospital; and St. Christopher's Home for Children in Dobbs Ferry, New York—each received thirty-five parts, or roughly 17 percent. In addition, Drew was to receive the family mansion and property at Thirty-Ninth Street and Fifth Avenue. In her last paragraph, Miss Ella wrote a finish to the tight

Monday, March 16, 1931 DAILY MIRROR

Ella Wendel, Last of Clan, Buried in Ancient Vault

Last of the Wendels Goes to Rest



(Mirror)

Casket containing body of the wealthy recluse, Ella Wendel, being carried from her house at 5th Ave. and 39th St. as crowd looks on.

Oak Box for Heiress to 100 Million

By JANE FRANKLIN.

As dusk settled over Trinity Cemetery, 153rd St. and Broadway, the last of the Wendels was laid in her place in the family vault.

And the door of the vault was sealed forever. The entire clan lay within.

In weatherbeaten letters on the small tombstone above the ground is the legend:

1841.
Wendel Vault.

Thirteen mourners accompanied the body of Miss Ella Wendel from

The press paid one last tribute to Ella Wendel when she died in her sleep at her home on March 13, 1931. A throng gathered because of newspaper hype that insisted she had left an estate of $100 million, one fifth of which would go to Drew. The final figure gave Drew about $5 million, a princely sum for the Depression years.

land-holding policies of her grandfather, father, and brother. She authorized her executors to sell or transfer any property in order to carry out the provisions of her will.

Word flashed around the world: Drew was rich beyond its wildest dreams! Inflated reports circulated through the metropolitan area: Drew would get $17 million, $20 million, $25 million. Within a week, however, it became clear that the shares would be less valuable than the first rash estimates.

TIME magazine on April 6, 1931, analyzed the deflated figures and the reasons for what it called "favoritism toward Drew." An article told of the Drew-Wendel friendship that had begun with John McClintock and had grown with all the presidents up to Tipple. *TIME* said, somewhat gratuitously, the Drew community thought:

> Drew recently became a university as the result of a paltry $1.5 million bequest. With $5 million or so from the last Wendel, it may begin to make its title a fact under its present president.

The news magazine's prediction of the size of the Wendel gift proved surprisingly close to fact, although several years of litigation kept about

250 lawyers busy handling thousands of claims against the estate. The "heirs" came from as far away as Czechoslovakia, lured by the scent of money and encouraged by lawyers with the same delicate sense. Eventually, more than 2,300 claims were sifted and all but about twenty discarded as baseless. Included among the claimants were a self-professed "granddaughter" and a self-named "son" of John G. Wendel, the brother who had so carefully protected his sisters. Both of these "blood relations" proved to be pretenders—the "son" so false but so persistent that he received a jail sentence for fraud. Handling the hundreds of claims, despite the fact that most of them were patently bogus, nibbled more than $2 million from the estate.

Drew and several other major beneficiaries organized the Wendel Foundation to consolidate the scores of real estate parcels and other Wendel holdings, since individual negotiations would have taken years to accomplish and hundreds of thousands of dollars in additional legal fees. Noel E. Bensinger, brought in by Tipple in 1920 as a skilled financial expert and raised in 1929 to the newly created post of university treasurer, skillfully represented Drew's interests in the foundation.

The Wendel mansion could not be drawn into the legal whirlpool. That belonged entirely to Drew, a matter of only minor satisfaction at first. The mansion, for all its Victorian splendor, was a costly anachronism on one of New York City's most valuable corners. It had to go.

The furnishings and antiques in the home were sold at public auction in September 1933, and most were bought by Drew. The following spring, twelve truckloads of "odds and ends" that the auctioneer could not sell were hauled to storage on the Madison campus. The empty house was closed. William N. Burdett, Drew's superintendent of grounds, told reporters that he knew of "no plans for the rental, sale, or demolition of the house."

But negotiations were proceeding quietly between Drew and the S. H. Kress Company for the prized real estate. The company leased the site late in 1934 for twenty-one years, with options for two similar periods, and announced plans for a new building. Kress agreed to pay a fixed annual rental and a small percentage of gross sales in their store.

Wrecking balls pounded the old mansion to rubble late in 1934 and Kress raised a nine-story office building and store on the site. The owners assembled the Kress employees for a small ceremony to dedicate the new building to the memory of the Wendels on October 26, 1935. Tipple spoke briefly, once again seeking to establish the Wendels as a family of quality rather than as a collection of eccentric misers. The employees listened quietly, even interestedly, then returned to work—perhaps convinced, perhaps not.

When the new Kress store was finished, Drew was permitted to affix a large bronze marker on the front of the building. It contained a replica of the departed mansion and in these words recalled an era nearly faded from memory:

> Upon this site for more than seventy years stood the home of John D. Wendel, Esquire, and his family. On the death of Rebecca A. D. Wendel Swope and Ella V. Von E. Wendel, the last surviving members of the family, the property passed by will to Drew Theological Seminary of Madison, New Jersey, which by this tablet makes grateful acknowledgement of the gift.

So ended the Wendels, forever, on the corner of Thirty-Ninth Street and Fifth Avenue, in the midst of New York's most fashionable street. They might have appreciated the marker. They loved the old house more.

CHAPTER 17

Dreams Amid Depression

TIME MAGAZINE'S DISMISSAL of Drew in April 1931, as "a university in name only" was understandable if measured in terms of Harvard, Princeton, and other Ivy League institutions that long ago had transcended their traditionally rigid theological school beginnings and had enjoyed university status for decades. Measured against most of the nation's hundreds of small universities—some long established—the youthful Drew University had impressive credentials at the time of Ella Wendel's death.

The campus of nearly one hundred acres, magnificently shaded by giant oaks and flowering dogwoods, grew more beautiful with each passing year. Within the forest, Drew Theological Seminary for sixty years had grown steadily in size and prestige, until by 1928 its 3,000 graduates were spread throughout all of the United States and into nearly thirty foreign countries, at all levels of the Methodist hierarchy. The Baldwins' gift of $1.5 million to found a college on the campus scarcely was "paltry" by 1928 standards, and President Tipple's ceaseless quest

The growth of Brothers College on the erstwhile Theological School campus brought changes that transcended academic emphasis. It brought dancing, once thought sinful by Methodists, to august Bowne Hall, where senior and junior proms were held. It also brought intercollegiate athletic teams, card playing, dramatic presentations, and the plethora of activities that typified undergraduate goals and dreams.

for funds had established friendships that would in time yield handsome gifts. Drew University had both a past and a future.

Yet there was much to be done to make this a university in fact. Soon after taking office, President Brown asked both the new College and the old Seminary to undertake intensive self-analysis. After months of such study, Brown called the two faculties into conference on December 2 and 3, 1929, at the Hotel Suburban in Summit, chosen to free the discussions from campus pressures. That Summit conference shaped the new university's course.

The continuing matriculation of ministerial candidates with meager academic preparation troubled the Seminary faculty. Such students either dropped out quietly or received a diploma rather than a degree. The faculty voted at Summit to require a B.A. degree or equivalent for admission and to eliminate all diploma courses, thus making the Seminary strictly a graduate school with strengthened requirements for all degrees, including the B.D. To lend further academic tone, two strictly theological degrees, the Th.M. and the Th.D., were replaced by the more universally acceptable M.A. and Ph.D. (Drew's first Ph.D. was awarded in 1931 to Mark W. Brown, who had received his B.D. degree in the Class of 1914.)

The Bachelor of Divinity curriculum, a hodge-podge of conflicts after sixty years, received drastic overhauling. Instead of a complex of courses meeting one to four hours weekly, all courses were set at three hours, and no student could take more than five courses. Although every B.D. candidate had to choose a major field of concentration, only the first year was prescribed, the work consisting chiefly of broad survey courses covering all theology. Students still could gain both experience and money by preaching in nearby churches, but for the first time that work was coordinated and supervised in a department headed by Professor William M. Gilbert. The experience was deemed

Lounging in the sun on the Rogers House porch became a favorite student activity. Talk centered not on religion but more likely on sports, the foibles of professors, and the charms of young women. But this was clear: students studied and passed their courses – or perished before the junior year.

as vital as the student income; weekend pulpits were considered laboratories where weekday theories could be tested. In addition, the new curriculum made it possible for a student to earn both the B.D. and M.A. degrees in a three-year period, a decided boon, to ambitious (and poor) ministerial students.

With Brothers College dedicated to those who sought B.A. degrees in liberal arts, it seemed desirable to establish a separate school for undergraduates seeking theological training, yet not willing to pursue the seven-year academic trail to the B.D. degree. The faculty opened a second undergraduate college in the fall of 1929, called the College of Religious Education and Missions. It was under the Seminary's wing and open to students who had completed two years of work in a junior college or any other undergraduate college. Graduates would be awarded a B.A. degree.

The College of Religious Education was conceived under an unlucky star. A study committee headed by Dr. James V. Thompson, director of the College, recommended on December 2, 1932, that the C.R.E. be closed in the spring of 1934. The committee harshly assessed the school as "a paper organization [with] no faculty of its own, no academic facilities other than very limited marginal use of rooms, no financial backing in any way sufficient to carry on the work of a college, no suitable dormitory arrangements, and little possible independence of action." As the crowning indignity, C.R.E. degrees were not recognized elsewhere in the educational world.

By closing the College of Religious Education, the faculty also closed undergraduate

A vigorous drama program established by Professor Ralph Johnson gave many students a chance to show their acting talents. Women's roles were acted by females in college offices.

doors to women, since they were barred from Brothers College by the expressed wishes of the donors (although the Baldwins had said this was "not binding on the trustees." Thompson's committee proposed that a new college be established to offer "equal advantages" to women. No action was taken; the proposed women's facility (waggishly dubbed "Sisters College") never was started.

The division of the university into distinct undergraduate and graduate levels, accompanied by a stiffened Seminary curriculum, pained many and angered a few. *The Drew Gateway*, the voice of the administration, editorially voiced that anguish in July 1932:

> The salutary and much needed academic house-cleaning in the Seminary, which everyone praises, is due to the presence of Brothers College more than to any other single factor. Consciously or not, the Seminary faculty had to raise its standards to save face, under the critical eyes of the College faculty.

When the Seminary, College of Religious Education, and Brothers College united for commencement in 1932, the scene was outdoors on the campus lawn. The 12 students standing before the imitation columns likely composed the first Brothers College graduating class.

Brothers College adhered to its original intention to admit an additional class each year until the entrance of thirty-nine freshmen in the fall of 1931 gave it the full four classes, with a total enrollment of ninety-nine. Faculty changes and advancements in rank accompanied the admission of each of the first four classes. As new college appointments were made, nearly all of the Seminary teachers withdrew to concentrate solely on their Seminary classes. By 1931, a strong College faculty had been assembled.

Those were days of very close interchange between all faculty members and students. These undergraduate professors became well-known to the first generation of Brothers College students: Frank G. Lankard, biblical literature; George W. Briggs, religion; Earl A. Aldrich, English; Louis C. Jordy, chemistry; Norman M. Guy, sociology and economics; Wyman R. Green, biology; Earl K. Kline, modern languages; F. Taylor Jones, history; Sherman Plato Young, Latin and Greek; John K. Benton, philosophy; James A. McClintock, psychology; Marshall C. Harrington, physics and mathematics; Ralph R. Johnson, English; Dr. Herman Meier, German, and Grange Wooley, French.

Dean Tolley's organizational genius brought him such national academic recognition that Allegheny College tapped him in the winter of 1931 to become its new president. He was not yet 30 years old. Tolley left for Allegheny on July 1 and Frank Glenn Lankard, professor of English Bible in the College, succeeded him in the dean's chair. A scholarly professor with a facility for making comparative religions fascinating to even the most untheological-minded student, Lankard became both an able administrator and one of Drew's best-loved faculty members. Kindly, understanding, forgiving: those adjectives came as quickly to the minds of undergraduates as forceful and dynamic, although those also aptly described the new dean.

Faculty vacancies came frequently in the Seminary. Tipple resigned as professor of practical theology as well as president, and since Brown was the first Drew president who did not carry a teaching schedule, that created the first opening. On the same day that Tipple relinquished his twin tasks, Robert Rogers resigned as professor of Greek. The Rev. Harland Page Beach, professor of missions since 1921, retired at the end of the 1928-29 year. Dr. Frederick Watson Hannan, professor of biblical theology and homiletics since 1914, died in February 1929, making a fourth vacancy before Brown even was inaugurated.

Death came to Professor Rogers at his farm in Chadd's Ford, Pennsylvania, on December 12, 1930, ending the years of pain he had endured from crippling rheumatism. Nine months later, just before the academic year began, Professor John Alfred Faulkner died on September 6, 1931. Professor of church history since 1897, Faulkner had blended a scholarly grasp of the past with his life-long absent-mindedness in the present. Two generations of students had enjoyed both his historical teaching and his lapses of memory. To a man they called him "Uncle Johnny," an affectionate title that Faulkner may well have cherished as much as his academic prestige.

New faces appeared in Seminary classrooms: Dr. John Paterson, brought from Scotland in 1929 to teach Hebrew and Old Testament exegesis, and the Rev. Ralph A. Felton, who began teaching rural sociology in 1931. Dr. Dorr F. Diefendorf, after lecturing in practical theology since 1921, took over that chair in 1933. Of all the newcomers, the most illustrious was Dr. Lynn Harold Hough, named as professor of homiletics in the spring of 1930.

Fifty-three years old in 1930, Hough was one of the most prominent Methodist preachers and writers in America. His reputation for bright and forceful use of spoken or written words had carried him around the world since his graduation from Drew with a B.D. degree in 1905 at the age of 28. That relatively advanced age for a graduate was evidence of the deliberate planning that characterized Hough. He had come to Drew in 1898 after graduating with honors from Scio College in Ohio, then had given seven years to a combination of academic work at Drew and preaching full time in a Bergen County church.

It seemed to Drew men in 1930 that Hough had been preaching and lecturing forever. His name was a Methodist watchword and few men had preached so often to students on college campuses. No one had preached more at Methodist celebrations. Those who had not heard his voice might have read his words, for by 1930 twenty-seven of his books had been published and he had become the outstanding American authority in critical humanism. Well into middle age when he joined the faculty, Lynn

Harold Hough had behind him one great career. One equally impelling lay ahead.

The Great Depression that swept across America coincided with Brown's first years at Drew. He was inaugurated in the same October month that Wall Street collapsed. Succeeding months and years brought a steady worsening of the financial condition. Interest rates dropped, from 6 percent to as low as 2 percent, making Drew's budget-balancing impossible without internal relief in the nature of modestly increased tuition and sharply decreased faculty salaries.

One obvious way, if regrettable to Methodists, to supplement income was to ask theological students to pay higher fees. In 1928, their annual fee of $50 covered all costs except board. In contrast, Brothers College students paid $250 tuition and $120 room rent. Both Seminary and College students paid $6.50 a week for dining privileges. The first Seminary tuition and room fees were levied in 1932; B.D. candidates paid tuition of $77 and room rent of $60.

Tuition rates rose slowly through the 1930s, until by 1938 Seminary students paid $150 a year and Brothers College men paid $330. When such tuition rises failed to make ends meet, faculty salaries were cut. Ironically, all university faculty salaries were cut, for the second time, on the same day that newspapers announced the probate of Miss Ella Wendel's will and the millions of dollars that might come to Drew.

The university came fully of age on May 31, 1932, when the graduate and undergraduate schools combined for the first time for commencement. The Seminary graduated its sixty-fifth class; Brothers College and the College of Religious Education both presented their first classes. Twelve Brothers College students (eight from the original entering class) walked in the academic procession along with three men and five women from the College of Religious Education. Those were the first women to receive B.A. degrees at Drew.

The 1932 commencement was the first staged out-of-doors. Students long had pleaded for an outdoor commencement rather than one in the stuffy Seminary chapel or the local Methodist Church. Their pleas had gone unanswered until the numbers in the Class of 1932 made the old facilities hopelessly inadequate. All university ceremonies since have been held in the open air except when rain has forced retreat into the steaming chapel (and later into an equally humid gymnasium).

By 1932, Drew had settled into distinct Seminary and College entities, although the lines were blurred because about one-fourth of early Brothers College graduates entered the Seminary. In turn, many Seminary students took a course or two in the College to make up deficiencies in their undergraduate studies. Two factors widened the gap between the schools: the appointment of Dr. Lynn Harold Hough as the Seminary's first dean in 1934 and the decision by the trustees that the Wendel legacy belonged to the Seminary.

Hough moved easily and powerfully into the newly created deanship. His worldwide stature among theologians and his unlimited energy and intelligence impelled him to demand excellence. Drew Theological Seminary's already high reputation among seminaries increased, and Hough personally carried its name everywhere. His yearly itineraries took him to many cities, major campuses, other countries; to commencements, conventions, church anniversaries. His voice made the Seminary stronger. His energy and his insistence that the Seminary get first consideration in the university widened the breach between the College and Seminary.

Meanwhile, the Wendel money created a problem that would reverberate for decades. Miss Wendel's will, drawn in 1923, stated that the gift should go to Drew Theological Seminary or "its successors and assigns." But some trustees asked, since the name Drew Theological Seminary was changed in 1928 to Drew University (as the charter explicitly permitted) could the money therefore be considered as a gift only to the Seminary? That question, only moderately important in 1936, came to be a crucial issue thirty years later.

The trustees of 1936 agreed that Miss Wendel's intention was to endow the Seminary. They agreed on February 13, 1936, to use her bequest "only for the general purpose of the Theological Seminary and the general purpose of Drew University directly contributing to the maintenance, operation, and welfare of the Theological Seminary." President Brown declared in his annual report the following spring:

> This [action of the board of trustees relative to the Swope and Wendel bequests] has led to a distinct separation of faculties as well as funds although ample provision is made for students to take courses freely in one school or the other. The separation of funds leaves the administrative office of the university and the campus of the university, together with the total program of Drew Theological Seminary, well endowed, but requires an immediate campaign to increase the endowment of Brothers College by half a million dollars.

While emphasis can be laid on the august presence of Dean Hough as Seminary dean, and the no-less august Wendel income as prime factors in the separation of Seminary and College, the division was also a natural matter of graduate versus undergraduate viewpoint. The student bodies were divided by age, academic pursuit, campus activities, and lifetime goals.

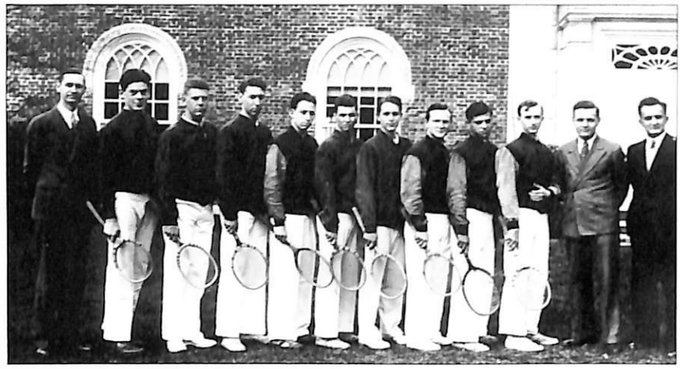
The seminarians and Brothers College students met three times daily for meals in the refectory, but they were together in appetite only. They chose dining companions of their own schools, and while the air was filled with animated student talk in both schools, their subjects were far different. The budding theologians spoke in deadly earnestness of Calvin, sin, and salvation, as well as Hough, homiletics, and weekend preaching in area churches, while the undergraduates discussed such earthly matters as campus athletics and the girls they knew or wished they knew.

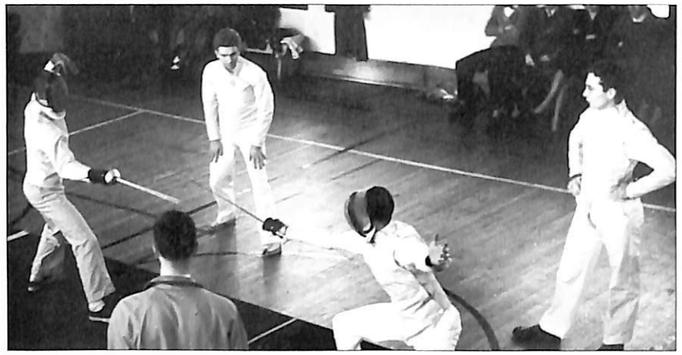
Dancing and parties, frowned upon by old-line Methodists, were an important part of undergraduate life, and the administration wisely skirted fundamental Methodism in the interest of an active student social life. No attempt was made to jam Methodism or any other creed into undergraduate minds. Morning chapel was offered as part of the Brothers College life, with no compulsion to attend—another act of wisdom, since by 1935 the student body was only about forty-five percent Methodists, the others being Catholics, Jews, and a variety of other non-Methodist Protestant faiths. Religion in Brothers College from earliest days was a matter of intellectual inquiry and personal commitment rather than a specific creed.

Faced with acute economic depression, college administrators and educational theoreticians agreed that student employment and off-campus living need not corrupt the academic process. Nearly every Brothers College student worked. Many pursued full-time off-campus jobs as short order cooks, janitors, or newspaper reporters. They vied for Saturday jobs in Morristown, Madison, and Summit shoe stores. They raked leaves, kept the athletic fields in shape, and worked in campus offices to earn the coveted thirty-five cents an hour paid by the National Youth Administration. At first most of the undergraduates lived at home or boarded in off-campus houses. As more dormitory space became available in Asbury Hall and the Rogers and Faulkner houses (former residences of deceased Seminary professors), more students moved to campus, although in 1930 one-third still lived in their own homes.

Those Depression students worked hard, both to stay alive and to fulfill the rigorous requirements for a degree. They also managed an amazingly complete campus life; every man who wanted a half dozen activities could follow them—and many did without cutting too much into academic standings or the endless student discussions in the dormitories or the commuter lounge. Encouraged by the young faculty, the students organized activities long before the first class was graduated.

The Acorn, the undergraduate newspaper, first appeared in November 1928, three months





Varsity basketball, baseball, fencing, and tennis all began during the first years of the college. Basketball came first, in the winter of 1929-30, followed by the other sports. The 1937 baseball team, shown here, was one of Drew's finest ever. The university's best known sports icons (above right) were Sherman Plato (Doc) Young, longtime baseball coach, and Harry Simester, who became athletic director in 1935.

after Brothers College began. Four issues were published before ground was broken for the college and nine appeared before the building was occupied. *The Acorn's* staffers initially declared that their 16-page mimeographed monthly was "not a Brothers College paper but a Drew University monthly." By 1932, *The Acorn* had become exclusively a College newspaper, and in 1936 it became a weekly.

Drew's oaks inspired the names for both the College newspaper and the College annual, the *Oak Leaves*, first published in 1932 by the junior class to honor the graduating seniors. No subsidy was allowed the editors, who each year barely escaped without personal financial losses. The junior class of 1933 decided not to risk possible financial ruin. Ironically, therefore, the class that originated the *Oak Leaves* had no yearbook of its own. The publication has appeared regularly since 1934.

The College Student Council convened for the first time in November 1929, in the second year of the school. Other organizations followed: The Drew Foresters (1929), the debating team and debating club (1930), Glee Club (1930), Classical Orchestra (1930), Jazz Orchestra (1930), Quill and Scroll Society (1931), German Club, French Club and Spanish Club (all in 1931), and the International Relations Club (1933).

Drew's philosophy of undergraduate education received its sternest test in athletics, considered by the faculty important only in the context of total education. Sports had to be strictly amateur, barring "athletic tramps" and easy courses for muscle men. As a corollary, no admission was charged to any sports competition. There was quick provision for intercollegiate competition, however; a new athletic field near the gymnasium was available in the spring of 1931.

Only two classes were in Brothers College when the first varsity basketball team took the floor in the winter of 1929-30. Ice hockey, coached by student Arthur Scott Platt, and baseball, coached by Latin and Greek Professor Sherman Plato Young, became varsity sports in the winter and spring of 1931. Hockey, played on outside ponds, was short-lived, expiring after two years. Fencing started as a minor sport in 1930 and became a major activity the following year, organized and coached entirely by students for many years. Tennis became a varsity sport in the spring of 1933.

A variety of part-time coaches led the first Drew basketball teams through a series of distressingly poor seasons—so marred by overwhelming defeats that the sport's only "educational experience" at Drew was sufferance of agony. Basketball fortunes took a dramatic turn upward in the season of 1935-36 when young Harry W. Simester came to the campus as athletic director to succeed the aging Albert Ben Wegener, vigorous at 66 but eager that a younger man succeed him. "Prof" Wegener retired to a new career as a landscape and portrait painter.

Simester, 31 years old and fresh from a blossoming career as a YMCA director in the Midwest, took over like a vigorous young whirlwind. His first basketball team won its opening game, causing students to race from old Bowne Gymnasium to toll the bell near the dining hall, unleashing pent-up spirits after years of frustrating defeats. That 1935-36 team went on to win seven of thirteen games, becoming the first in a line of Simester-coached basketball teams that played on better-than-even terms with opponents for the next decade.

Fencing and tennis teams also contributed successive strings of victories, but no Drew sport surpassed the excellence achieved in baseball. This stemmed from Sherman Plato Young, the redoubtable little Greek and Roman professor who coached baseball with a combination of vim, meticulous attention to detail, and spirited locker room rhetoric. Young was fortunate in getting exceptionally good players even in the earliest classes, and after 1935 the nearby Morris County Junior College sent him experienced players. His inspiration alone accounted for victories in more than seventy percent of the games he coached—and earned him such enduring

admiration that, in 1954, the administration responded to alumni requests and named the athletic grounds Young Field in his honor. It was an unusual honor, for "Doc" was then still an active coach.

Extra-classroom activities added dimension, but the Brothers College emphasis remained on scholarship. The college won accreditation as a standard four-year college from the Middle States Association of Colleges and Secondary Schools in November 1932. Impressive demonstrations of the intellectual quality of the college matriculants came in the annual Thurstone Psychological Test of the American Council on Education. Drew freshmen nearly always ranked in the top ten percent of the four hundred colleges and universities taking the test.

The *Saturday Evening Post* called attention to Drew's intellectualism in an article on the Thurstone tests on June 15, 1935. The *Post* revealed that the incoming class at Drew in the fall of 1934 (the graduating Class of 1938) ranked second only to Haverford among all colleges tested. By standing next to Haverford, Drew outranked—in order among the other leaders—the University of Chicago, Middlebury, the University of Rochester, Wilson, Trinity (Hartford), Antioch, Bowdoin, Oberlin, Lehigh, the University of Michigan, Dartmouth, DePauw, Colby, Tufts, and Colgate. It was heady company for a school only six years old.

Across the campus, Drew Theological Seminary strove to maintain quality despite annual national reports showing that the educational level of most Methodist clergymen was painfully low. Additionally, the shocking impact of millions of starving Americans, victimized by the national Depression, naturally prompted young ministerial aspirants to begin questioning traditional church emphases. When Drew theologians tried to combine old philosophies with modern social studies, it displeased some Seminary alumni, as an exchange of letters in the *Drew Gateway* for October 1936 and January 1937 revealed.

In the October issue an anonymous "Father" wrote to his son, a first year student in the Seminary, encouraging him to be pleased that he was in the midst of intellectual questioning and ferment:

> ...The trouble with many schools is precisely that they have a single bias, one neat code. Their routines and propagandas and prizes are so efficient that the academic year is simply a stately and academic unfolding of program. Students are sheltered and spoon fed. They achieve a certain elegance and eloquence in make-believe. Then they saunter into life with puerile confidence. A squall blows up and their paper boats go down! And what has the world? Another generation of scared kids, soured idealists, defeatists.
>
> Do they whip it up about Marx and Gandhi and Dewey? Fine! Are the paradoxes of Barth as thick as autumn leaves? Splendid! Do the neo-Thomists spin webs of logic to confound the chartists? Are the fundamentalists and modernists still at each other's throats?
>
> [Drew] is squarely in the Great Tradition! But it is alive! It aims to expose you to the manifoldness of religion, to the subtlety of faith, the intricacy of knowledge. It offers you no cheap password, no stereotype.

That liberal view brought a sharp retort from a Drew graduate in Texas. First praising "Father's" letter for pointing out the "variety, health, and freedom of the intellectual life at Drew," the Texas minister wrote:

> The ineffectiveness of much of our preaching today does not arise from any failure on the part of the preachers to be cosmopolitan in taste and tolerant in conviction, not from any lack of exposure to and familiarity with Marx, Gandhi, and Dewey—but from a primary deficiency in the comprehension of the essentials of faith.

That exchange stemmed from an enduring division within the clergy, at a time when the Methodist Church was still split between North and South (unification was not accomplished until 1939). President Brown tried to foster intellectual search and academic frontiers despite the

GENERAL EXCELLENCE

The Madison Eagle

There Are Three Factors

PUBLISHED IN THE INTEREST OF THE PEOPLE OF MADISON AND VICINITY

VOL. LVI No. 18 — MADISON, MORRIS COUNTY, NEW JERSEY, THURSDAY, MAY 6, 1937 — FIVE CENTS THE COPY

GENEROSITY OF LENOX S. ROSE SURPASSES EXPECTATIONS

LENOX S. ROSE

Once in a while, a man dies who is so typical of the best qualities of his generation and so significant a citizen of his community, that it is well to recall what brought him success and to consider the results of that success. In so doing we get a perspective of the culture of our day and an insight to its value.

Lenox Sheaf Rose, who died two weeks ago and whose will is published in today's Eagle, was such a man. If the younger generation of Madison would have an example of what constituted a successful man, and

Borough Institutions Are Beneficiaries of Philanthropist

Drew University To Receive Largest Single Sum

Surprises In Will To Affect Prominent Organizations Throughout Madison

Madison institutions and individuals will benefit to an altogether unexpected extent through the generosity of Lenox Sheaf Rose, who died at his winter home in Florida two weeks ago and by the terms of his will distributed large sums of money to Drew University, the borough fire and police department employees, postal workers, churches, the Thursday Morning Club and many others.

As was predicted in The Eagle last week, the Rose will contains

FIFTH. I give and bequeath all my family pictures to my sister Nettie R. Snow, and my niece, Clara B. Covington, and I request that they refer each of the pictures as they may select, they distribute the balance thereof among the other members of my family.

SIXTH. I give and bequeath

(a) To Cornelia B. Rose, widow of my brother Abram J. Rose, the sum of Five Thousand Dollars.

(b) To my brother-in-law Hosteter Snell, the sum of Five Thousand Dollars.

(c) To Lelia Y. Post Hospital at Battle Creek, Mich., in appreciation of the loyal friendship that existed between Lelia Y. Post Montgomery and the donor thereof, and my late wife, the sum of Five Thousand Dollars.

(d) To Edward C. Lyon, the sum of Twenty-five Hundred Dollars, if in my employ at the time of my death.

(e) To Samuel Bigwalda, the sum of Twenty-five Hundred Dollars, if in my employ at the time of my

sum of Four Hundred and Ninety-nine Dollars.

(g) To Mrs. Adelaide Merritt Wharton, of Newark, N. J., the sum of One Hundred and Fifty Dollars.

(q) To Alfie and Emma Hardenberg, of Roseville, N. Y., and the survivor of them, the sum of Four Hundred and Ninety-nine Dollars.

SEVENTH. I give and bequeath all my books and my Underwood and Underwood stereoscopic instrument, including all slides, to the Madison Public Library, of Madison, N. J.

EIGHTH. I give and bequeath to Packer Memorial Hospital, located at Sayre, Pa., the sum of Five Thousand Dollars, upon condition that a suitable tablet be placed in said Hospital under the direction of Dr. Donald Guthrie in memory of my deceased sister, Ida Rose Pollet.

NINTH. I give, devise and bequeath my property at Daytona Beach, Florida, together with the contents of the house erected thereon, to my niece, Clara B. Covington and Ethel Covington, for

Firemen, Police And Postal Workers To Benefit

Public Library Receives All Rose Books In Addition To Generous Sum

Hundred Thousand Dollars or more than Six Hundred Thousand Dollars, which building shall be suitably marked with a bronze tablet and be known as "The Rose Memorial Building, in Memory of Nellie K. Rose and Lenox S. Rose."

THIRTEENTH. From the surplus income derived from the investment of the remainder of the trust fund held under the foregoing "Tenth" hereof, I direct my Trustee:

(a) To pay to said Drew University annually such sum as may be certified to it by the President and Treasurer thereof as the necessary

OUTSTANDING BEQUESTS OF WILL

To Drew University: Not less than $400,000 or more than $600,000 for a suitable memorial building, to be called "The Rose Memorial Building, in Memory of Nellie K. Rose and Lenox S. Rose," together with a fund for maintenance.

To the Volunteer Fire Department of Madison: The sum of $1,500, to be divided equally among the 97 members.

To the 60 employees, including the laborers, of the Borough of Madison: The sum of $1,500, to be divided equally among the members.

To the 14 female employees of the Madi-

This headline in *The Madison Eagle* on May 6, 1937, electrified the campus with the news that Nellie K. Rose and Lenox S. Rose had willed Drew University "not less than $400,000 or more than $600,000" to build a desperately needed new library as a memorial to the donors.

persistent problems that had plagued all his predecessors—space and money.

President Emeritus Tipple headed a committee that engaged Charles Z. Klauder of Philadelphia, a noted college architect who had designed buildings at Yale, Princeton, and the University of Pennsylvania. In 1934 he became supervising architect at Drew, simultaneously holding the same position at New York University.

Tipple and Klauder laid their plans for an elegantly expanded Drew campus before the trustees in December 1934. Klauder's sketches showed a "dream Drew" designed to stimulate potential donors. Of the old buildings, only Mead Hall, Brothers College, Cornell Library, the Samuel W. Bowne refectory, and Embury Hall (converted into a power house) would remain standing. Asbury Hall and Hoyt-Bowne dormitory would vanish, along with Samuel W. Bowne gym, the Seminary building, and the four houses built by Daniel Drew in 1868 for the president and three faculty members. A new Drew supposedly would arise from the rubble of the wrecker's ball.

The trustees marvelled at Klauder's imagination. Just inside the Bowne Gate, the tower of a new chapel would rise high into the oaks. To the left, Brothers College would be more than doubled by the addition of a science building to the southeast. To the right, a new Seminary classroom building would grace the greensward. Adjacent to old Mead Hall, a great library would stretch to the southeast, incorporating old Cornell Library. Next to the library on the east would be an auditorium and commons building, about the size of Mead Hall. A portico with the Southern-style front columns of Mead Hall would link the administration building, library, and commons.

Behind that porticoed complex, Klauder arranged two rows of dormitories in semicircles between the library and a dining hall doubled in size. Undergraduates would room to the east, seminarians to the west. A graduate residence hall and apartments for married students would nestle in the thick woodland south of Bowne refectory. Off to the west, surrounding a new gymnasium, would be the expanded playing fields of the future Drew.

It was grand. It was expensive. It was imaginative and, of course, imaginary. In a nation wallowing in the crippling Depression, *it was impossible*.

Most disturbingly outmoded was the univer-

sity library, overcrowded even before World War I and by 1935 impossibly burdened. O. Gerald Lawson probably had been promised a new library building when he was lured to Drew in 1930 from a respected career in the New York University Library, for his files contained studies of other libraries made soon after he arrived.

As Lawson's rebuilding files expanded, so did the book collection. By 1935, Lawson and his aides each day fought the hopeless battle of squeezing 150,000 books into space meant for 40,000. Treasures were boxed and stored; the pragmatic needs of campus students had to be met before the priceless manuscripts and other materials could be opened to scholars.

If only someone, somewhere, could find it in his heart and in his will to give Drew $500,000 for a library! Presidents Buttz and Tipple had a new library high on their wish lists. Tipple would not live to see it, but a new library was on the way because of his seemingly unlimited capacity for making friends for the university.

Tipple died of pneumonia on October 17, 1936, three months shy of his seventy-sixth birthday. Testimonials poured in as he was buried on October 20 after services in the Seminary chapel. Dean Hough called Tipple "a patrician in the evangelical tradition," a good summing up of a gentleman, a teacher, and a fervent advocate of Methodism.

Fortunately Tipple could savor briefly the handsome gift given to Drew by the Swopes and the Wendels. He did not live to see the rewards of the long friendship that he and Mrs. Tipple had enjoyed with Mr. and Mrs. Lenox S. Rose of Madison.

A wealthy Newark leather manufacturer, Rose had become acquainted with Tipple in the early years of his presidency. The Roses and Tipples often visited one another, and in the first years when women were permitted to take special courses in Drew, Mrs. Rose and Mrs. Tipple attended classes together. The Roses were childless and told the Tipples of their wish to "adopt" successions of Drew students. Their small annual gifts never exceeded $5,000.

Mrs. Rose died in 1935. Her will directed that part of her estate be set aside for a memorial building at Drew, unless her husband decided differently. Tipple undoubtedly influenced the will that Lenox Rose signed in May 1936, five months before Tipple's death.

Rose died in April 1937. The probating of his will in May brought exciting news. Rose gave $600,000 for a library plus securities worth nearly $1.5 million for scholarships. He stipulated simply that a "suitable building of stone and fireproof construction" be erected, "to be called The Rose Memorial Building in memory of Nellie K. Rose and Lenox S. Rose."

Before autumn, blueprints were ready for a brick library with the exterior architectural style of Mead Hall. Three floors of reading rooms and offices were planned to surround six stories of

Old Cornell Library kept supplying student needs while the new building, seen in the rear of this photo, became a reality. Rose Memorial Library (opposite page), opened early in 1939, was one of the nation's most majestic small university libraries. Tall columns extended Mead Hall traditions.

open stacks. Some 400,000 books could be contained in this library—ten times as much shelf space as in the library of 1888 and more than twice as many books as Drew even had in 1938.

Deep regret fell across the campus in January 1938, when lumbermen cleared the library site by felling a dozen tall oaks, some of them more than 200 years old and as big as twenty inches in diameter at the base. Ground was broken on January 28. Foundations and steel work were in place by spring and returning classes in the fall of 1938 saw the red brick exterior and the gleaming whiteness of the thirteen pillars in the front portico.

Old Cornell Library remained in operation throughout the sawing and hammering and riveting. Cornel's front door was sealed and students entered and left through a makeshift rear entrance. When the new library finally was ready for use late in January 1939, books were quickly transported to the new stacks, many of them taken from boxes for the first time in decades. Students and faculty had their first full look at—and first full use of—Rose Memorial Library on February 1, 1939.

The new doomed the old. Even as the last books were being moved into the Rose Memorial Library, workmen began ripping apart old Cornell Library. The stout stone walls challenged the wrecking crews, but modern man wrecks more easily than he builds. The architecturally splendid old building quickly became a useless pile of stone. Within a few weeks the rubble was scattered in the outer reaches of The Forest, the old site reseeded and any sentimental mourning stilled.

Warm interior colors brightened the graceful, spacious new library. Students roamed through the stacks for days, feasting on the sight of nearly 200,000 books spread before them. They settled down soon enough in reading rooms on the first and second floors or began studying in the Brothers College room (the Baldwin Room) or the Seminary room (the Cornell Room) on either end of the second floor. One room honored Ezra Squier Tipple; his widow donated Tipple's impressive collection of Wesleyana, Methodist documents, and Francis Asbury materials for that room.

The $1.5 million donated by Rose as scholarship endowment was allocated chiefly to Brothers College. It lives on, each year providing five Lenox S. Rose Merit Scholarships each worth $400 annually, renewable for four years; sixteen grants each worth $350 annually and also renewable, and a number of awards to freshmen, ranging from $100 to $200.

Still, as President Brown reiterated whenever possible, Brothers College was suffering severe financial pains. Income from the Baldwin gift of 1928 shrank nearly one-third when interest rates plummeted during the Depression. By 1935, Brothers College expenses were exceeding income by $35,000 a year. Annual contributions erased such deficits, but with a student body moving toward the 200 mark (enrollment in 1940 was 193), there was need for more money.

The day of big gifts thought to be on the horizon apparently had ended for Drew; there were no known friends such as the Wendels or the Roses. Occasionally, the university received contributions of $50,000 to $100,000—and in 1940 nearly $500,000 came from two sources. Mrs. Tipple died that year and her will left Drew her residuary estate, about $225,000. Ambrose Vanderpoel of Chatham, who also died that year, allocated $250,000 to Drew in his will.

The Vanderpoel gift stemmed from a call made on the Chatham man by Seminary Professor William M. Gilbert during a 1937 drive for contributions to Brothers College. Gilbert suggested to Vanderpoel that, since he had no children of his own, he "adopt the youth of the college and live through them." A few months later, Vanderpoel wrote Gilbert's suggestion into his will.

Seventy years had elapsed since the opening of Drew Theological Seminary. Brothers College was nearly ten years old. To celebrate both anniversaries, the university in 1938 published Charles Fremont Sitterly's history, *The Building of Drew University*. It was a rambling, topical, and

sentimental view of a campus that Sitterly had known personally for fifty-four years—and that his father-in-law, Henry Anson Buttz, had known from the first day.

Sitterly drew on his own experience, but also asked Dean Hough of the Seminary and Dean Lankard of the College to peer into the future. Hough wrote that Drew Theological Seminary must keep its "long and happy tradition of freedom to learn and freedom to teach." He continued:

> There is no disturbance in the thought or life of the world which is not registered by the seismograph at Drew Theological Seminary. Even the psychopathic aspects of human experience are studied with frank interest. But the study of and the appraisal of the psychopathic is not a surrender to the psychopathic. It is not expected that Drew Theological Seminary will become either the "last home of dead enthusiasms or the first home of budding affection."

Lankard declared that "not the least of the assets of Brothers College is its name." He saw it as a "perpetual memorial to an ideal, the ideal of brotherhood revealed so perfectly in the lives of Arthur J. and the late Leonard D. Baldwin." Dean Lankard looked ahead:

> We shall stand steadfast in our decision never to surrender to bigness. Bigness and greatness are not synonymous. In a day when there is a decided drift to the small college and to smaller units within the larger colleges, we should determine to remain small and great. We know, of course, that this policy calls for adequate endowment....We believe, however, that the ideal is so significant and the adventure in excellence so precious that they dare not be dismembered or rendered ineffective by compromise.

Charles Sitterly, 77 years old in 1938, had this prophetic view of women at Drew:

> No great university, and especially no great Christian university, can attain a continuous state of expansion and balanced development which does not make full and free provision, in every discipline and curriculum, of its several colleges, for the training of women. We venture to say that the day has already arrived when not a single legitimate function in the profession of the Christian ministry can be wisely withheld from women....The inhibition in the case of Brothers College is easily explained...but a Women's College of Liberal Arts could be supplied as easily as was that for men. Surely no future colleges in Drew University, whether in art, science, literature, law, or medicine, can be conceived or constructed which will not be open to women.

Even in the fiscal struggles during the Depression there was a sense of individual challenge in American colleges. However, the days of American self-sufficiency and complacency were ending, on campuses and elsewhere. Europe teetered on the edge of another war. Across the Pacific where hundreds of Drew missionaries exerted their influence, Japan's ambitions were threatening.

Sitterly turned to war in his book—back to World War I. He termed that struggle "futile" but believed that "Christian faiths in all lands" shied away from war, "in any form, to every path of peace." He reported that "in Christian schools everywhere youth have risen in revolt against war and their teachers are with them." American involvement in war appeared unlikely.

His view of the future was hazy. It was 1938. The boots of Hitler's legions thudded across the fields of Europe. The flags of Japan fluttered over much of China. Christian abhorrence of war could not stop the twin onslaught. The bodies of young men would be summoned to stem the relentless roll of totalitarianism. In the stemming, all mankind would change violently. Ivory towers of peace were crumbling along with the walls of American isolation.

CHAPTER 18

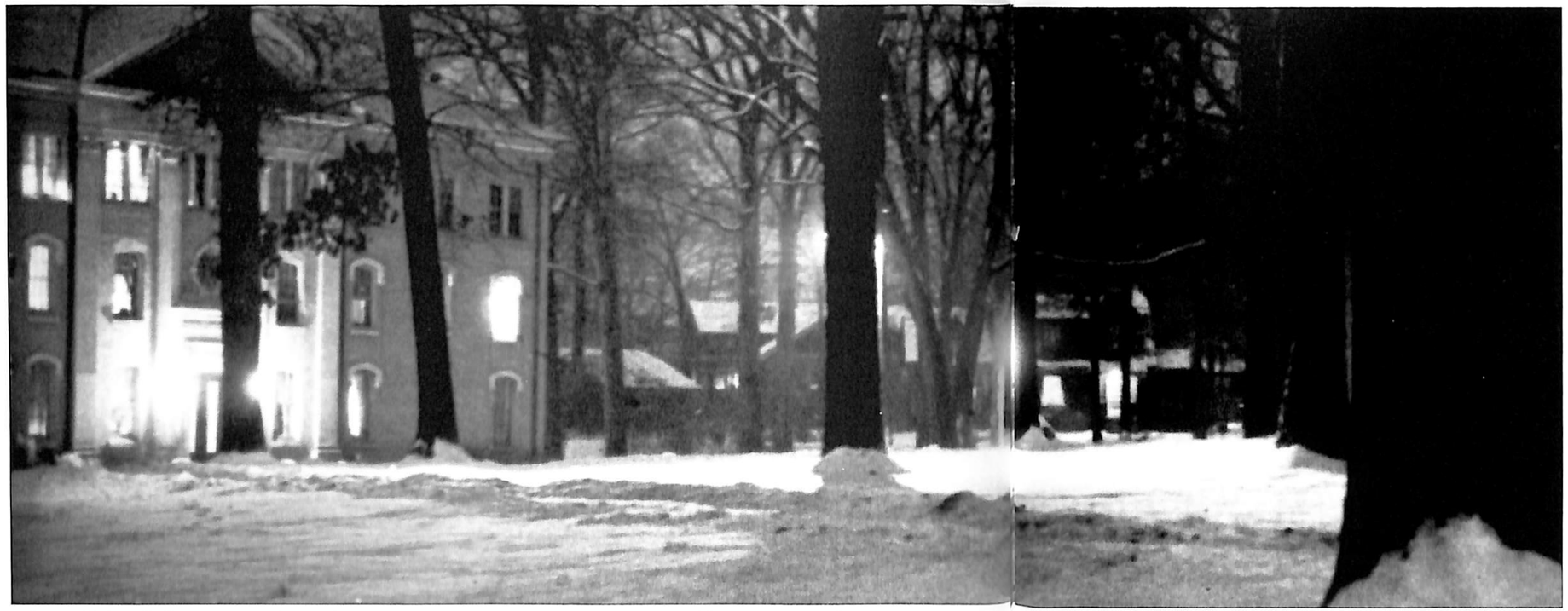
They That Take The Sword

ANTI-WAR SENTIMENT prevailed on the Drew campus in the late 1930s. Seminarians opposed war for religious reasons and the undergraduates because the war of their fathers had solved nothing. The few who leaned politically to the far left opposed involvement in the problems of either Europe or the Far East but their anti-war consciences could endorse the Communist legions fighting Franco in Spain's Civil War.

Anti-war demonstrations at first were satirical. In the spring of 1936, fifty undergraduates formed the Drew post of The Veterans of Future Wars (V.F.W.). Started as a private joke by two Princeton University students that spring, the "V.F.W." quickly swept across college campuses as a tongue-in-cheek means of protesting war.

Drew's "Post Commander" J. Edward Fox demanded immediate payment of a bonus, "for many will be killed or wounded in the next war and the most deserving will not get the full benefit of their country's gratitude." Drew's "future soldiers" asked that part of The Forest be set aside as a cemetery for "the war dead of the future"

Blue-uniformed sailors in a Navy V-12 program marched across the Drew campus in the summer of 1943—to classes, to mess, to sports activities. Their footsteps echoed the sounds of war under the oaks, a pleasant, if intense, war of classrooms preparing young men for service in the United States Navy. Those sailors, as well as women undergraduates admitted at about the same time, might well have saved Brothers College from perishing.



Lights were blinking off all over the world, from London to Singapore, from Moscow to Rome. Drew's turn would come, soon enough. As war's pace quickened, no American university campus could escape awareness that the United States must join the fray. Conscientious objection among undergraduates and college alumni, a powerful force in 1939, had almost disappeared as 1941 drew to a close.

and urged a monument on campus to "the unborn, unknown soldier." Morristown and Newark newspapers described the Drew "V.F.W." movement, angering veterans of past wars, who missed the satire. The Veterans of Future Wars movement quietly dissolved after the 1936 commencement.

Seminarians scorned such frivolous activity. Instead, student and faculty theologians debated war in scholarly talks and articles or in private gatherings. Professor Dorr Diefendorf wrote in the April 1938 *Gateway* that there were "ominous signs" of another major war. Churches, he said, must assume "moral leadership" and responsibility for "keeping this country out of war, and war out of the world."

As Diefendorf's article appeared, anti-war feelings on campus turned serious. Brothers College students staged a day-long "strike against war" on April 22, 1937, boycotting classes as part of a nationwide protest sponsored on college campuses by the America Student Union. Seminarians declined participation in the strike itself; they joined only in morning peace ceremonies in front of the college.

Dean Hough encouraged pacifism at the Methodist General Conference in Kansas City in 1939 (a gathering of particular historical importance because there the Northern and Southern Methodists agreed to unify as one church after a separation of ninety-five years). A sub-committee debated whether the church should support a conscientious objector in time of war "just as it would support the citizen who felt that he should fight." Two young men argued for supporting conscientious objectors, but their youthful idealism carried little weight. The potentially explosive proposal came close to death on a motion to table it.

Dean Hough placed his prestige squarely behind the young spokesmen at this point, pleading for Methodists to "take risks to make God's will real in the world." There was no further argument. The proposal to support conscientious objectors carried easily.

Back on campus, day-to-day academic existence was undisturbed by war or peace. Hough concentrated on raising Seminary standards. He announced in the spring of 1938 that Seminarians must take an extra course each semester—six extra courses in three years—to get a B.D. degree. He believed that "meticulous scholarship and genuine qualities of research" must so mark requirements that a Drew theological degree would equal "any work done in the field" at any university.

Faculty changes accompanied the fortified Seminary requirements. Charles Fremont Sitterly retired in 1935, at the age of 68. Edwin Earp ended his teaching career in 1938 at 71. Dr. Norman M. Guy, the erudite professor of sociology in Brothers College since 1930, moved across campus to succeed Earp. Dr. Stanley R. Hopper, Dr. Geoffrey Ward Stafford, and Dr. Harry M. Taylor added new young blood to the Seminary faculty. The shaping of a new teaching staff, the third major one in the Seminary's history, was well along by 1940.

The transfer of Dr. Guy to the Seminary was the first important break in the Brothers College faculty ranks. He was replaced by Dr. Robert Schultz. Soon after, Benjamin Franklin Kimpel joined the undergraduate faculty as an instructor in philosophy. Lower teaching ranks were filled by the college's established practice of hiring its young graduates: Arthur P. Whitney, '33, assistant to President Brown; Robert G. Smith, '36, instructor in history and assistant to Registrar F. Taylor Jones; John M. Schabacker, '38, instructor in modern languages; Ira Y. Hecht, Jr., '39, assistant to Dean Lankard. Albert V. Baez, '33, hired as an instructor in mathematics and physics in 1938, became the father of a daughter, Joan, whose folk songs thirty years later would stir a new generation of Drew students.

Gathering war clouds did not curb globe-trotting Drew Seminary professors. Professor Lewis toured the world in 1936 and 1937, going west to Japan, Korea, China, and India and coming home by way of Palestine and Egypt. During 1937-1938, Professor Davies studied in England and Jerusalem. Professor Gilbert spent that same year traveling in Japan and China. Professor Felton finished in 1938 a two-year leave in China and Japan.

Undaunted by the steady advance of Hitler through the Sudetenland and Czechoslovakia and his threat to invade elsewhere in Europe, several Drew professors took to the high seas in

In support of conscientious objectors, Dean Lynn Harold Hough urged Methodists in 1939 to "take risks to make God's will real in the world." He flew to London to preach in 1942; it was a return to a war-torn city where he also had preached in 1918.

the summer of 1939: Professors Stafford, Paterson, and Aldrich to the British Isles, and university treasurer Bensinger to the Scandinavian countries. Aldrich expected to spend a semester at Oxford studying Shakespearean manuscripts.

The orderly, sedate world of scholars and diplomats was shattered on September 1, 1939, when Hitler ordered his troops into Poland. The Patersons booked passage home on the Athenia, but switched plans at the last minute to take an earlier vessel, the Samaria. When they landed in New York they learned that the Athenia had been sunk by a German U-Boat. Professor Stafford boarded the Statendam in England on September 6; 400 miles west of Ireland the ship veered off course to rescue thirty-seven survivors of a torpedoed merchant ship. Bensinger and Aldrich sailed home without incident, except that missing a semester at Oxford probably was nearly as distressing to Aldrich as being shipwrecked.

Retaliation by England and France against Hitler did not heighten campus enthusiasm for "their war" (as *The Acorn* termed the European conflict on September 28, 1939). A student columnist that day warned:

> Think what you are saying; it is you and I who are going to fight—it is you and I who are going to die, or if we live through the hell that we would bring upon ourselves, we can but emerge as the living dead.

Two months later, a campus poll revealed that more than half of Brothers College men would be conscientious objectors if the war involved the United States.

By the spring of 1941, however, nearly a dozen Brothers College alumni were on Army maneuvers, the vanguard of a swelling army of draftees. Despite maneuvers and European strife, commencement day, June 10, was so perfect that it moved one observer to wax enthusiastic in the *Gateway*: "The resplendent exercises were 'the last for which the first was made.' It is doubtful if ever again Drew University will enjoy such an ideal day for this crowning event of the scholastic year." How prophetic!

Dr. Joseph M. Gray, Drew Class of 1901 and an esteemed Methodist preacher, deftly mixed humor, religion, and advice in a forty-five minute commencement talk. He spoke briefly of the war, quoting Scripture "for all they that take the sword shall perish with the sword." Realizing that his quotation may not have had his desired meaning, Gray added: "When and if the world will be saved by taking up the sword, then I would rather perish by the sword than sink in ignominious oblivion of recreant cowardice and ignoble betrayal!"

Minutes later, Oliver B. Chamberlain of the Brothers College Class of 1941 received his B.A. degree. Within a week he was on his way to Fort Bragg, North Carolina, a quick victim of the Army draft. Five days later, Dieter Hammerschlag, a German refugee and Brothers College freshman who had photographed the 1941 commencement, was inducted into the Army at Fort Monmouth in New Jersey. It was true: Drew would not again enjoy such a commencement as that of June 10, 1941.

Conscientious objection, embraced by half the college men in November 1939, had faded in 1941. One college senior left school in the fall of that year to enter a conscientious objectors' camp rather than be drafted. Few other Brothers College men would have cared–or dared–to join him, so virulent had the war fever become.

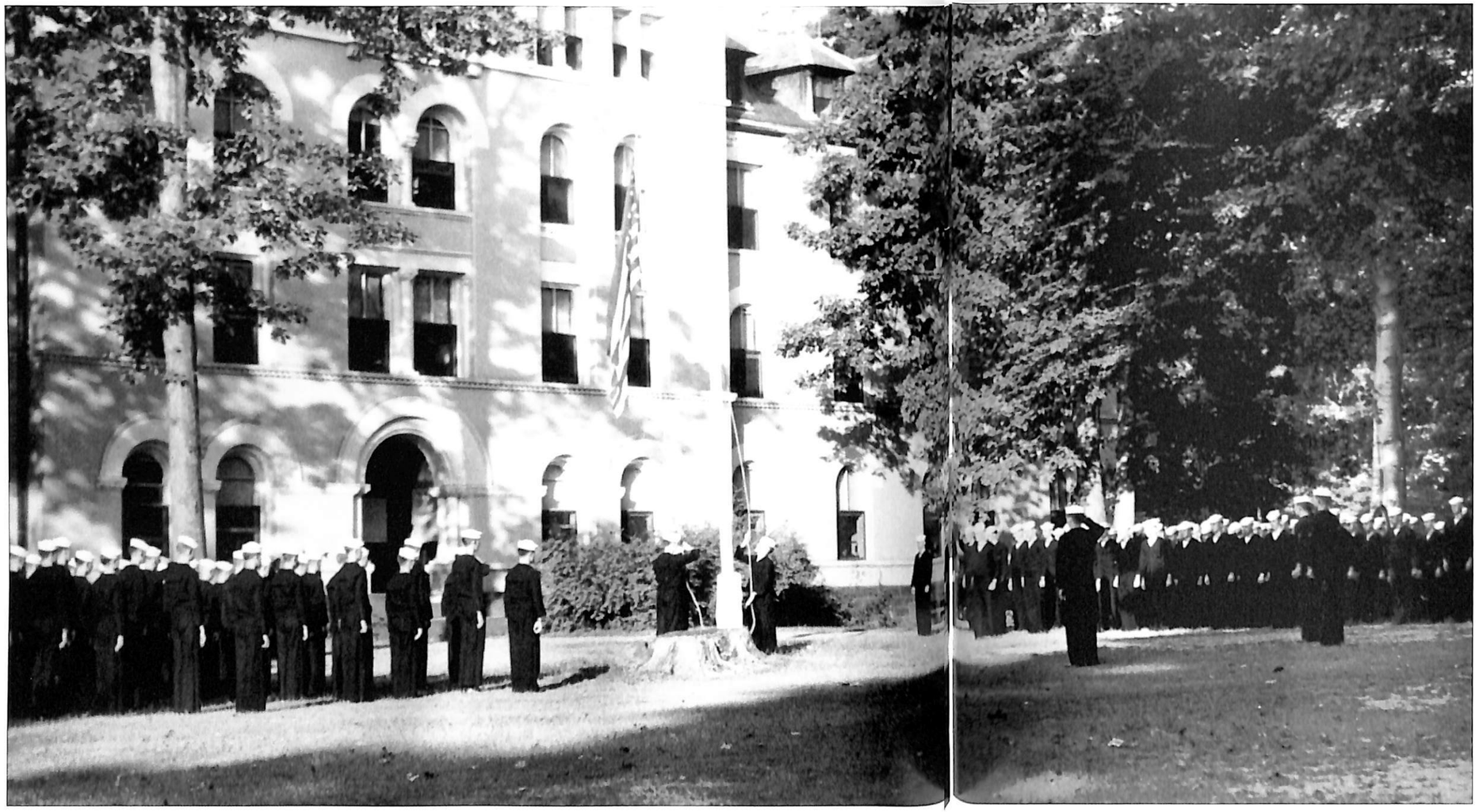
Just before lunch on Saturday, December 6, 1941, William Burdett, superintendent of buildings and grounds, finished erecting a new flagpole atop the colonnade between Mead Hall and Rose Library. He fastened a large American flag to the rope and lifted the banner into the late fall breeze. That night the varsity basketball five trounced an alumni team, 44 to 20, lending high tone to after-game parties. The next morning, December 7, 1941, in Pearl Harbor, Hawaii, Air Corps Lieutenant George R. Bickell, who had spent his freshman year at Brothers College in 1934-35 and still kept his Drew friendships alive, sat down to share a Sunday breakfast with his young wife.

Out of the sky roared Japanese bombers, zooming in over the sleeping fleet in Pearl Harbor to rain down death and destruction. Bickell and his wife, along with another pilot and his wife, set out for the Army air base by car, only to be forced to proceed on foot when a low-flying Japanese plane strafed their automobile with machine gun fire. Bickell took off in his plane, was shot down and landed safely in the water within sight of Mrs. Bickell. News wire dispatches reported that Mrs. Bickell reached George on the beach. "He was swearing," she said. "I knew he wasn't hurt." Bickell ran back to the airport, took another plane aloft and continued in battle.

At about the same time far to the west, Captain Ralph W. D. Brown of the Army Chaplains' Corps, a Seminary graduate in the Class of 1931, heard Japanese planes roaring across Clark Field in the Philippines. He ran to the air strip, unarmed and unprotected, and ministered to the wounded and the dying while the guns roared. Brown later received the Distinguished Service Cross personally from General Douglas MacArthur and a mention as a hero in *LIFE* magazine on February 23, 1942.

Mention in *LIFE* and a Distinguished Service Cross availed Brown nothing. He was captured by the Japanese in the fall of Bataan and sur-

Eventually, World War II pulled 70 percent of all Brothers College men into service, possibly a record among universities. The faculty, as represented by Navy Lieutenant James A. McClintock (above), sent seven men into United States uniforms.



Navy traditions took over the campus on July 1, 1943, when 200 sailors arrived as the first contingent in a Navy V-12 unit. The flag was raised and lowered at daily formations in front of the *U.S.S. Hoyt Bowne*.

vived the infamous three-day "march of death" to an enemy prison camp. Twice he survived sinkings of two Japanese prison ships, the first by a torpedo and the second by a bomb. He was seriously wounded in the second sinking and died from his injuries in a prison camp on Honshu Island, Japan, on January 31, 1945.

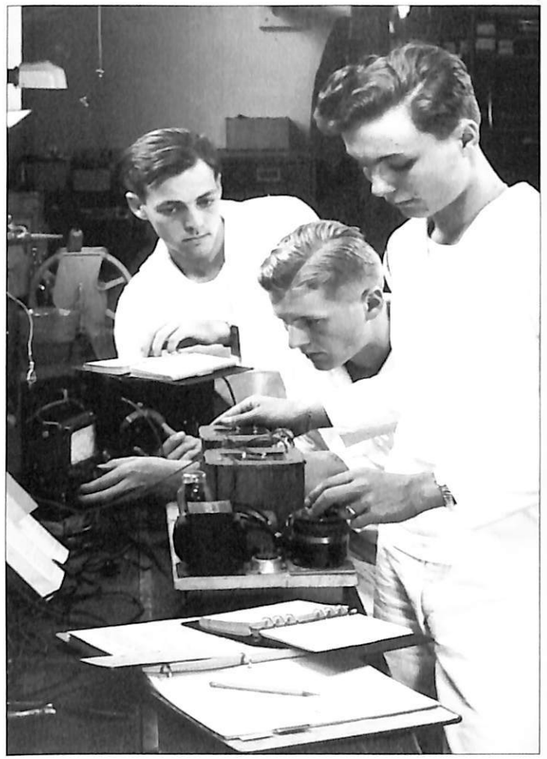
Latent pacifism on campus was swept away by news of the deeds of Bickell, Brown, and others. They had personalized this war for both Drew schools, and the university family recognized that Drew also had a high personal stake in the Far East. More than 150 Seminary graduates were missionaries in China, Japan, India, Korea, Hawaii, the Philippines, and the Dutch East Indies. All of them were threatened, but the forty-eight in China and the forty-two in Japan faced imminent disaster.

C. Dudley Ingerson, Brothers College graduate in the Class of 1938, had arrived in Singapore in September 1941 after a forty-two-day roundabout trip necessary to avoid Japanese mandated islands in the South Pacific. He was well settled as a school teacher before Japanese attacks began on December 7. Ingerson endured eighty-nine bombings and escaped from Singapore just before Japanese troops captured the city in February 1942. The Rev. Gerald V. Summers, Seminary Class of 1940, chose to remain in Singapore and died in a Japanese prison camp.

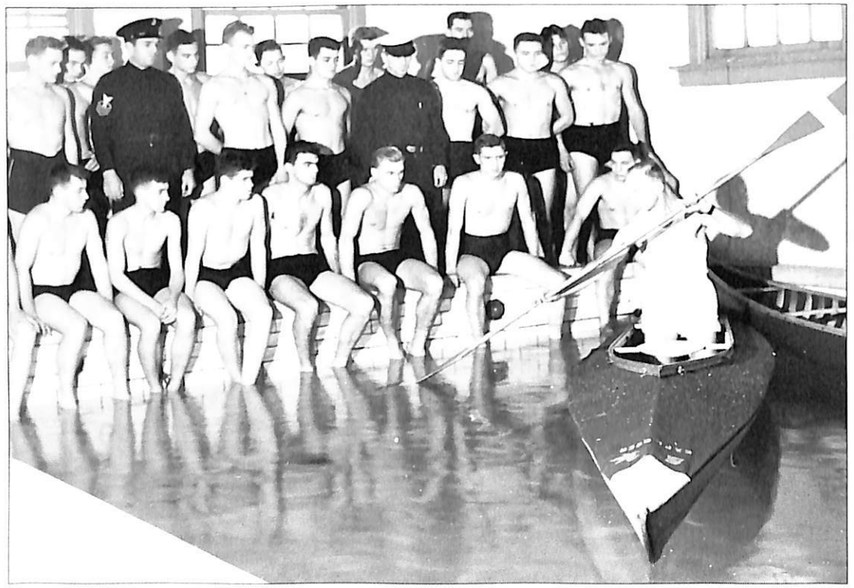
Air raid wardens patrolled the Drew campus every night. Rationed gasoline and other supplies curtailed athletic schedules; a shortage of rubber for tennis balls threatened that sport. Young men in Brothers College grew restless and bored with civilian life in time of crisis. By the beginning of 1943, thirty percent of Brothers College alumni were in the service—and so were faculty members Capt. Louis C. Jordy, Private Grange Wooley, Sergeant Robert G. Smith, Major Theodore Failmezger, Private Neils H. Sonne, and Lieutenant A. Stanley Trickett. Early in the spring of 1943, Professor James McClintock became a Navy officer and went away. Nearly 100 Seminary graduates wore the uniform of Army or Navy chaplains by January 1943; about one-fifth of them were in combat zones. Many Seminary students left classes to become chaplains or chaplains' aides, and eventually 178 Drew seminarians served in the Armed Forces.

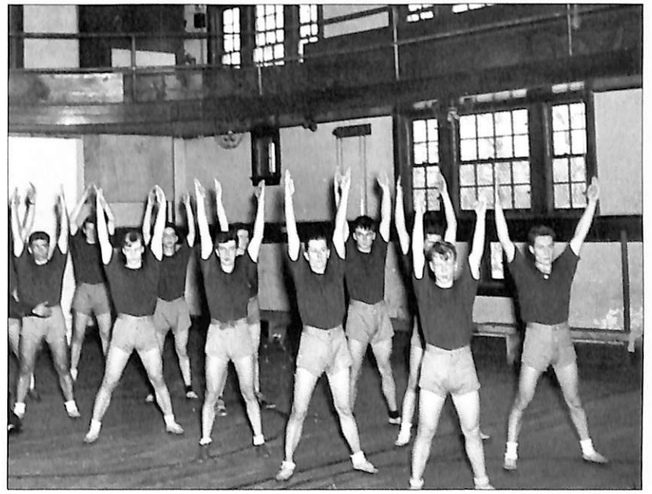
War did not discomfit the ubiquitous Dean Hough. He flew as usual to England in the summer of 1942 to preach. This was a sentimental return, for he had preached in London in 1918 as an Army chaplain. In 1942, he gave sixteen formal sermons, interspersing his pulpit duties with preaching to the increasing numbers of American troops in England. He dodged buzz bombs and sat in air raid shelters while the Luftwaffe rained destruction on London every night. Hough commented: "Paris kept its buildings and lost its soul; England kept its soul and lost its buildings."

An increasing shortage of males made the closing of small all-male liberal arts colleges a distinct possibility. Strong emphasis was being placed on the sciences; humanities were in the shade. Engineering colleges were so swamped with applicants that they arranged for students to take their first two years of studies at liberal



The campus became the *S.S. Drew* when Navy V-12 units came in the summer of 1943 to dominate the campus, in classrooms and in the small pool. Floors became decks, female students were called "skirts," and males who had escaped the draft were dubbed "civvies."





The showing of the colors on the steps of Mead Hall was always exciting, as sailors became the Drew motif. Campus curfew was 10 p.m., when lights were turned off in the *U.S.S. Hoyt Bowne.*

arts institutions, including Brothers College. Still the Brothers College enrollment declined.

Rumors that women might be admitted to the college prompted the editor of the *Alumnus* to declare with bravado in the July 1942 issue: "Nobody's talking about women [in the college]; not until the last man dies!" He erred, for the faculty was talking about women.

The faculty recommended to trustees in October 1942 that Brothers College admit "properly qualified students ... irrespective of race, sex, or religious preferment." Since no one had yet been banned from the college because of race or religious preferment, that left only sex as the new freedom. The faculty, in short, wanted women. A month later, on November 20, the administration granted their wish—but only for the duration.

Four women applied in December. Dean Lankard, with his usual sagacity, refused to designate for the sake of history (and the local newspapers) which was first. Anne M. Rubino of Morristown was first to file an application. Ruth Nelson and Eleanor Jeter of Chatham were the first to be interviewed by the dean; they visited together. Carol Stephens of Chatham was the first to submit her records. "All of them were first," said the gallant dean. In fact, the first woman to attend Brothers College classes was none of the four. She was Mrs. Nora Mielke, wife of a Seminary student. She entered in February 1943, and for a time was the only woman among all the men.

Fifty of the male undergraduates really did not care whether or not women were admitted. Early in March 1943, the fifty marched away when the Army summoned nearly all undergraduates who had been given campus deferments. That one Washington order took more than a fourth of Drew's undergraduate enrollment. College officials gloomily predicted that not more than thirty-five of the remaining male undergraduates would still be civilians by June.

The fifty who went that spring were only on the edge of war. In May 1943, the war ended, as did his life, for Lieutenant Harry A. Wann, Jr. of the Class of 1940, pilot of a Flying Fortress shot down on a bomb run over Germany. He was the first Drew man to fly over Europe, the first graduate to win the Air Medal, the first to die in action. Twelve other Brothers College alumni and one from the Seminary would follow Warm in death before the fighting was done.

Female students understandably shied away from Brothers College, since no dormitory facilities were available at first and the terms of their "duration" admission suggested they might be women without a campus when peace came. As hopes for keeping the college open lessened, the United States Navy announced early in June 1943 that, within a month, 200 sailors would arrive at Drew as the first contingent of a V-12 unit to be taught by Drew professors under a Navy contract.

The choice of Brothers College for a V-12 contingent was a fine recognition. Nearly every liberal arts college in the country sought V-12 units as an obvious means of keeping their campuses open. Drew's small gymnasium, mediocre science facilities, and aging dormitories made it an unlikely candidate. It was not physical facilities that convinced the Navy: it was demonstrated academic excellence. The Navy said, 'Expect us on July 1." The Navy, as usual, was right on schedule.

Suddenly the side effects of war overtook the campus, renamed the *S. S. Drew* by the Navy. Sailors who lived in Hoyt Bowne Hall christened the old dormitory the *U.S.S. Hoyt Bowne* and immediately changed its character. Promptly at 10 p.m., they obeyed to a man the "lights out" call. Civilians never really got used to seeing the brilliantly lighted building suddenly go dark within seconds. All doors on campus were rehung to open out, in accordance with Navy regulations, and faculty members manfully tried to call windows "ports," floors "decks," and the dining hall a "mess." The faculty adjusted more easily to longer days and to three semesters a year.

No academic distinctions were made in the classroom among "whites" (sailors), "skirts" (women) and "civvies" (the underage or physically unfit civilian males). Fifty-five percent of the college students were Navy, another 27 percent were women. There was no lessening of standards; the Navy kept its agreement that the sailors were not to be considered special cases, as many a sad Navy man learned as he left campus because of academic failure.

Sailors were something special. They added glamour and romance to social affairs. They made Doc Young's baseball schedules a pleasure for him and Harry Simester's basketball seasons a joy (his 1943-44 team dropped only three games out of seventeen played, including a 44-43 loss to powerful St. Joseph's on the latter's Philadelphia court). As a crowning touch, the Navy program enrolled so many Roman Catholics that there were more of them than Methodists in Brothers College! It really mattered that fish was on the dining hall steam tables on Fridays.

As the war ground slowly to an end, debate stirred throughout 1944 as to the kind of university that post-war Drew should be. Dean Lankard urged Brothers College students whose education was interrupted to think of returning to Drew. F. Taylor Jones, registrar and keeper of records, whose stimulating passages in both the *Drew Gateway* and the *Brothers College Alumnus* reached alumni servicemen, began to mix personal notes of alumni with data on how to enroll for Army-sponsored courses and how to apply for veterans' benefits. Drew servicemen everywhere were grateful to Jones; his publications brought the campus messages that touched their lives in distant camps.

Some academic leaders argued that liberal arts education might be a luxury when war ended, reasoning that science and technology had advanced so fast that classical studies were archaic. Others pointed out that liberal arts training had not been too archaic to prevent the armed services from taking 70 percent of all Brothers College alumni before war's end. That percentage of alumni in uniform, possibly a record among colleges, was due to the fact that the oldest alumnus by 1942 had been out of college only 10 years. The value of a liberal arts degree was manifested in another way–one-third of all Drew alumni earned commissions, another unusual distinction for a college without an R.O.T.C. program.

The debate over the College future generally ignored women as part of that future, although Jones told the alumni in the April 1944 College alumni letter: "Thank God and the trustees for co-education!" The first female graduate from Brothers College was Mrs. Sayoko Nakata, a transfer student who received her Bachelor of Arts degree on October 19, 1944. She was the daughter of Japanese parents and the wife of an American soldier. By the spring of 1945, enough women were on campus to inspire the naming of Mrs. Florence H. Morris as the first dean of women in Brothers College.

Women stayed on after the atom bombs dropped on Hiroshima and Nagasaki forced Japan's surrender. They were still there in October 1945 in the first peace-time class in four years. The sailors were nearly all gone in the fall of 1945, phased off campus by the end of the war. Many khaki uniforms were still visible, worn by veterans returning to take advantage of the GI Bill.

Public Law 346—the "GI Bill"—opened college doors wide. It provided that anyone who was under 25 years of age when his education was interrupted could receive funds for education for one more year than the total of his years in service. Tuition and books were underwritten up to $500 an academic year, plus $50 a month subsistence ($75 for married veterans). To Drew and to all campuses swept the invading army of returning GIs, including many who had come to love the atmosphere and academic challenge during their V-12 days on campus.

Fifty-five veterans enrolled for the 1945 fall semester, combining with women to outnumber

Five of Drew's first women students posed demurely in 1945 on the steps of Mead Hall – in sensible shoes, hairdos, and clothing, as befitted the supposedly sensible times. A vigorous attempt to force women out of the college failed; trustees agreed unanimously in January 1947 that women had earned the permanent right to share Drew's plan of education.

"civilians" (non-service men) three to one. It was "thank God for the women" as never before and never since: that autumn women outnumbered men, 138 to 103. A year later, the college counted ninety-nine ex-GIs, including two female veterans. The peak of veterans came in the fall of 1947, when another forty-two registered, bringing the total of former servicemen to 226, almost half the total college enrollment of 454. Veterans also used their GI rights in the Seminary; the incoming class in 1947 included a dozen former soldiers and sailors.

These former servicemen revolutionized all higher education. Despite the fear of many academic traditionalists that opening campus doors so widely would water down standards, the veterans proved that more than an elite few could cope with college studies. The veterans, three to ten years older than the average non-veteran student, had a mature determination to succeed. Most of them had studied in rigorous service school training. They had experienced life far beyond the knowledge of any ordinary college student and beyond the experience of most of the faculty. Demanding, tough-minded, eager to get a degree and willing to work for it, the GIs forged a new brand of campus life. They prepared the way for the huge ingress of civilian students in the next decade, for they proved college was possible for many kinds of minds.

The record enrollment of 454 in the college for the 1947 fall semester caused severe housing problems. There had been nearly 400 undergraduates on campus in the V-12 program, but those were days when men slept on double-deck bunks, as many as four to a room. Such primitive accommodations disappeared with peace. By the fall of 1946, fifty men and forty women were being domiciled in private homes from Chatham to Morristown. Both Rogers and

Faulkner Houses, once male strongholds, had been converted into female dormitories.

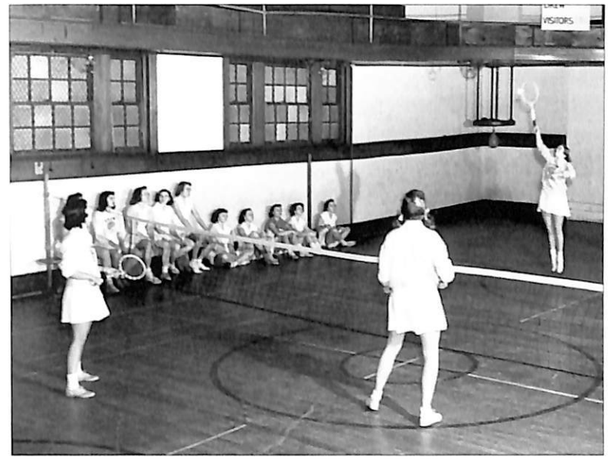
When enrollments of male students pushed well above the 250 mark, the university had to face the question: Had the "duration" expired for the female students? Donald R. Baldwin, son of Arthur, one of the founders of Brothers College, headed a trustee-faculty committee that tackled the issue in the fall semester of 1946-47. Professors Aldrich, McClintock, and Schultz represented the college faculty.

Stanley Raub, president of the senior class, told the committee, "Frankly, I am disappointed in the trustees and administration. ... Let's not seek the easy way out. School was started here in 1928 as a man's institution and over the years it made a reputation and a good name for itself. Since the economic reason for having coeds does not exist any longer, we are disappointed that you hesitate to do what we thought you would do—oust the coeds."

Many other male students voiced the same opinion, although not so bluntly. Most of the Alumni Association opposed the permanent admission of women. Most faculty members endorsed co-education, occasionally with reservations, and principals from nearby high schools urged that educational opportunities continue for women.

Given their chance, female students fought back. Jean Elmore, editor of *The Acorn* (proof positive of how well she had been accepted), was an articulate spokesperson for her sex: "The men raise the question: Are the girls really serious about getting an education? There is plenty of evidence on campus that the girls have a great desire for an education. Girls work their way through college, which shows a desire for an education. The girls in the future must have the opportunity that we have had in the past." As for GIs, Miss Elmore said: "Veterans idealized Drew as it was, and it has been a shock to them on their return."

Although some older alumni may have grumbled about women on campus, even as a temporary expedient, the sailors and female students had little trouble adjusting to the new scene. Even the gymnasium (opposite page) was loaned occasionally to women.



The committee listened to everyone who wished to be heard personally, and read every letter—then recommended that co-education be continued. Trustees unanimously supported the recommendation on January 29, 1947. Women were on campus for a new "duration": as long as the College existed.

Eight new faculty members joined the College staff in September 1947, bringing the total to thirty-three. One sophomore literature class that year had ninety-six students, a far cry from the leisurely old "adventure in excellence" days when faculty members knew all their students personally and students felt close to their professors. The increase in faculty was part of a rapid personnel increase on campus: Drew had become one of Madison's most important payrolls. By 1948, there were 143 full-time employees on campus, including fifty-four faculty members in the two schools, ten administrative officers, and a maintenance crew of twenty-four. Many on campus could recall when 150 people composed the entire campus population—faculty and students included.

War had not upset the Seminary's routine as much as the College's. The philosophical and theological debates on war and pacifism had continued, with ever less pacifistic talk as the war dragged on. There were physical dislocations when V-12 sailors pushed Seminary students out of Hoyt-Bowne Hall. Classes were accelerated to the point that a B.D. degree could be earned in two years and two months during the war. Theological students in weekend charges worked earnestly to take up the slack caused by the many ministers who went into service or whose home front activities were increased by mounting casualty lists.

Returning veterans did not materially affect the Seminary (or any graduate school) at first, since the pressure in the immediate post-war years was on undergraduate studies. Most important, Drew Theological Seminary by 1947 rested comfortably on eighty years of tradition. Its aged faculty had largely been replaced by a young group. Its financial picture continued promising because of rising income from investment of the Wendel money.

Faculties of both schools undertook intensive post-war studies of their curricula for the second time in fifteen years. President Brown deliberately involved as many of the university's interested people as possible—alumni, students, and faculty of both schools, along with university trustees. There were no startling recommendations; changes were matters of degree rather than kind. The agreement was that Drew's educational methods and procedures were just as sound for a post-war world as they had been for a pre-war era.

Gradually the College edged past the Seminary in campus prominence. By 1948, there were nearly 150 more students in the College than in the Seminary. That year for the first time the $600,000 annual budget was nearly equally split between College and Seminary; only five years before, the Seminary had been allotted 65 percent of all university funds.

Dean Lynn Harold Hough retired as dean of the Seminary in 1947 at the age of 70, turning the reins over to Dr. Fred Garrigus Holloway. A graduate of Western Maryland College in 1918, Holloway had received his B.A. degree from Drew Seminary in 1921. Six years later, he became professor of biblical languages at Westminster Theological Seminary in Westminster, Maryland. He rose to the presidency of Westminster in 1932, stayed in that post for three years, then moved up to become president of Western Maryland College in 1935 at the age of 37. He guided Western Maryland through the war years before coming to Drew in 1947. Welcoming him to his new office, President Brown praised Holloway for having "the confidence of an expert but the humility of a learner," and for combining "good humor with intense devotion to tasks."

Women students were accepted on campus in the waning days of World War II, not only when they walked across campus in all kinds of weather but also in the classrooms and on the college newspaper, *The Acorn*, which named a woman editor in 1945.

Brown undoubtedly saw greater things ahead for the new dean. The president's long-standing attacks of arthritis had steadily worsened, and he and Mrs. Brown spent the winter of 1945 in Arizona, trying, as he said, "to shake the crick out of that left knee." Although neither Brown's keen mind nor his unfailing courtesy gave way before the advanced crippling of his limbs, by the spring of 1945 the president was conducting all university business from his home. He emerged only for important ceremonies or for necessary meetings. He moved with much effort, supported by two canes. On Founders' Day in 1947 Brown announced that he would retire at the end of the academic year.

When Brown arrived in 1929, Brothers College was little more than a footnote in Drew University's long history. He knew the joy of the big gifts from the Wendels and the Roses, watched Rose Memorial Library finished, and furnished leadership during the difficult days of the war. He twice encouraged both faculties of the university to reappraise their curricula. In his nineteen years he had seen Brothers College grow from twelve to more than 400 students and had watched the Seminary's enrollment level off at 275 to 300 students. Brown took over a university worth $2.5 million (endowment plus buildings and grounds) in 1928 and left a university worth more than $10 million in 1948. Most of that increase properly could be credited to earlier contacts developed and nurtured by Ezra Squier Tipple.

We wish that we might have done better," the president wrote wistfully in announcing his retirement, "but we hope that much which has been accomplished during the years with the help of so many people will stand the test of time."

The hunt for a successor began. There really was no need to look far, except to reinforce the validity of the final choice. Drew Forest already held the logical successor to President Brown—Fred Garrigus Holloway. Trustees announced his selection as president on February 18, 1948, to be effective on July 1.

Brown remained in office through the 1948 commencement, then officially handed the job to Holloway. Both of them knew, along with all the Drew community, that the new administration must face campus physical deficiencies wrought by twenty years of depression, war, and uncertain post-war reconstruction. Brown had made Drew University solid, respected, stable. Now the university needed a builder and an expander. Fred Holloway was such a man.

As this 1950s photo of popular Professor James A. McClintock and students shows, first-year students still endured "dinks" to embellish their heads and personal signs to give their names and hometowns. These carryovers from earliest days would disappear in contention about to engulf all campuses.

CHAPTER 19

'No Inferior President'

DR. UMPHREY LEE, president of Southern Methodist University, regaled a distinguished audience at Drew on Saturday, October 16, 1948, with the tribulations of a college president. His audience of more than 1,000, spread outward from the rear veranda of Mead Hall, included brightly gowned representatives from 132 colleges, universities, and seminaries convened to witness the installation of Fred G. Holloway as Drew's seventh president.

Warming to his whimsical subject in the pleasant autumn air, the Southern Methodist leader said that his own experience prompted him to discuss the "care and feeding of college presidents." The sight of "unsuspecting men led to the platform and entrusted with the seal of a university," he said, "makes me lament the lack of a School for College Presidents, where they could learn some of the facts of life before entering upon their profession."

A college president, declared Lee, must "conduct a hotel, one or more restaurants, an investment service, a secretarial bureau, a mercantile establishment, a power plant, a park, a public relations office, an employment agency and frequently an amusement concession." In his spare time, the president must run financial campaigns, make speeches, and "endure conferences with people who want to know why their students are not admitted."

After Lee's mild warnings, Frank E. Baker, president of the Drew trustees, presented Holloway with the symbolic keys of office and the Drew University charter. Baker welcomed the new president as "a fine Christian gentleman, possessing a glorious and saving sense of humor."

Holloway permitted himself on that dignified day only one flash of that humor. Recalling the services of his six predecessors, he said, "The university has never had an inferior president." He paused, then added perceptively, "to date."

He pledged a continuance of "moral and religious standards" at Drew, a perpetuation of the "adventure in excellence" in Brothers College, and a curriculum in the Seminary "broad enough to produce intelligent and effective ministers of churches and deep enough to provide a strong foundation for continued and scholarly pursuits." There was only one surprise in Holloway's brief talk—enrollment in Brothers College would be reduced to 350, he said. Previous policies had set the figure at 415.

The October festivities were merely a formality. President Holloway had quietly assumed the duties of his office on July 2, three months earlier, and during the summer faced certain facts that were a mixture of the bright and the troublesome.

Another Seminary faculty was on the brink of old age. Professors Hough, Briggs, Gilbert, Diefendorf, and Thompson all had recently retired. Of five other Seminary mainstays—Professors Lewis, Paterson, Davies, Felton, Guy—the youngest, Paterson, was sixty-one. Holloway's elevation to the presidency had left the Seminary without a dean.

Alumni of both the Seminary and the College gave positive evidence of the value of a

Drew education. Seminary graduates still preached or worked in missions around much of the world, including the Far East, where they had been returning since the end of World War II. They were also influential in the national hierarchy of the Methodist Church and leaders in Methodist education.

Brothers College alumni found that their bachelor degrees easily gained them admission to the finest graduate schools; more than half of the college's degree holders had done graduate work. The Class of 1948 alone sent sixty-nine percent of its men and ten percent of its women on to advanced study. Brothers College alumni by 1948 were sprinkled across a wide spectrum of occupations (although one-fifth were in religion), and one alumnus, John L. Knight, had been named president of Nebraska Wesleyan University, only nine years after his graduation from Brothers College in 1939. He was one of the youngest college presidents in history.

Martin Warshaw, president of the College Alumni Association, wielded the silver shovel at ground breaking for one of the six new dormitories and married student apartment complexes built during the Holloway administration. Warshaw also spearheaded College alumni fund raising for the new Baldwin Gymnasium.

Drew's major problem was a badly outmoded physical plant. No new dormitory had been built on campus since 1893. The Seminary class room building dated to 1899. The gymnasium that had been good enough for 1910 was a hopeless relic in 1948. There was no place on campus for an indoor gathering of more than 400 people. The dining hall was cramped and ill-suited to feed increasing numbers of students. Only the college building (nineteen years old in 1948) and Rose Memorial Library (nine years old) could be considered modern, and the jamming of science laboratories into many parts of the college building always had impaired its intended use. The undergraduate science building, promised when the college cornerstone was set in place, was no closer to reality than twenty years before, despite the fact that a high percentage of College graduates pursued careers in science.

Holloway inherited a philosophy of piece meal growth. In 1949, just before he assumed office, the university purchased the Spencer Robertson estate on Madison Avenue. This was the first extension of Drew frontage on Madison Avenue since Daniel Drew's original purchase. Twenty-five women students moved into the former Robertson mansion in September 1949, and soon after, faculty apartments were ready in the converted carriage house. Later, the Robertson property was consolidated into the campus proper by purchase of the intervening Tilghman estate.

Holloway's administrative problems were eased in the spring of 1949 with the selection of Dr. Clarence Tucker Craig of the Yale Divinity School as dean of Drew Theological Seminary.

Not even the Korean War stirred the passions of conservative editors of *The Acorn*, posed here for a supposed "work session" in the 1950s. Editorial complaints were raised about food and dormitories, but in general the pages were devoted to sports and club meetings.

An outstanding New Testament scholar, Craig also assumed the New Testament chair vacated by the retirement of Professor Davies. His academic credentials included earned degrees from Morningside College, Boston University, Evansville College, and Yale University as well as continued studies in a number of other institutions, including Harvard.

In his maiden address at Drew on October 13, 1949, Craig warned against anti-intellectualism, which, he said, "arises so easily among those who make a virtue of their own unfortunate limitations." He cautioned as well against emotionalism and urged Methodists to ground their moral transformation in "freedom of the spirit" rather than in "a series of taboos."

The new dean also sounded a theme that soon would be re-echoed in all denominations:

> As our urban communities have developed, Methodism has followed the pattern of every other denomination. It has followed its established membership in their trek to the suburbs while great masses are left behind on the assumption that they are not our evangelistic responsibility. It is far too easy to rest back on the assurance that we are no worse than the others. The question we should answer is: Are the spiritual sons of John Wesley really reaching the neglected areas of our time?

Craig set out to rebuild the Seminary faculty with young scholars. The influx of new teachers enlivened debate on the theological campus, and now the philosophies of Barth, Niebuhr, and Kierkegaard were as much discussed as those of Wesley and Calvin. There were sharp differences of opinion between conservatives and liberals and a third group who turned to "neo-orthodoxy," a position that relied less on fundamentalism or liberalism. and more on existentialism. The talk and the writings were confusing, debatable, and controversial; all religion in America was in ferment.

Most churches were not yet concerned with the centuries-long mistreatment of African-Americans, in the North as well as in the South. Younger scholars, immersed in philosophical

concerns, seldom turned their attention to such worldly fundamentals. Drew's leader in concern for blacks was Dr. Ralph Felton, veteran professor of rural sociology, whose studies focused attention on the plight of black persons.

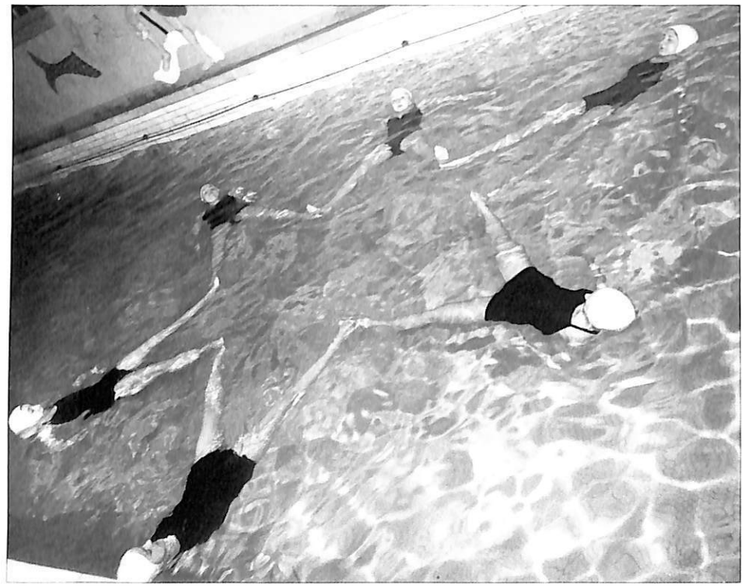
Working with Dr. Harry V. Richardson, president of predominantly black Gammon Theological Seminary in Georgia, Felton had begun in 1943 to train African-American ministers to labor among blacks in agricultural areas. By 1945, twenty Drew-trained black clergymen were in the field, and by 1950, fourteen black rural church departments had been established in seminaries and colleges in nine Southern and two Northern states. Richardson, writing in 1952, credited Felton's work in training more than 9,000 African-American ministers in summer programs or year-round extension classes. He called Felton's accomplishments "incredible," particularly since the landmark Supreme Court decision that struck at segregated education was not handed down until 1954.

Dean Craig's health faded. He took a short leave of absence, returned to work in "fine fettle," but close friends knew he was suffering from terminal cancer. He died on August 20, 1953, leaving the Seminary faculty distraught and leaderless.

Drew chose a young scholar to replace Dean Craig. He was 37-year-old Dr. Bernhard W. Anderson, professor of Old Testament interpretation at Colgate-Rochester Divinity School. An alumnus of the College of the Pacific and the Pacific School of Religion, Anderson held his Ph.D. from Yale. His background included ten years of preaching, plus teaching assignments at Colgate and North Carolina Universities. He assumed his Drew duties in September 1954.

There also had been a change at the top in Brothers College, occasioned when John L. Knight, the only Brothers College alumnus to be named a college president to that time, moved in June 1949 to the presidency of Baldwin-Wallace College in Berea, Ohio. Knight asked Dr. Frank Glenn Lankard, Brothers College dean since 1930, to join him in Ohio. Lankard accepted, much to the regret and surprise of most alumni who had presumed that he would stay at Drew forever.

Lankard's departure in February 1950 created a major void. He had presented every Brothers College candidate for the A.B. degree since the first graduating class, had seen the college enrollment grow from a handful of young men to 400 men and women, had steered two generations of students through the Depression, the coming to the campus of the U.S. Navy, and the post-war readjustment. Few men in Drew history have ever been closer to students and their problems.



The difficult task of following Lankard was assigned to Dr. Raymond A. Withey, dean of students

When the Brothers College enrollment soared to 400 students, the inadequacies of Bowne Gymnasium verged on intolerable. The women's synchronized swimmers (opposite page) practiced complicated routines in the tiny pool and men's basketball teams used the balcony as an "extra man" against visiting teams, who were frustrated by having to shoot from under parts of the overhang.

and associate professor of religion at Willamette University in Oregon. Young (thirty-two), pleasant, and academically sound (A.B. and M.A. from Harvard, S.T.B. and Ph.D. from Boston University), Withey traveled across country to Madison in July 1950.

The undergraduates that Withey met at Drew were little changed from all their predecessors on campus. They were nearly all in need of money, so they worked. They believed that college was a place for an education, so they attended classes dutifully and studied earnestly. They played, along with studying, within quite restricted rules; getting permission to stay out until 2:30 a.m. on fall and spring weekends was considered an annual victory for women in the college dormitories.

Editorials in *The Acorn* were bland and forgettable, even during the bitter Korean War. The editors did not protest that conflict vigorously, as earlier editors had opposed World War II and later editors would oppose fighting in Vietnam. There were mild grumblings about the food, the poor performances of the basketball team, and the lack of modern facilities, but little attention was paid to the outside world, including Drew's place in it.

One exception came in December 1950. When the basketball team went South for games with Western Maryland and Towson Teachers, it left behind in Madison its only African-American squad member because the host schools refused to house blacks and whites in the same building. *The Acorn* editor protested mildly, but a month later the Student Council asked the administration to prohibit games with institutions that would not provide integrated facilities.

No one could accuse *The Acorn* editor of mil-

The $900,000 gymnasium-natatorium, named for trustee Donald R. Baldwin, opened in 1958 to provide a fine new facility for men's and women's sports. Equally important (opposite page), it provided comfortable indoor space for important visiting lecturers and housed commencements that, on rainy days, previously had been forced into the tiny chapel in Seminary Hall.

itancy. In approving the resolution, he cautioned against an open meeting on the subject "with members of the minority race in question." Black students, he suspected, would oppose games with "any school that discriminates against Negroes in any way, including, of course, refusing admittance to Negroes."

The editor explained his position: "We cannot afford to start a crusade for his race. We can only protect the individual associated with us. If we do listen to the inevitable suggestions and start a crusade, how can we deny the same consideration to our Jewish students, our Roman Catholic students, our Chinese students, or anyone else? We would be starting a precedent that would be driving us into isolationism."

He pleaded, "Council and fellow students, please protect our fellows and gals well, but don't endanger B.C. and its sports program by attempting to change the ways of the entire world." No boat-rocker, he, but in fairness, there were few boat-rockers in America then, among students, faculty, business professionals, sports figures, or politicians. If anyone else on campus, faculty member or student, cared either way, there were no protesting or approving letters to *The Acorn* editor to prove it.

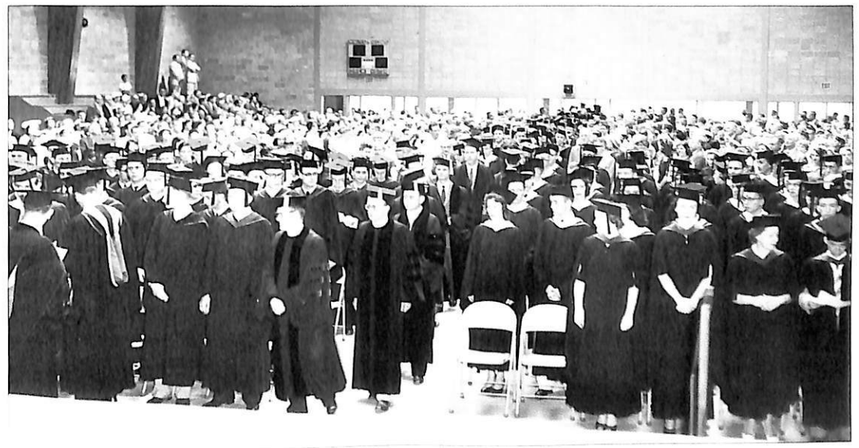
Drew was changing, even if its undergraduates seemed rooted in a philosophical past. A subtle change was the dropping of the name Brothers College as the designation for the liberal arts school. No published action or official explanation can be found, but the facility's name was gradually transformed to the College of Liberal Arts in catalogs and other publications. No one remembered Arthur Baldwin's explicit hope, expressed on January 26, 1928, that the institution could be known as Brothers College. Simultaneously, and in the same way, the Theological Seminary became the Theological School. By 1956, when the first university-wide catalog was published, the name changes were accepted.

President Holloway unveiled his version of a new Drew in the winter of 1950—a small scale model that showed a new gymnasium, a combination student union and dining hall, dormitories spread southward in The Forest, new classroom buildings for both College and Seminary, the Gothic refectory remodeled as a chapel, and even the demolition of Hoyt-Bowne Hall, the dormitory so proudly hailed nearly six decades before.

Skeptics politely hid their doubts. Three generations of faculty and students had seen similar plans unveiled by Tipple and Brown; little had been accomplished except the Brothers College building and the Rose Library. Neither of those had been part of a plan. They were the result of a patient cultivation of the Baldwins and the Roses. Holloway couldn't wait for generosity in wills. Drew's need was too critical for more long-time wooing.

"Be a friend of Drew; make friends for Drew," the president repeated again and again before meetings of trustees, alumni, students, faculty, and friends. He reiterated his dream so often and with such enthusiasm before so many groups that its realization seemed probable.

Holloway declared in 1952 that, "the more widely and the more favorably Drew is known, the easier the solicitation of funds and the recruitment of students." He sought to strengthen relationships between Drew and neighboring communities, inviting Madison town officials to campus for a dinner in 1952. The university most effectively demonstrated its concern for the off-campus community by agreeing in the spring of 1950 to sponsor the Colonial Little Symphony.

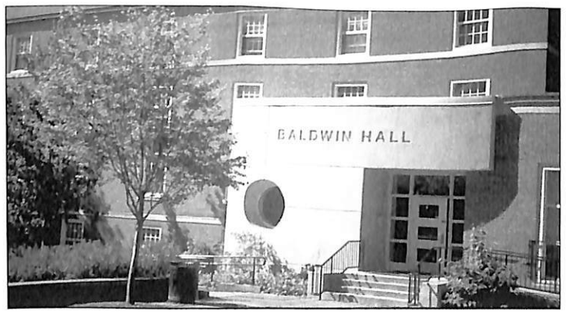


Founded by Dr. John Karlin, the Little Symphony initially included only several of Dr. Karlin's colleagues at Bell Laboratories. Dr. Karlin hoped to make the group an orchestra of professional quality and chamber size, capable of playing works unsuitable for large symphonies. President Holloway, himself an amateur musician, offered help.

Drew contributed room for rehearsals, library and office space, financial assistance, and professional fund-raising help from the university treasurer. Holloway became the symphony's president. The Little Symphony hired Thomas Scherman of the New York Little Orchestra Society as the first conductor for its starting membership of forty-five area musicians. Nicholas Harsanyi, a distinguished musician and conductor, was engaged in 1957 to lead the musicians.

The Colonial has persisted as one of the best symphonic orchestras in New Jersey. Its success has been due chiefly to the accomplishments of its conductors and the musicians, of course, but the encouragement when needed of Drew and President Holloway must always be remembered.

Holloway's talk of new buildings was not idle chatter. He broke ground on commencement day in 1950 for a $500,000 apartment building (Wendel Hall) to house forty-five Seminary cou-



Holloway earned the title of "Drew's busiest trowel wielder." Eight new buildings arose in his regime: two seminary apartments, three undergraduate dorms, a new president's house, the natatorium-gymnasium, and a student center. A sample new student room is shown here, a women's dormitory interior.

ples. Completion of the dormitory in the spring of 1951 touched off an unofficial program of "a new building every two years." The president next started a $500,000 men's college dormitory in the fall of 1952 and welcomed ninety-eight undergraduates to the building (Baldwin Hall) for the fall of 1953. The new dormitory was deep in The Forest, emphasizing Holloway's determination to separate living areas from the instructional buildings. When the men moved into their new quarters, fifty-two college women took over redecorated Asbury Hall.

Another Seminary apartment (Tipple Hall) was completed in 1955, a new residence was opened for the president in 1956, and the crowning achievement, a $900,000 auditorium-gymnasium-natatorium, was put to use in 1958.

Drew badly needed a gymnasium and natatorium. Varsity basketball teams fifteen years before had given up playing on the old gymnasium floor, rimmed by a balcony that frustrated Drew teams only slightly less than the visitors. Games had to be played off campus. There was no room for a modern physical education program in the old facility and the swimming pool was a heavily chlorinated throwback to pre-World War I days.

The university family also had been yearning for an adequate assembly hall for a half century. Every rainy Commencement Day meant that fewer than 450 parents or friends could be crowded inside the Seminary chapel—about one-third of those on hand. Those who got inside were not necessarily the lucky ones; veterans of commencements that were moved into that hot, sticky chapel hated rain even more than those excluded.

Thus the dedication of the auditorium-gymnasium-natatorium was significant in many ways. Trustees named it for Donald R. Baldwin, son of Arthur, one of the founders of Brothers College. Baldwin had been president of the trustees since June 1956. Drew's trustees did not rest their laurels on the new gym. The building spree continued. Government money that became available in 1958 for dormitories and

In a rare moment when he was not conceiving another building or studying plans for one, Holloway permitted an obviously posed publicity shot in front of the Francis Asbury statue.

dining halls speeded the program. The university received a $925,000 federal loan in November 1958, to start two undergraduate dormitories—one to house 109 men and the other for 132 women. Holloway predicted that the new dormitories would help the College "move toward a future enrollment of 600 to 700," a decided reversal from his inauguration day forecast that the College enrollment would level off at 350.

The ground-breaking president started a $651,000 university center in 1959, mainly underwritten by another government loan of $478,000. The center, seating about 400, took university diners out of the somber refectory after forty-six years. The new building also provided space for a bookstore, music and game rooms, student activity rooms, a post office, and a banquet room.

Drew alumni who had not returned for a dozen years would not have believed the campus metamorphosis between 1950 and 1959. The back forest area now contained eight new buildings: two Seminary apartments, three College dormitories, a new home for the president, the auditorium-gymnasium, and the university center. More than $4.5 million in new brick and mortar had earned for Holloway the title of "Drew's busiest trowel wielder."

Where once Holloway had thought of a combined student body of 650 to 700 in the College and Seminary, now he talked in terms of 1,200 on campus. He also vigorously transformed Drew into a residential university. In Holloway's first years, more than half of all undergraduates lived off campus. By 1960, more than eighty percent were in campus dormitories.

Finances increased dramatically. The university budget of $759,767 in 1948 rose to $2 million in 1960. Annual expenses alone now were a half million dollars more than the entire sum given by the Baldwin Brothers in 1928 to found a college, erect a building, and endow it, supposedly forever. Budget deficits, an annual problem, were met by contributions from agencies of the Methodist Church or gifts from alumni and friends. Gifts for current expenditures totaled $227,942 for the year ending June 30, 1960, more than fifteen times the amount given for the same purpose in 1948.

Holloway's chief endowment acquisition came as a considerable surprise. He often visited Lloyd W. Smith, a wealthy retired banker in nearby Florham Park. On the first visit, Smith, then in his eighties, pointedly informed Holloway that his will was firmly written and that he had no money for Drew. Holloway continued calling, as a non-expectant friend, and in time the philanthropist casually disclosed that he had changed his will to allow Drew "the residue" after all other gifts were paid.

But the residue would not be much, Smith warned. After the financier's death in 1955, followed by prolonged litigation, the university eventually received investments from the Smith estate with a market value of over $1.1 million.

The administration raised faculty salaries in both College and Seminary. Salaries could not be called magnificent, but Drew was singled out in December 1955, by the Ford Foundation for a grant of $207,000 for its efforts in increasing the salaries of teachers in the liberal arts and sciences. Princeton was the only other New Jersey university to be similarly rewarded by the foundation.

Holloway's chief academic move came in 1955 when a graduate school was established as a third university component. Stanley R. Hopper, who had begun his Drew career as a lecturer in the College in 1933 and had been a member of the Seminary faculty since 1935, was named dean. Dean Hopper was a recognized scholar in the interdisciplinary study of theology and literature. He was highly respected as well for his competence in the interpretation of modern poetry and the application of the insights of literature to spiritual and ethical problems.

Graduate work was not new at Drew; work in the Theological School always had been intended as study beyond a basic degree (although some ministerial candidates had been admitted for B.D. degree courses with little college preparation). The emphasis on theological studies in the Graduate School was natural enough, but the planning committee from the beginning included the deans of both the College and the Theological School, as well as three faculty members from each school. It was intended that the graduate facility would involve the entire university.

Addition of a division of humanities in 1959 broadened the Graduate School base, shifting the emphasis partially away from theological studies. This was reflected in the faculty; the 1960-61 roster included sixteen professors from the Theological School and nine from the College of Liberal Arts. The new school at that time had seventy-four students seeking either M.A. or Ph.D. degrees.

Opportunities for undergraduates broadened in 1955 with the inauguration of several new cooperative programs with other universities. One, combining three years at Drew with two at Duke University, afforded the chance to earn both a B.A. degree from Drew and a Master of Forestry from Duke. Another gave a political science major the privilege of spending the first semester of his junior year at American University in Washington, D.C., close to the heart of American politics. A third program provided foreign language students a chance to spend all of their junior year at a European university. A fourth, in cooperation with Paterson State College, provided for provisional teaching certificates.

The pursuit of educational excellence never slackened, but the Drew sound of the Fifties was the symphony of hammers, saws, riveters, and bulldozers in The Forest. Each new building released an old one for another use. The original president's house, for example, was remodeled into a dormitory for twenty-five women. The old gym became a pleasant little theater and lecture hall. The residence of Professor John Faulkner, a dormitory since early Brothers College days, was transformed into zoology laboratories and seminar rooms.

Age cut a swath through the Theological School faculty in the 1950s. Professors Lewis, Paterson, Davies, Felton, and Guy retired during that time, leaving tremendous shoes to fill. Fortunately, a young faculty had been recruited in time to savor the teachings of those about to leave. The transfer was made with apparent smoothness, masking smoldering Theological School dissensions that would break into open flame in the waning 1960s.

The original College faculty also grew old. Professors Kline, Aldrich, and Jordy, stalwarts in the College almost from the start, all retired in 1954. F. Taylor Jones, registrar, professor, student recruiter, director of alumni affairs, prolific writer of university news letters, and director of publications, resigned in 1953 to become executive secretary of the Middle States Association of

Donald R. Baldwin and his wife, Winifred Barrett Baldwin, had ample occasion to chat with President Holloway. Donald, son of one of the founders of Brothers College (the College of Liberal Arts), and his wife continued the great generosity and affection that the Baldwin family had manifested since earliest days.

The days of innocence and first year subservience lived on deep into the 1960s. This 1965 photograph of a class embarking on a field trip featured dinks, short hair, and generally kempt clothing. Protests embroiling campuses soon would end all that.

Colleges and Secondary Schools. The university paid belated homage to his multifold talents by dividing his responsibilities among three persons.

Possibly the most vital change saw Drew say goodbye to Noel E. Bensinger, the university's tall, patrician treasurer. Tipple hired Bensinger in 1920, in those balmy days when the president nurtured a vision of a Drew on the edge of becoming the nation's foremost Methodist theological school. In 1929, after the College was added, Bensinger became university treasurer, most notably showing his mettle during the prolonged, difficult, and ultimately successful court tests of the Wendel will in the 1930s.

Bensinger's resignation in 1955 came as something of a shock; time had passed too quickly. Holloway reached out to St. Paul, Minnesota, to recruit John L. Pepin, treasurer of Hamline University. The Drew community quickly recognized that the seemingly mild-mannered and always self-effacing John Pepin was much more than a balancer of budgets. He became the right-hand man of three presidents and twice served as acting president. His carefully subdued, behind-the-scenes maneuvering played a significant role in shaping the university's direction for twenty-five years. He later described himself in a memoir written in 1982 as a "rebel" and a "devil's advocate." His self-appraisal was correct; his shrewd, honest and freely expressed opinions, aired always behind closed doors, threaded through much of Drew policy for a quarter century.

As the 1950s moved into the early 1960s, students seemed little different from all those who had preceded them. Their prime purpose was to get an education, enjoying as they could the usual extra-classroom opportunities. They dressed like their elders, wore their hair in conservative fashion, generally respected their professors and as often as not dreamed of marriage, a home, and success in business or the professions, somewhat in that order. A high percentage of them earned their way through school; the advanced notion that university students were too busy to work had not yet become an expressed philosophy of deans and administration offices.

Changes were coming, however subtly at first. Rock and roll music poured from open windows in springtime. Television had begun its overnight creation—and destruction—of heroes and heroines. The fires of rebellion began to appear, fanned by a growing unease that all was not well with America's Eisenhower era, preoccupation with wealth, three centuries of indifference or hostility toward African-Americans, and the growing horrors of city slums.

Still, at Drew in 1959, students apparently were not much changed in attitudes from their parents—a deplorable weakness, an emerging generation would say. They took proper rah-rah pleasure in the fall of 1954 when Holloway and the athletic department started varsity soccer, a response to alumni demands for a fall sport, possibly football. The undergraduates protested in age-old fashion what they considered to be poor food; even catered menu offerings in the new university center seemed limply institutional. The traditional undergraduate gastronomic preoccupation took a dramatic turn in December 1959, presaging a shape of organized dissention that was about to sweep across nearly all college campuses.

Tension had been building for weeks. Finally, on December 4, the grumbling erupted into rebellion as leaders decided on a self-imposed diet of bread and water or milk. Students met several times with administration leaders to complain of hot potato salad, "a squash and sausage combination," stuffed peppers, and puddings of "indefinite flavor and content." Demands included peanut butter and jelly at every lunch (a diet that might have made their fathers rebel), larger dessert portions, an alternate choice whenever liver or corned beef were served, and "more fruit in the fruit salads." The demands were met and the revolution died.

The poor food of December gave way to the snows of January and all was well with the campus world again. President Holloway looked forward that winter to a fund drive for a new science building and planned a long-range $25 million endowment campaign to celebrate Drew's 100th anniversary in 1967. The university enrollment in the fall would be only slightly less than 1,000, with about 600 in the College alone. Holloway predicted that by 1967 the total university enrollment might reach 1,200. He said he would be pleased to meet that challenge.

But the best laid plans of a Methodist college president can also go astray when his peers push him for elevation to bishop in the Methodist Church. In June 1960, Holloway asked the Northeast Jurisdictional Conference to remove his name from consideration, pointing out that much of his ministerial career "had been given to Methodist higher education." He argued that he ought to stand by the program that he had announced to raise $25 million for Drew.

Methodist leaders disagreed. A "draft" movement picked up pace, forcing Holloway to admit that he could not turn down the office without giving affront to Methodism. That assured his election; he was chosen on June 16 to become bishop assigned to the newly designated West Virginia area. Holloway's desire to remain at Drew prompted the press to dub him "The Reluctant Bishop." He was that indeed; he left Drew with a heavy heart and a feeling that his work there was not done.

Holloway and Buttz were the two presidents to that point who had dramatically altered Drew's physical appearance. The many new buildings, the reorganization of the academic program, the guidance during a period of increasing inflation would be Holloway's enduring monuments.

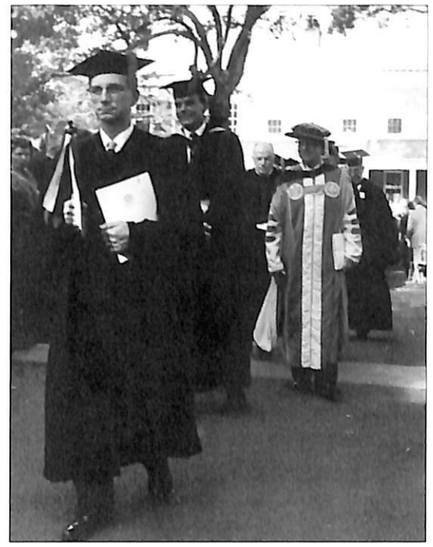
The builder-turned-reluctant-bishop would be a difficult executive for anyone to follow, and not alone because of Holloway's ability to raise money. A new era was dawning in American education. The dining hall incident, based largely on trivia, had been an augury of swiftly approaching truculence, dissent, and turbulence in academic life. These would come to Drew. Whoever inherited Holloway's mantle would feel their force.

CHAPTER 20

University In Transition

BY 1960 university presidencies were becoming less coveted. Although a new kind of power-hungry student activist was still just over the horizon, the intense pressures on admissions offices and the unrelenting need for a president to be more fund-raiser than educator combined to make top academic posts less enchanting. Drew had no difficulty attracting candidates, however; its handsome buildings, secure faculty, and supposedly ample endowment attracted twenty-three aspirants.

Trustees eliminated the 93-year-old requirement that the president must be a clergyman, although he still had to be a Methodist. And for the first time, alumni and faculty representatives were included on a trustee committee named to choose a new leader. During the summer of 1960 the applicants were reduced to three—and in the end the choice was a man who had not applied at all, but had been urged by several trustees and faculty members to consider the Drew leadership.



A rear window of Mead Hall gives a panoramic view of one of the early commencements during the regime of Robert Fisher Oxnam, Drew University's eighth president. Oxnam was a Methodist, but was the first president not required by trustees to be a minister. On October 12, 1961, Oxnam (above) was inaugurated at impressive ceremonies on the lawn behind Mead Hall.

He was Robert Fisher Oxnam, who had been president of Pratt Institute in Brooklyn since 1957. He was nearly as reluctant to leave Pratt as Holloway had been to leave Drew. Oxnam discussed Drew's potential—and its problems—with university trustees during the summer, even as Pratt officials made determined appeals for him to remain in Brooklyn. The prolonged discussions ended officially on November 22, 1960, when Oxnam was named as Drew's eighth president and the first who was not an ordained minister.

Tall and vigorous, with slightly graying hair and a ready smile, Oxnam looked every inch the university president. His academic qualifications were sound: B.A. from De Pauw University; M.A., M.S., and Ph.D. degrees from the University of Southern California. Oxnam had risen impressively through the academic ranks, just as he had risen in the Army during World War II from private to captain. He had taught and served in administrative posts at U.S.C. before moving to Syracuse University to become successively an assistant dean of liberal arts, an assistant professor of political science, and the assistant to Chancellor William P. Tolley, who in 1928 had been the first dean of Drew's undergraduate college. Oxnam moved to Boston University, where

he was associate professor of government and administrative vice president to Boston's new president, Harold C. Case, before assuming the presidency at Pratt.

The president-elect's father was Bishop G. Bromley Oxnam, the noted liberal Methodist

While the Drew community waited for Oxnam to arrive on campus, John L. Pepin, executive vice president and one of the university's most influential leaders, became acting president for nearly seven months.

educator, preacher, and spokesman for human dignity. Bishop Oxnam's fight for civil liberties won national attention in 1953 when he clashed with the House Committee on Un-American Activities. At a time when zealous "anti-Communists" were roused to fever pitch by Wisconsin Senator Joseph McCarthy, Bishop Oxnam attacked the committee's "star chamber" proceedings that branded many as Communist "fellow travelers" without the right of defense normally accorded the accused.

Dr. Oxnam's presidency broke the line of theologians at the top, but his Methodist Church connections were strong. As Bishop Oxnam's son, he had traveled far with his father and family on Methodist matters and had become well acquainted with the church hierarchy. He had served (and would serve later as Drew president) on the executive committee of the World Methodist Council, the Commission on the Structure of Methodism Overseas, the Methodist Commission on Ecumenical Affairs, and the Crusade Scholarship Committee.

While President-elect Oxnam remained at Pratt until his successor there could be named, he pondered the charge that the trustees had assigned him: to fashion Drew into a genuine, interacting university rather than three independent schools competing for attention, prestige, and money. Holloway had been given the same role, only to be thwarted by vigorous and devious campus infighting. Oxnam thus inherited a seminary-college dissension that had simmered since the founding of the liberal arts college in 1928. Tiny bubbles of disagreement surfaced; the simmering pot was about to become a boiling cauldron.

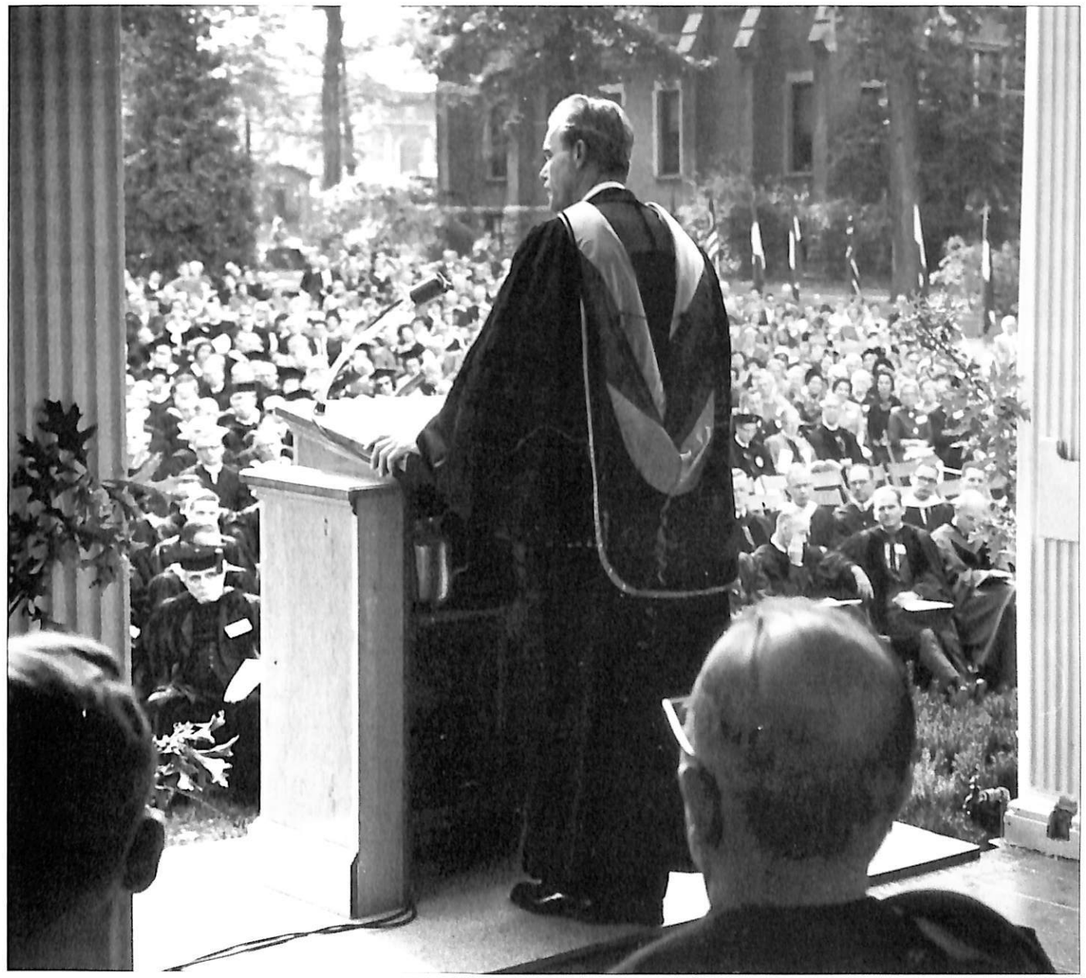
On campus, John Pepin assumed the thankless job of acting president during the time from when Oxnam was officially named president and when he began active duty in June 1961. Pepin referred to his role as a "temporary incarceration," as if he had become a prisoner of the institution he was supposed to run. It was not an easy time; the three campus schools lobbied Pepin for preferential treatment. He wisely resisted all blandishments. It was not his place or his power to make changes.

Oxnam was inaugurated on October 12, 1961, in a ceremony unrivaled in Drew history. Crowds began streaming toward the campus in early morning. *The Madison Eagle* enthused that automobile congestion in town exceeded even the days when the annual world-famous dog show was staged at the nearby estate of Mrs. Geraldine R. Dodge.

A crowd estimated at 2,500 watched as the traditional academic procession wended across campus. Nearly 700 brightly robed persons marched in the procession, including academic visitors, Methodist Church dignitaries, the university faculty, student representatives, and political leaders. Academic hoods bearing the colors of 430 colleges and universities vied for attention with the autumnal colors in The Forest. Fifty college and university presidents marched in impressive tribute both to Drew and to Oxnam.

Donald R. Baldwin, trustee president, gave Oxnam the symbolic keys of the university and presented him for his first formal remarks on campus. As the beautifully modulated tones of Oxnam's inaugural message rolled outward across the audience, across the campus, and into the newspapers, the shape of a Drew about to emerge was apparent for anyone who listened intently.

Decrying "provincialism and contentment within The Forest," Oxnam urged increased student use of cultural facilities in the metropolitan



Oxnam greatly impressed the university's faculty and students when he spoke at early commencements and at other campus functions. Tall, vigorous, with slightly graying hair, he was the very model of a university president. But the world stood on the threshold of unprecedented campus dissent that roiled across the nation.

area. But he insisted that students also be concerned with "the problems of the city itself—the poverty, the poor housing, the crowded conditions." The Drew community, he said, must seek "a full reflection of this day's social, economic, and political problems." He described Drew as "a university, like any university worthy of its name, in a state of transition."

The transitional years already were well under way. There was increased emphasis on undergraduate education, in keeping with a national upsurge in the numbers seeking college admission. In 1961, Drew's total enrollment was 1,064. In 1966, the College alone had 1,068 students. Theological School enrollment had levelled off by 1966 at about 250.

New buildings were added between 1961 and 1964—three new undergraduate dormitories, an addition to the University Center, an infirmary, and a wing on the president's house. The addition to the president's home, the gift of Donald and Winifred Baldwin, increased opportunities for the Oxnams to entertain students and others in small groups. A significant acquisition was a 1964 gift from Dr. and Mrs. Frank L. Babbott, who gave the university their handsome family estate, Little Brook Farm in Bernardsville, about fifteen miles from Madison. Trustees developed it as a unique conference center.

Educational horizons broadened, especially for undergraduates. New programs included a Semester on the United Nations (started in 1962); a London Semester (1963); political science studies in Washington (1963); a Brussels Semester on the European Common Market (1966), and a New York Semester on Art (1968). Career opportunities also included cooperative ventures with the University of Miami in marine biology, with the University of Pittsburgh in library science and foreign languages, and with New York University in engineering. A five-year program leading to both B.A. and M.B.A. degrees was begun cooperatively with several area graduate schools.

The United Nations Semester, started by Dr. Robert G. Smith, chairman of the Department of Political Science, became a particularly noteworthy innovation. The program greatly broadened campus horizons by involving about 150 other colleges and universities in Drew academic activities. The United Nations Semester attracted many outstanding students from other colleges or universities, and often they remained on campus as degree-seeking undergraduates. Faculty members also were attracted to Drew because of the program.

Studies abroad also were encouraged in the Theological School. A cooperative program with Edinburgh University in Scotland, begun in 1966, offered B.D. candidates (usually in their middle, or second, year) the opportunity to gain both a year abroad and a year's academic credit. Interestingly, prospective Scotland-bound students were cautioned that Greek and Hebrew would be necessary. In another area, ministers were encouraged in the 1960s to broaden their horizons in a program of Continuing Theological Education on campus.

Professor Robert G. Smith (C'36) founded the Department of Political Science and also originated Drew's notable off-campus semesters, such as that in London. He is the only college alumnus to have a campus building named in his honor.

Drew's off-campus program started in 1962 with a semester at the United Nations. A year later the first of many overseas study programs began with a class that studied in London. Here is a Drew group headed for an annual London semester.

Rose Memorial Library, moving through its twenty-fifth year in 1964, became ever more central to campus intellectual life. Thirty-five thousand volumes were added between 1961 and 1966, bringing the total holdings to more than 275,006 books. Increased budgetary support, averaging about eight percent of total educational expenditures, permitted expansion of both collections and staff. An alert group of librarians, headed by Professor Arthur E. Jones, worked to expand scholarly use of the library's famed collections of Methodistica and to build support for academic programs, new and old, undergraduate and graduate. Jones, professor of English, had been persuaded in 1956 by President Holloway to head the library.

Statistics are merely dry bones. The real story on all campuses was an entirely new breed of students. They were bright, informed, idealistic, more affluent, vocal, and extremely self-assured.

By 1966, most students admitted to the college ranked in the top twenty percent among College Board scores, a fact attributable as much to increasing numbers of applicants as to a naturally more gifted generation. Drew, as well as nearly all sister institutions, now enjoyed the luxury of weeding out less "gifted" students who certainly would have been admitted a decade before when numbers of applicants were smaller than the number of openings.

The new generation might not have been "the brightest ever" (a favored academic cliche of the 1960s), but there was no doubt that it was well informed about national and international affairs, due as much to years of television viewing as to improved educational techniques. And they had more money; one heard less of students working their way through college, although many at least partially supported themselves.

Drew undergraduates pressed first for the "right" to invite popular young singing groups of

their choice to the campus. That modest request was granted in 1962. An artistic and financial success was scored in March 1963, when the first of such groups, the Brothers Four, appeared in concert. Subsequently, students brought to campus varied talents, including Judy Collins, The Iron Butterfly, the Jefferson Airplane, and eventually Andy Warhol, the uncrowned prince of all "pop" artists of the 1960s. Warhol's casual, incoherent, and at times insulting, performance so outraged most students that they at first refused to pay his $750 fee. They relented, since Warhol was their own choice and insulting audiences was the artist's celebrated way of "doing his thing." The Warhol affair at Drew won notice in *TIME* magazine's "People" section.

Culture beyond the classroom transcended assorted guitarists, rock groups, folk singers, and other wandering minstrels. Many distinguished figures in the arts, politics, and sciences appeared, including ex-Senators Paul Douglas and Wayne Morse, Eleanor Roosevelt, India's Premier Indira Gandhi, Martin Luther King Jr., Martin Niemöller, Ralph Nader, Norman Thomas, the Helen Hayes Repertory Company, the Newport All-Star Jazz Quintet, and the Netherlands String Quartet. In some years, as many as 150 cultural programs were offered. Programs continued to be open, without charge, not only to students, but also to off-campus people.

Rock concerts could pack Baldwin Hall, with college students sometimes outnumbered by screaming non-student teenagers. Conversely, basketball games were played before sparse crowds. This could be blamed partially on a long succession of lackluster court teams, but athletics no longer were a dominant student interest, at Drew or in most other colleges. Nevertheless, Drew's team records, except for basketball, nearly always were on the winning side. Soccer teams were outstanding and a bright sports venture was the organization by students of a club rugby team able to compete successfully even with much larger Princeton.

Campus interests were not rooted in the old "school spirit." Many students were determined to transform both their campus lives and the greater world. Most of them had been raised in idealism, although it had become academic cant to stress that parents and others "over thirty" had little to do with fostering such spirit. President John F. Kennedy's youth and bright promise inspired students to consider public service; two members of the Class of 1962 were the first Drew students to join the Peace Corps. Others voluntarily taught underprivileged children in nearby inner cities, and a few were in Washington in the summer of 1963 to hear Martin Luther King Jr.'s "I have a dream" speech. Some dared to face the police dogs in Selma, Alabama. A handful of Seminary students and faculty also marched and preached elsewhere in the South against segregation and discrimination.

But amidst the greater idealism, there was also the concern for self expression and self-determination. The key words were "lack of communication," first heard in the latter stages of the Holloway administration and mounting in chorus when Oxnam arrived.

Much in the time-honored traditions, those who wrote to *The Acorn* often complained of paternalism by the administration and faculty. Many deplored administrative policies on such things as class cuts, curfew, dining hall dress, and the domination of the Extra Classroom Activities Committee by the faculty. In November 1961, *The Acorn* editors ridiculed a much-violated campus rule that male students could not display nude female pictures on their walls. It was mildly troublesome, of course, but still within the time-honored bounds of student dissent. Soon all of this would seem innocently trivial.

Student feelings erupted—mildly, in the perspective of hindsight, but forcibly for Drew at the time—on the night of January 18, 1962. About 250 undergraduates gathered near the University Center after dinner to discuss the lack of communication between the administration and students. Impulsively, they marched through The Forest to Oxnam's house. He came out on his porch and amiably answered questions until the complainants dispersed, pleased

Students demanded, and in 1962 got, the right to "invite" their own choices to the campus for concerts, a not unreasonable situation because their fees paid for the entertainment. The choices included Judy Collins (top left); the *Jefferson Airplane* (top right); Pete Seeger (center left), *The Who* (center right); and Andy Warhol and his group (bottom). The Warhol performance was so incoherent and at times so insulting that the students initially refused to pay his $750 fee. It was their money and their choice. On the latter point they paid Warhol.

In April 1963, Richard Fisher, president of the Theological School's Student Council, complained that a pastor from India was refused a haircut by a Madison barber who believed he was non-white. A year later, picketing of barbershops by students and some faculty members lured TV crews to Madison, worsening the situation.

with the interchange. *The Acorn's* editor agreed the march "might have been a child's way ... but apparently it was the only way left."

Drew's college students rarely met theologians except in the dining hall or in occasional athletic matches, since the natural barriers of age and intellectual interests kept them apart. Married graduate students and the scores of Theological School students who commuted off campus every weekend to work in nearby churches had little time or inclination to mix socially or intellectually with undergraduates. Even the faculties of the separate Drew schools had limited communications, except on the basis of personal friendships or the intertwined interests of the Theological School and Graduate School.

Strong national currents were running to unite dissent in the three schools. Crucial social issues, centering on discrimination against African-American citizens, engaged those on college campuses. A tide of opposition to American involvement in Vietnam arose after 1964. On such things theologians and undergraduates joined. Their militant actions soon caused bitter feelings and misunderstanding among many people off campus, particularly when news media stressed the provocations rather than the ideals involved.

One major controversy began when Richard Fisher, president of the Theological School Student Council, complained in April 1963 that a "national pastor" (who was from India) had been refused service at a Madison barbershop because the proprietor believed him to be an African-American. Madison barbers told Fisher that "additional equipment and training were needed to cut a Negro's hair." Fisher insisted the real reason was "fear of social disapproval" among townspeople. Theological students circulated a statement of non-discrimination for Madison barbers to sign. Drew students were asked to avoid barbers who would not comply.

The issue initially provoked no widespread attention beyond a small item in *The Circuit Rider*, the Seminary's student newspaper. Oxnam brought it bluntly into the open in his 1963 commencement address:

> We are honored to have pastors studying here from Asia, Africa, and Latin America. My friends, I am chagrined to report that a member of that group went to a barbershop in this village and was refused service. A bit ago I apologized to him personally before this group. Now I would like to do so publicly as president of this university and as an American citizen.

Oxnam agreed that there are "far more important problems to answer in this community than where one is shorn, such as fair employment practices and such as housing," but he said the barber shop discrimination "directly affects our students." Turning to broader fields of discrimination, he added:

> As you well know, the Land of Opportunity which you and I believe in so strongly has been barren and inhospitable to the American Negro. His home has been the clapboard shack of the South or the tenement of the North. The senseless brutality of the South is matched by the smiling, 'Christian' separation and segregation of the North.

Oxnam's words brought him both accolades and censure, the latter coming not only from Madison barbers and their supporters but even from some church leaders who still asked for "patience" on the part of African-Americans. The president was bombarded with telephone calls and letters, some serious and polite in opposition but others obscene and angry.

Martin Luther King Jr., internationally

One of the most memorable nights in Drew history was the 1964 visit of Martin Luther King Jr. (right, with the Oxnams) to lecture in Baldwin gym. More than 5,000 people vied for seats.

acclaimed exponent of non-violent action against segregation and winner of the 1964 Nobel Peace Prize, visited Drew on February 5, 1964. It was a night to remember. Nearly 5,000 people, one of the largest gatherings in university history, vied for seats.

Baldwin Gymnasium was jammed with students, faculty members, and townspeople long before King appeared. Several thousand others sat in the Great Hall and the University Center or stood shivering under the trees to hear his words relayed by hastily installed sound systems. King's plea for equal justice and non-violent integration, delivered in his familiar soft, poetic cadence, deeply moved his sympathetic audience.

Madison police escorted King to and from the campus, to protect him as much from his admirers as from his detractors. A few foes of the Nobel laureate passed out pamphlets charging that he was a Communist, a familiar litany of the day used to brand anyone who challenged right wing beliefs.

Two months later, several students and faculty members picketed Dalena's Barbershop in

Madison, focal point of the Theological School complaint a year before. Dalena persisted in his alleged belief that he had neither the ability nor the tools to cut non-Caucasian hair. On April 13, picketing began, with four university students changing guard every thirty minutes. *The Acorn* reported that the campus "generally approved" the action; students from all three campus schools joined in the picketing.

Reaction in Madison ranged from those who agreed with the pickets to many who were outraged. Newspaper reporters hastened to the scene. Television stations sent their crews to pick up footage for the evening news shows. Oxnam issued a statement defending the right of faculty and students to "participate in community activities as individuals." He said that he would "strongly oppose measures to restrict the freedom of a faculty member or a student to express his own belief, or to witness as his conscience calls . . ."

That right of a faculty member or student to "witness as his conscience calls" received a more severe test in the fall of 1965. It began, innocently enough, in the pre-dawn hours of September 30, when James Mellen, a Drew political science instructor, rose to speak at Rutgers University near the end of a night-long "teach-in" sponsored by an anti-Vietnam War group calling itself "The Committee for Free Speech."

According to the *Newark News*, Mellen electrified the early morning Rutgers crowd when he said:

> As a professed Marxist and Socialist, I do not hesitate to state my position. I stand side by side with Professor Genovese [a Rutgers history professor who had become a controversial figure by declaring at an earlier teach-in that he would "favor" a Viet Cong victory]. I don't fear a Viet Cong victory in Vietnam. I welcome it.

Mellen's remarks drew predictable fire. State Senator Wayne Dumont, Jr., running that fall as the Republican candidate for Governor of New Jersey, labeled Mellen's statement "outrageous." The chief New Jersey executive officer of the Knights of Columbus called Mellen's views "plain and unvarnished treason." U.S. Rep. Cornelius E. Gallagher, from New Jersey's 13th District (Hudson County), declared in the House of Representatives that the Drew instructor's remarks were "appalling, disgraceful, and unenlightened."

Oxnam told the press that Mellen's declaration was "irresponsible," but defended the instructor's right "to express truth as he sees it." Donald R. Baldwin, president of the board of trustees, told reporters that Mellen's remarks "astonished and shocked me" and promised an immediate review.

Student reaction ranged from mild condemnation to praise of Mellen. Those in his classes—and thus the most likely to be influenced—said that he was a provocative, interesting teacher who made his personal views clearly understood. One student told a reporter:

While the Vietnam War created bitter protests, students in 1969 also found time (above) to protest allegedly poor food. As they voiced their complaints, most of them wisely settled in and studied.

Dr. Richard J. Stonesifer, left, was chosen as dean of the College of Liberal Arts, a year after Charles W. Ranson, right, became dean of the Theological School.

"I don't think anybody has turned into a Marxist from listening to him, and I think we students deserve to hear all sides of something as complex as Vietnam."

Mellen was a soft-featured, dark-haired, 30-year-old instructor in the second year of his first teaching assignment. A graduate of San Francisco State College, he had traveled for three months through eastern Europe, including Russia and Czechoslovakia, on a fellowship awarded under the National Defense Act. Mellen also was an officer of the Free University of New York, started in the summer of 1965 by a group of self-styled "scholars and poets" who held American higher education to be "intellectually bankrupt."

Drew officials never came fully to grips with the touchy issue of whether Mellen's freedom of speech might endanger his academic status. The College's Promotion and Tenure Committee reported to Oxnam that on September 24—one week before Mellen's remarks at Rutgers—a recommendation had been made to President Oxnam by Richard J. Stonesifer, dean of the College, that Mellen not be rehired for the 1966-67 year.

This recommendation had nothing to do with the instructor's beliefs. Rather, Mellen's failure to make "satisfactory progress" toward completion of Ph.D requirements prompted the decision not to renew his contract. A Ph.D is necessary at Drew for advancement beyond the rank of instructor, according to the college faculty's rules.

Also weighing heavily against Mellen was his role as an officer at the Free University of New York, not because of the Free University's open appeal to "radicals and college dropouts," but because Mellen's involvement broke another faculty rule forbidding any faculty member to accept non-university assignments without written consent of the dean and the president of the university. Mellen had not notified Drew of his Free University connection.

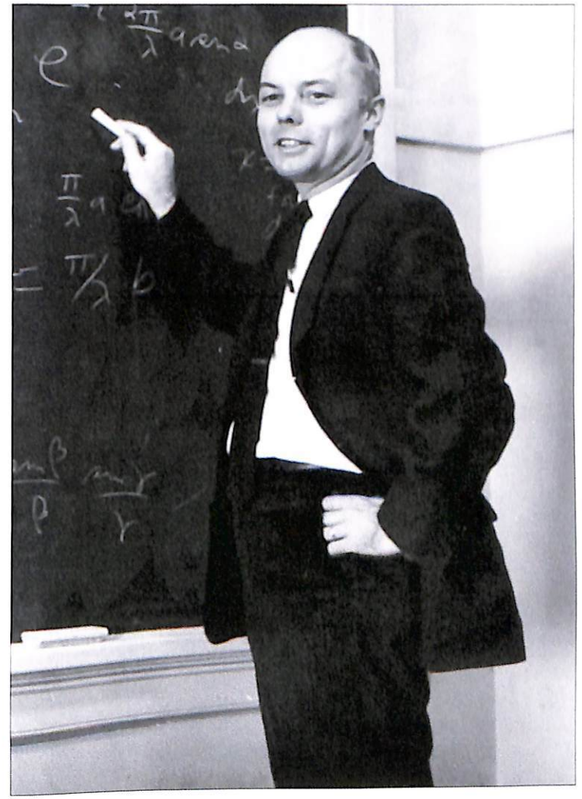
Thus Mellen was not *fired*; he simply was *not re-hired*, a fine academic point. He continued to teach through the year of his appointment. The faculty committee said a summary dismissal "would be an act of cowardice on the part of Drew University, and an insult to its student body and faculty ... It would represent a turning away from the traditions of free inquiry and intellectual freedom vital to the institution's well-being."

Actually, between 1965 and 1969 Mellen was only one of eight full-time undergraduate instructors notified that their contracts would not be continued because of failure to complete their Ph.D. requirements within the prescribed time or for failure to obtain recommendations from their departments.

The university had other problems, particularly in securing continuing leadership in both the College and the Theological School. Since Dean Frank G. Lankard had left the College in 1950 after serving as its dean for twenty years, three deans (Raymond A. Withey, Harry Taylor, and Allen Weatherby) and two acting deans (Professors Robert Schultz and James A. McClintock) had served in the post. The retirement of Dr. Lynn Harold Hough from the Theological School in 1948 after fifteen years as dean had provoked a similar changing of chairs. Three deans and three acting deans had succeeded Hough within fifteen years. Illness, resignations, promotions, and in one case, death, had all weighed against long-term tenure in the deanships in both schools.

Hough's third successor, Dr. Bernhard W. Anderson, dean of the Theological Seminary since 1954, resigned in September 1963, "to return to my first love—teaching, writing, and research." Succeeding Anderson was 61-year-old Dr. Charles Wesley Ranson, who had been appointed professor of ecumenical theology in 1959. A native of Northern Ireland, Ranson had earned degrees in Ireland and at Oxford and had received a Th.D. at Kiel University in Ireland. His career in the International Missionary Council was chiefly concerned with the improvement of ministerial training in portions of Asia, Africa, and Latin America where Protestantism was not well established.

A month later, on January 11, 1965, the dean's chair in the College of Liberal Arts was filled by Dr. Richard J. Stonesifer, assistant to the provost and director of the College of General Studies at the University of Pennsylvania. Holder of an A.B. degree from Franklin and Marshall College, an M.A. from Northwestern, and a



John Ollom, College physics professor, was one of the teachers who dreamed of a new science building to enable his science majors to move into state-of-the-art laboratories.

Ph.D. from the University of Pennsylvania, Stonesifer had been an associate professor of English and director of public relations at Franklin and Marshall College from 1947 until his appointment at Pennsylvania. He was known as an authority in radio and TV communications.

Stonesifer was on campus to open the fall semester in 1965 and quickly became involved in the undergraduate scene. The new dean told interviewers from *The Acorn* and the *Alumni News* that he felt Drew would prefer to be "a college that remains small, dedicated to the kind of teaching that closely involved student with professor—like Swarthmore, like Wesleyan, like Reed, like Oberlin, like Lawrence, like Haverford, like Bryn Mawr." He pledged continuance of "the intimate personal education that Drew has had," but said that he held "the intimacy of education as of less ultimate value than the quality of that education."

The university now stood on the brink of its 100th anniversary, although opinions differed on the exactness of the brink. Could the anniversary be based on an 1866 New York charter granted for a seminary in Putnam, New York? Would Daniel Drew's purchase in 1867 of the Gibbons estate, the naming of the institution for him, and the enrollment of the first students be more appropriate to celebrate? Or might 1868 be considered the genuine year of beginning, when Drew made its Madison existence legal by acquiring a New Jersey charter?

The year 1966 would be Methodism's 200th anniversary; it was judged proper that Drew should claim itself to be 100 in the same year. Some mused that 1866 was the year of conception, 1867 the year of birth, and 1868 the year when the seminary made everything legal in New Jersey.

Construction of a long-anticipated undergraduate science building was seen as the highlight of the 1966 celebration. During its first thirty five years, nearly one-fifth of all College graduates pursued careers in the sciences despite the cramped, outmoded "temporary" basement facilities that had been the only space available for laboratories. It was time for that bargain basement to be elevated to first class status.

With the new science building a certainty in 1955, bulldozers razed Rogers House, one of the original four professor's homes built in 1868 by Daniel Drew.

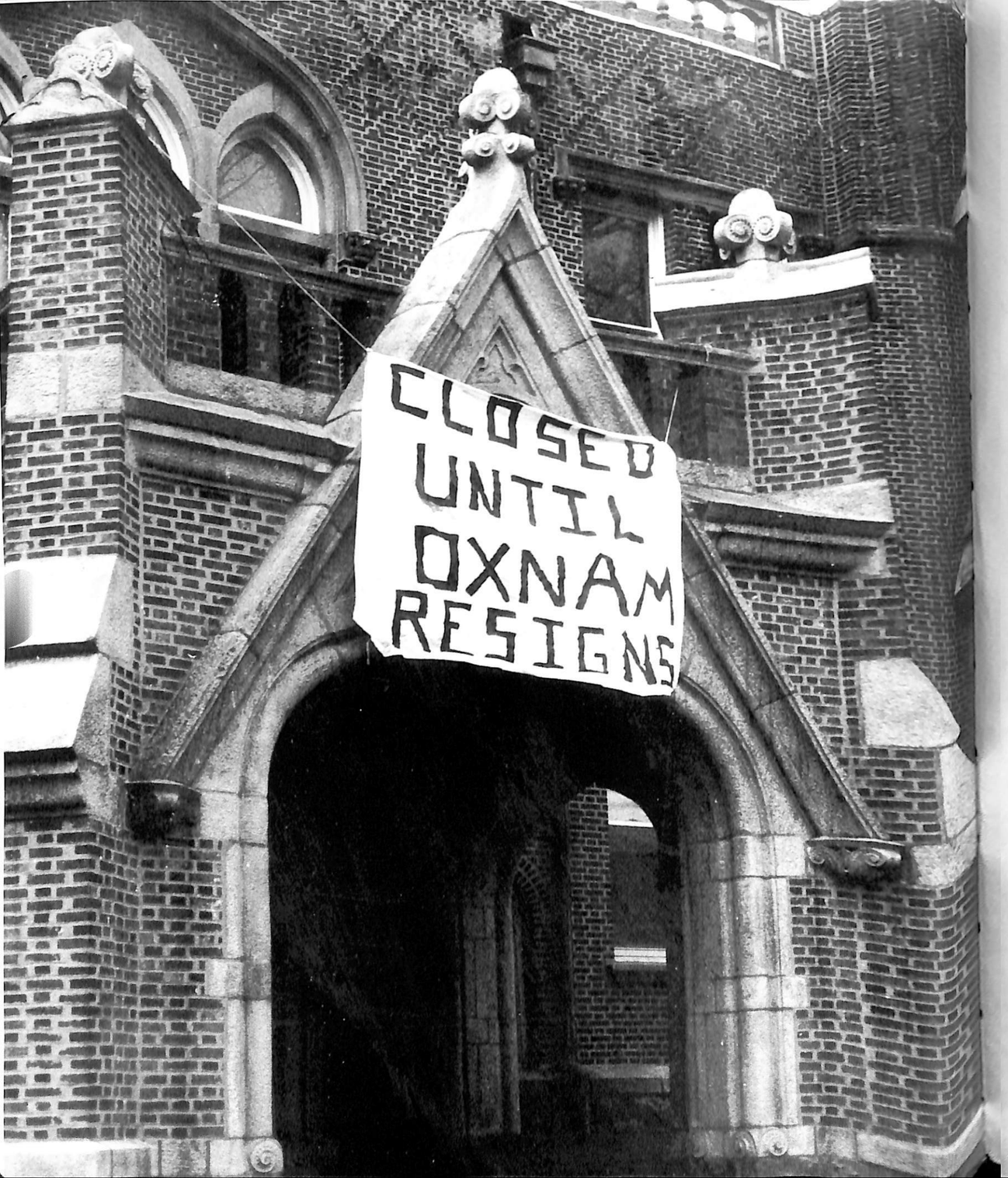
Soon after he became president, Oxnam commissioned the chairman of the college science division to inspect new science buildings on other campuses and to consult with science professors and specialists elsewhere. Science faculty members also were encouraged to make their own evaluations of nearby facilities, listing the strengths and weaknesses of the structures.

The $3.2 million Hall of Sciences was twice the size of the College, but architect Frank Bower designed the building to be classic and in conformity with the older structure.

Four years of study preceded announcement in the spring of 1965 that a $2.5 million science building would arise adjacent to the college building on the site of the old home of former Professor Robert W. Rogers. Nostalgia for the longtime student dormitory called Rogers House slightly dampened the enthusiasm, but such mourning quickly evaporated.

By the time shovel wielders broke ground on June 9, 1966, the projected cost had risen to $3.2 million for the three-story, air-conditioned, state-of-the-art facility. Part of the increased cost was the addition of the third floor, included because the cost was relatively slight even if no immediate need could be projected except for catchall storage. After the brief, time-honored scratching of earth by dignitaries and their silver shovel, work proceeded rapidly on Drew's "most needed" building—or at least the most needed by undergraduate standards.

Across campus, opinions were different on what was most needed. Those who daily trudged in and out of Seminary Hall did not need to be architects to know that the sixty-year-old structure directly behind Mead Hall was dismal rather than quaint. Deep concern grew in the Theological School, tinged with resentment over the growth of the College in campus power. Feelings were boiling toward an eruption that would vigorously shake the Seminary after its full century of life. It would be an ironic interlude for a 100-year-old "university in transition."



CHAPTER 21

Centennial Fireworks

EXPLOSIONS ALMOST ALWAYS are traced to a single spark, the vital kindling in a mixture of volatile materials long in the making. Drew University's spark flashed on January 9, 1967, when the Theological School students and faculty learned that the university's board of trustees had fired Charles W. Ranson as dean of the Theological School.

Before the day ended, theological students marched across campus to vent their indignation. Faculty members in the school threatened resignation en masse. Beyond a terse announcement that Ranson's removal resulted from "dissatisfaction with the handling of administrative problems in theological education," the administration did not respond publicly. In the absence of official university word, news media understandably reported mainly what angry seminary students were saying.

Newspaper reports dwelled on the irony that the disruption should strike Drew at a time when the first of its centennial programs already had been held in Baltimore, London, Chicago, and Los Angeles as well as on campus. The coincidence was unfortunate, but it should have been expected, on campus at least. The spark of January 9 fell on an explosive stockpile of varying philosophies, mistakes, jealousies, misunderstandings and miscalculations that had been accumulating for years. It is necessary to understand the stockpile before blaming the spark.

Drew Theological School possibly was more respected away from Madison than it was on campus. By the year 1900, its graduates around the world administered to local churches, held top administrative positions in the Methodist Church and its church-related colleges, and served notably in hundreds of foreign missions. Powerful Methodist bishops and humble crossroads preachers alike owed their beginnings to Drew. President Tipple dreamed of a great theological university; instead, in 1928, he received $1.5 million from the Baldwin brothers for a liberal arts college.

A liberal arts college stemming from a seminary background was in a common American pattern. Both Rutgers (Dutch Reformed) and Princeton (Presbyterian), among major New Jersey universities, had their roots in institutions founded originally to prepare young men for the ministry. Long before 1900 the seminaries at Rutgers and Princeton were on separate and independent campuses, severed from their origins as seminaries.

Dr. Howard Clark Kee, Professor of New Testament at Drew Theological Seminary from 1953 until his resignation early in 1968, ably summed up the history of the College-Seminary struggle as part of an article in *The Christian Century* of March 27, 1968:

> In many cases [at other universities] the need to separate the seminary from the larger academic enterprise was recognized early; in others the theological school continued to function within the increasingly secular university, but in the context of an uneasy truce. At Drew, however, the university idea was so late in coming and so slow in realization that for its first three decades the liberal arts college posed no threat to the seminary.

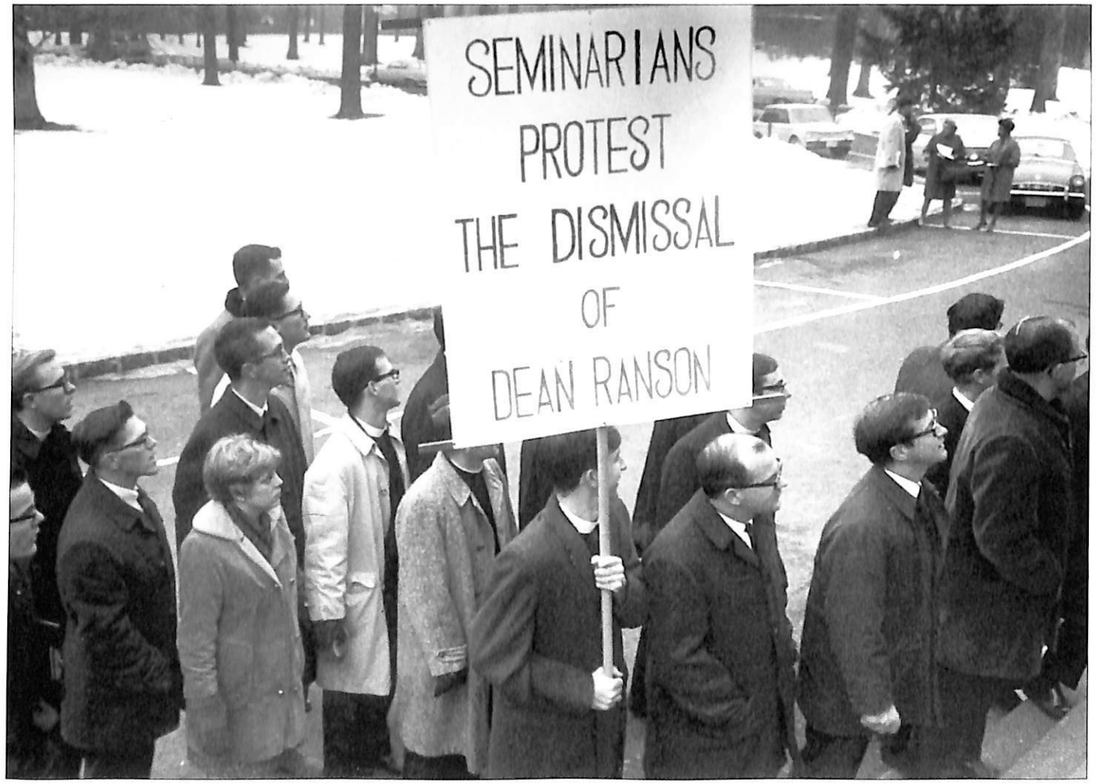
Left: Robert Oxnam was the lightning rod that attracted the fury of campus theologians in 1967, but the spark that set off an explosion of haranguing struck flammable troubles that had been accumulating for many years.

In the mid-1940s a survey of theological education in the Methodist Church revealed that Drew had the largest endowment of all the Methodist-related seminaries, and so—given wise leadership—could assume a leading role in theological education in America.

With the support of President (now Bishop) Fred G. Holloway, Dean Craig began to build a new faculty. Able older men on the faculty took a new lease on life, young men who had been held back by an earlier administration began to blossom, and other young men of promise were invited to join the faculty. Enrollment rose steadily in both the B.D. and graduate programs. [In fact, enrollment in the two schools had declined a bit after 1955.] Curriculum revision was begun, admissions standards were toughened, and the faculty took on an ecumenical flavor.

But as the prestige of the Theological School rose gradually, the university's once-small College of Liberal Arts spurted rapidly upward, in enrollment and prestige. The Seminary faculty agreed that a careful statement of its role in the university must be formulated, and on March 21, 1958, it submitted to President Holloway a report on the school. The faculty frankly expressed fear that a future university administration might emerge "which either does not understand or is not in sympathy with the nature and goal of theological education."

Theological education, the faculty declared, necessitates "relative autonomy," since a seminary must presuppose "a commitment to Christ" whereas the university "can hardly require



Bitter verbal exchanges between Charles W. Ranson, dean of the Theological School, and President Oxnam led inevitably to the firing of Ranson on January 9. Seminarians immediately marched across the campus, angrily protesting the loss of their leader.

Christian commitment as the presupposition of study." They stressed that theological education's "subject matter is God" and that students in a seminary constitute "a community of believers."

The document also contained some firm language regarding finances, including "the cloud that hangs over the Wendel estate." The faculty asked that the trustees give assurance, "recorded officially in their minutes, that the estate *morally* [italics added] belongs to the Theological School with such certainty that income and increment on principal will be kept in the Seminary portfolio in perpetuity."

The Wendel money was a key factor in the disruption of 1967. In February 1936, the trustees had resolved officially "to use the income from the Wendel and Swope bequests only for the general purpose of the Theological Seminary and the general purposes of Drew University directly contributing to the maintenance, operation, and welfare of the Theological Seminary." Gradually, however, the Wendel bequest came to be regarded as general university funds. On June 13, 1966, the trustees accepted a legal opinion to consider all unrestricted gifts, including the Wendel money, as university endowment.

When Oxnam took office, the theological faculty was seasoned. Most of the professors had been at Drew from five to ten years. Most of them were young, energetic, and in tune with the changing social climate that was stirring young ministerial candidates into commitment to solve urban problems and particularly to seeking respect and equality for African-Americans. Drew was recognized widely as one of the finest of seminaries, of any denomination, anywhere. The student body, although mainly Methodist, was increasingly interdenominational and far higher in intellectual abilities that at any point in the school's history.

One of the most able—and most unusual—teachers in the Theological School was Will Herberg. Although technically attached to the Graduate School as a professor of philosophy and culture, he had been brought to Drew by Theological Dean Bernhard Anderson. His thoughts and beliefs deeply influenced theological thought and teachings for several years. The one-time research analyst and education director of the International Ladies' Garment Workers' Union, Herberg was a nationally known author and lecturer before he came to Drew. Luring him to the campus can only be described as a stroke of genius.

Intriguingly, this distinguished Jewish philosopher and teacher took the lead in stressing one of Methodism's oldest beliefs—that its ministers must reach ever outward to spread the word through unrelenting missionary zeal. He charged that the faculty at times was not inspiring the students with missionary visions. That declaration was an echo of 1867, when the Seminary began.

Bernhard Anderson personally chose Charles Ranson to succeed him as dean in 1963, telling Ranson confidentially that if he would not accept, he (Anderson) would leave Drew. Ranson agreed to take the post. He later wrote: "This drastic attitude [on Anderson's part] was influenced by components in the university of which I was not then aware and which were only hinted at by Anderson." The pile of flammables was already dangerously high.

Ranson completely understood that his school had dual problems: an increasing difficulty in attracting theological students and intense nationwide competition for distinguished professors of religion in all its forms, from Old Testament to the art of preaching. A colleague commented that Ranson had to deal with sixteen attempted raids on his faculty in his first six months as dean.

A stunning faculty vacancy occurred on November 8, 1965, when an American Airlines plane crashed into a hillside near Cincinnati, bringing death to Dr. Carl Michalson, professor of systematic theology in the Seminary since 1943.

The 50-year-old Michalson was far more than just a veteran professor. Brilliantly intellectual, he was also worldly wise. His lectures and writings brought him international acclaim; he

traveled far and often to meet the demands for his clear analyses of the problems facing Methodism and Christianity. Despite that, Michalson never abandoned Drew, his students, or, above all, his personal commitment to Christ. His students found inspiration in "Mike's" lean face, his bright eyes, and his ability to temper his intellect with plain illustrations of his faith. They appreciated his willingness to make up for his repeated absences from campus by long nights of study and counseling, He was a strong rallying point for both students and faculty colleagues. Carl Michalson's loss was beyond assessment.

Michalson certainly could not be replaced, but seminarians agreed a highly qualified scholar-teacher had to be found to fill the vacancy. In a twist of fate, Michalson's death would in time cause the spark to fall into the tinderbox of Theological School disharmony. He would have hated that, even as he recognized that a triggering of an explosion was inevitable.

Tension between university trustees and the Theological School escalated rapidly. Ranson warned Oxnam that failure to authorize additions to his faculty and staff would be seen as a lack of confidence in him and threatened to resign. On June 20, 1966, the dean was invited to appear before a trustee committee to state the case for ministerial education: "The purpose for which Drew was originally established and in which it was exclusively occupied for the greater part of its history."

Two divergent choices, poles apart, lay immediately ahead, Ranson told the trustees. The Theological School could "move into a position of pre-eminence in theological education" or might "drift into mediocrity through complacency, confusion of purpose, and lack of initiative." Turning to more general concerns, Ranson continued:

> To what extent is Drew's future bound up with the current trends in higher education? Dramatic changes are already taking place in the field of higher learning. The university world is in a ferment of debate. The numbers of college students are increasing dramatically. Federal and state resources are likely to be poured into higher education at an unprecedented scale. Is Drew going to take advantage of all this and become part of this exciting program?

Ranson said the Theological School might continue as in the past, as one of three schools in the university; become autonomous, with "fraternal relations" to the university; or, most radically, might work for "establishment in the Eastern United States of a Federal Theological School which would combine the resources of a number of institutions, each retaining its traditions and identity, but functioning federally in the vicinity of a first class university."

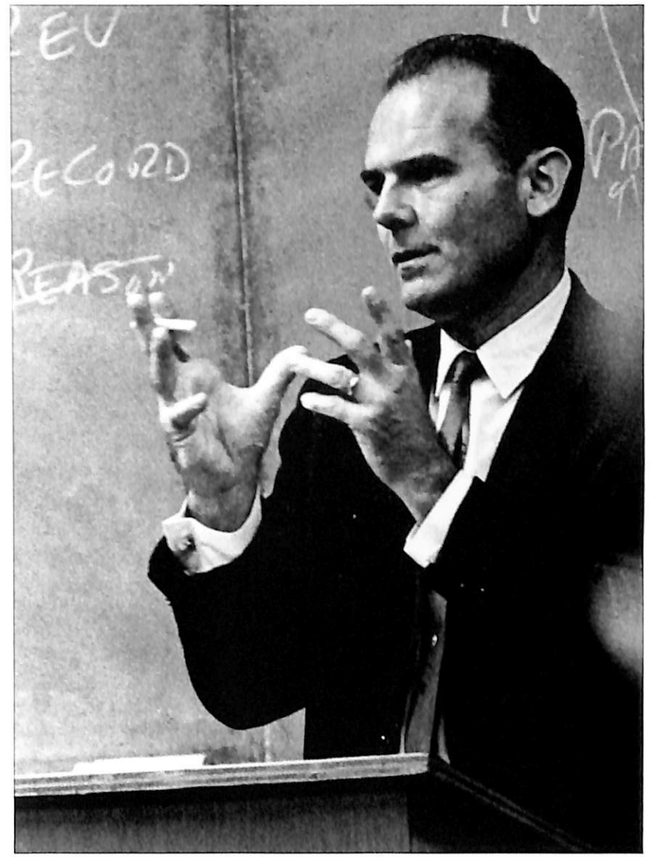
By the start of the holiday period between Thanksgiving and Christmas in 1966, the relationship between Ranson and Oxnam had settled into fixed positions as they met to discuss the Theological School budget. Ranson demanded several faculty appointments, including two with $20,000 salaries to fill vacancies on his faculty. Oxnam replied that the university could not pay such salaries, since the previous year's budget authorized only $12,000 for each of the positions. A new appointee might command $15,000, but certainly not more than $16,000, then the highest faculty salary on campus.

Ranson's first goal was to replace Michalson with a highly qualified full professor. After a diligent search he found a candidate, described by Ranson as "dean of an important divinity school who wanted to return to teaching." He would accept the post of professor of systematic theology but expected his salary to equal that of his dean's income. The expectation exceeded Drew's existing salary levels by more than twenty percent.

Ranson sought to aid his own cause fiscally by launching a program to increase Methodist Church support. Calling his plan "Train A Minister (TAM)," he envisioned collecting $50,000 annually. It would be used to augment salaries or to serve other uses in the Theological School. The trustees initially supported the plan and included the anticipated $50,000 in the budget. TAM never came near meeting the goal.

According to Ranson, discussions with Oxnam had won initial approval for inviting the dean to join the faculty. After the invitation had been offered, Ranson wrote, Oxnam reversed his approval "on reflection and further study of the budget." The Michalson vacancy must be filled with "a junior, with the rank and salary of an assistant professor." Enraged and embarrassed, Ranson rallied the faculty behind him and prepared to fight.

Ranson and Oxnam continued to maintain a public politeness toward one another, despite the fact Ranson nursed a feeling that the president "was less than enthusiastic" about his appointment as dean. The two often clashed behind closed doors over allocation of university funds. On one occasion, Ranson later recalled, he had intensely studied the university's treasury reports and boldly told Oxnam he believed "Theological School funds were being excessively milked" to provide support for other functions of the university.



The Theological School lost a mature, stabilizing influence when Dr. Carl Michalson, professor of systematic theology in the Seminary since 1943, died in a plane crash near Cincinnati, Ohio, on November 8, 1965.

At that session, Ranson wrote that Oxnam told him the university had "absolute discretion" in use of money. Ranson replied that the trustees had a "moral obligation to employ funds for the purpose for which they were given." In his recollection, Ranson declared:

"The president said, with some vehemence, 'The running of this university is none of your bloody business!'"

That ended the bitter exchange, for the moment. Since Oxnam left no personal account of the meeting (or of the controversy in general), Ranson's report was the only "inside" view of a drastic breakdown in personal relations between the administration and the Theological School dean. There is no question that the clash of egos greatly acerbated an acidulous situation.

Caught up in the heady struggle, the theological faculty abandoned academic channels. On December 8, all members of the faculty signed a letter addressed directly to the board of trustees, an unorthodox bypassing of the president's office. The theologians insisted it was necessary because there was no longer "mutual con-

Oxnam appointed Frederick A. Shippey, senior professor in the Seminary, acting dean—a logical choice. Shippey's colleagues lashed out at him because they had not been consulted, making Shippey an innocent pawn.

fidence and communication between this faculty and President Oxnam." They protested "what appears to be a failure to understand the nature of theological education and its relations to the Church." Out of "loyalty to the Church and to the university," the faculty declared itself against any effort to embarrass the university. They asked for "an exchange of views between the Theological School faculty and the board on the critical issues which confront us."

That seminary faculty's show of solidarity—and impropriety—upset even those trustees who had been openly critical of Oxnam at trustee meetings. Ranson had signed the communication, as a faculty member rather than as dean, but the trustees failed to appreciate the supposedly fine difference. The Ranson forces had committed a serious tactical blunder.

On December 14, the trustees informed Ranson that the letter was an "impropriety." Oxnam had been directed by the executive committee of the trustees to ask for Dean Ranson's resignation. Four days before Christmas, the faculty again bypassed Oxnam, sending wires to all trustees individually to say that Ranson's removal would be "a major disaster for the university." If he was removed they threatened "this faculty would be obliged to consider an appropriate response."

The trustees met in New York City on January 9, 1967, to hear evidence against Ranson, who was not present. It was announced only that the trustees had voted to remove him, but the vote was not unanimous and several trustees urged that no precipitate action be taken. Ranson lost his dean's post but kept his professorial status, since he was under tenure.

"When this news broke," Ranson later wrote, "the faculty threatened to resign *en bloc*. I argued against this on the grounds that it would harm the students and that there was still a possibility of saving the school. We [the faculty] agreed not to accept invitations to other institutions for a year."

Theological students reacted swiftly. They staged an all-day protest meeting the next day, January 10, marching across campus to Ranson's home, parading under protesting banners. The ex-dean spoke to them briefly, declaring that, "if this results in a complete study of the needs of the Theological School and the entire structure of the university, it would be well worth any inconvenience that it caused me."

An uneasy calm ended on January 12 when Ranson left for important meetings of the Association of Methodist Theological Schools in Los Angeles and the Commission on Ecumenical Affairs of the Methodist Church in Denver. Nearly 150 students sent him off by chanting, "Ranson, Ranson; Good Luck, Ranson!"

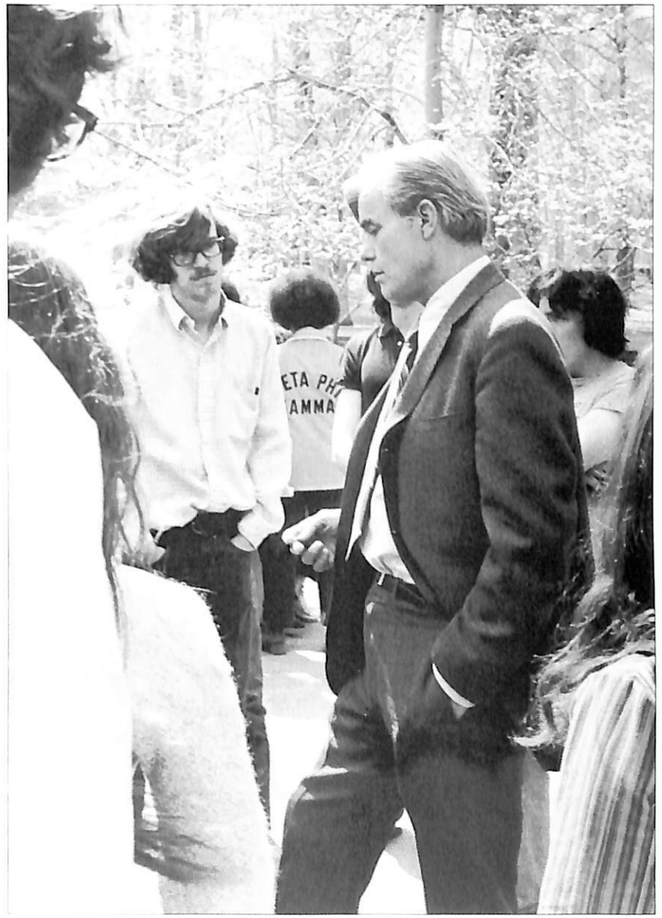
Ranson's return on January 26 fanned the fires. He told students who welcomed him home with a torchlight parade that he had found "among representative laymen, ministers, and bishops a profound concern... that what has happened here in recent weeks may place in jeopardy the future of theological education not only at Drew but throughout the Methodist Church." The following day, the Association of Methodist Theological Schools issued a statement calling for "a principled reconciliation of the present differences at Drew."

Early in February, the trustees requested an independent study by churchmen and educators, and a four-member committee was appointed by the University Senate of the Methodist Church. On February 16, the Seminary faculty dispatched a conciliatory note to Oxnam, concluding: "We stand ready to cooperate with the board in every effort to insure the strength and development of the university and the Theological School." Students returned to classes. An outward calm settled over The Forest.

The public fires of rage had only been banked. When Oxnam announced on April 11 that Frederick A. Shippey, professor of the sociology of religion since 1950, had been appointed acting dean, students voted to boycott classes until examinations started on May 8. Faculty members, declaring that Oxnam had not consulted them in advance, lashed out at the president for "continued interference in the operation of the Theological School." Banners reappeared on seminary buildings, not the least of them declaring that "Oxnam must go."

Shippey seemed a proper choice. He was the senior full professor in the Seminary. He had signed letters supporting Ranson, and he had reluctantly abandoned his plans to leave for his sabbatical year in June as a gesture to accommodate the trustees until a permanent dean could be chosen. Yet many of Shippey's colleagues assailed him heatedly because they had not been consulted in his choice. Days and nights became nearly intolerable for the acting dean and his wife. The wrath of the Theological School was heaped on an innocent pawn in the power struggle.

Later Dr. Myron F. Wicke, chairman of the special committee of the University Senate of the



The beleagured president often walked across the campus, successfully avoiding public recrimination of those set up against him. He had become another university president trapped in an era of bitter discontentment.

Methodist Church that conducted an extended study of the Drew situation, wrote of Shippey's days of travail:

> Most frightening of all to the committee, however, were signs of brutality visited upon the acting dean who is not only the senior professor in the School of Theology but also a man who from the beginning declared himself not a candidate for the permanent deanship. His aim was simply to keep the School of Theology in operation. He has been the heroic figure on the campus.

The feeling for Shippey was most colorfully expressed in a memoir written in 1982 by John L. Pepin, university treasurer and possibly the most respected and most independent thinker on the campus—before, during, and after the crisis. He wrote:

> ...the brutality which was heaped upon Frederick Shippey and his family and the president and his family exceeded anything I had ever observed.
>
> I never really understood the cruelty of the Christian Crusades until I observed that cruelty and harassment over a period of many months, inflicted by people I had learned to admire and respect.

Students ended their boycott of classes on April 21—despite their buttons proclaiming, "To the End." The cessation of boycott came in a burst of twanging guitars and folk singing when about sixty theological students sat down in Mead Hall and sang parodies of popular songs lampooning Oxnam. It was quaint, childlike, appealing to the news media, and of little substance. The president refused to budge from his position of silence. Instead, he sent the students hot coffee to sustain their spirits, if not their souls. It was no fun and examinations were just ahead. The boycott was over.

The investigative committee of the University Senate of the Methodist Church submitted its fifty-page report in July 1967. The four members of the panel were Dr. Kenneth R. Erfft, vice president for administration at Duquesne University; Dr. T.R. McConnell, professor of higher education, University of California at Berkeley; Dr. Samuel R. Stumpf, assistant to the chancellor, Vanderbilt University; and as chairman, Dr. Myron F. Wicke, general secretary for higher education of the Methodist Board of Education. The report became identified as "The Wicke Report."

Wicke and his associates placed chief emphasis on whether the Theological School was being fairly treated in the allocation of university funds. They concluded:

> The trustees have conscientiously and completely fulfilled their obligation to use dedicated funds only for the purposes for which they were given to the university. ...It would be failure of trusteeship if funds were used any other way. Trusteeship at Drew in this regard has not been careless or misguided. ...It is evident to the study committee that theological education has been placed in a highly favored position at Drew. The study committee hopes that this will continue to be the case. Actually the theological school could not operate on its present level without strength, especially financial, which comes from the undergraduate college.

The report generally supported the administration although it criticized both Oxnam and the trustees for not considering university conditions fully and adequately. It said, for example, that the trustees "ought never to be surprised by ... a crisis long in development," and added: " . . . the issues now in conflict should have been resolved long, long ago." It was suggested that Drew trustees had not always read reports carefully or acted on them "as conscientiously as might have been expected."

The investigators expressed concern over the average age of the trustees and their unusually long service. Eighteen of the thirty-nine trustees were more than seventy years of age, in a time when militant youth allegedly mistrusted anyone over thirty. No trustee was under forty and only three were under fifty. Twenty-four of the trustees had been on the board for eleven years or more and eight had been members for periods ranging from twenty-six to forty years. The

Wicke committee proposed seventy as a mandatory retirement age and suggested that board members be rotated off the board after "perhaps two terms."

Most important, from the viewpoint of history, the Wicke committee urged a full look at Drew's century-old charter:

> The study committee believes that a board restricted to all Methodists is not in the best interests of either university or church. Nor is it desirable that fifty percent of board membership be clergymen. The long and distinguished record of the Theological School might appear to indicate the need for unusually large representation by clergymen, but there is no reason to assume that devoted laymen will be less concerned about the quality of clergymen needed at a given time. Quite the contrary!

Wicke's committee urged that charter revisions consider revamping the board to include one-third clergymen, "not necessarily all Methodist clergymen"; one-third laymen, not necessarily Methodist, and one-third to be elected at large, "without reference to vocational or professional considerations."

The report also recommended the establishment of a small representative University Senate to replace the infrequent meetings of the entire university faculty. The Senate would discuss such matters as long-range university plans, curricula involving more than one school or college, standards of admission, and other university-wide problems.

After nearly eight months of strife, Drew University had a potential base on which to rebuild. The Wicke report was neither a concise, clear-cut definition of the problems nor a catalog of solutions. On many points it was vague, affording ample opportunity for reading between the lines—always a dangerous practice, particularly on a campus torn by dissension. Yet it was clear on one point: Drew must radically overhaul its charter, its by-laws, and its general methods of dealing with academic concerns. The "old Drew" must be changed, for better or for worse.

A man, a guitar, and a plaintive folk song captured college students eager to understand and to cope with the pressures of a nation at war in Vietnam and the perplexities of drugs and personal freedom.

CHAPTER 22

A Time To Be Reborn

FEW REALLY BELIEVED in the fall of 1967 that the passions of the Theological School had been cooled by a summer's hiatus. Yet that autumn a trustee committee studying the crisis dared hope "there will be no more mass resignations." The committee also lulled itself into a belief that the seminary faculty would recognize Acting Dean Shippey "in those matters which immediately and urgently affect the well-being of students."

That autumn was not a time for rose-colored glasses anywhere in the nation, much less on university campuses. American cities had exploded in the summer of 1967: July riots in Newark and Detroit burned away the notion that African-Americans were happy in the degrading urban slums. Prejudice against black workers and professionals in American businesses and industry—and even on university campuses—no longer could be hidden. Drugs were becoming a youthful opiate; the smell of marijuana hung heavily over rock concerts, and Timothy Leary, Yale professor and dispenser of "mind blowing" LSD, had incredibly become a guru among a small group of self-professed intellectuals.

Worst of all as the 1967 academic year opened, nearly a half million young Americans were slogging through the Vietnam rice paddies and jungles, facing an unknown enemy in a "no win" war that most Americans neither understood nor condoned.

Campuses everywhere fermented in a curious blend of anti-war rage and personal hide-saving hypocrisy. Students understandably opposed the war, yet they also tolerated a mushrooming of "for the duration" students willing to hide out in classrooms until the fighting ceased, a socially acceptable alternative to far more courageous open conscientious objection.

Such cynicism at Drew was minimalized by the euphoric hope that at least the Theological School eruption was in remission. The editor of the *Drew University Bulletin*, distributed to alumni and friends, cheerfully assessed the campus mood in mid-September 1967. He told of a record 1,100 undergraduate enrollment, "up beyond expectations." As for the Theological School, "the students will be greeted with one of the strongest faculties in the school's history." Only Dr. Paul Maves would not be present; he had accepted a position with the National Council of Churches. Three theological professors who had been on sabbatical were back on campus.

The College of Liberal Arts gave the *Bulletin* editor cause for optimism. The ever-increasing student body was large, diversified, and intelligent (according to College Board scores). The experienced faculty had not become involved in the Theological School dispute. The Wicke committee had praised this "considerable restraint" of the undergraduate school faculty. Not mentioned, but pertinent, was the fact that college students had only minor interest in a controversy that seemed to affect few of them.

The College had been nearly forgotten in the public mind during the Seminary uproar. On other campuses, media-sophisticated undergraduates were occupying administrative offices or threatening to demolish the institutions if their

Females enjoyed the ancient college art of bull sessions as much as, perhaps more than, their male counterparts. When it came to the question of open dorm privileges, however, the majority of women students rejected the greater freedoms they supposedly would gain.

demands of the moment were not heeded. At Drew, much of the argument over whether undergraduate students had a right to help determine their private destinies had long ago been faced, however uneasily. From the start of the College in 1928, students had been represented, along with faculty members, on committees affecting student privileges and responsibilities. The system did not work perfectly, but at least there always had existed the mechanism for open faculty-student discussions.

One major undergraduate controversy ruffled Drew's composure in the mid-1960s. It centered on the familiar issue of a university acting as a substitute parent (in *loco parentis*). Debate ensued on whether male and female students could meet anywhere, under rules of their own making, behind doors that were open or closed, according to their own options.

College rules restricted dormitory rooms to either men or women, never both, except during infrequent, scheduled "interdormitory visitations." Increasing numbers of students argued it was difficult for a man and woman to find a place where they could be together on campus without interference. Restrictive rules, they said, implied a lack of confidence in their sense of responsibility.

The Student Senate called for a "visit-in" on the evening of Saturday, December 3, 1966, to demonstrate that unrestricted visitations could be both successful and decorous. The majority of residents in all men's dormitories approved the illegal visiting. Significantly, the majority of residents in all women's dormitories rejected it. Five men's dormitories agreed to participate in the protest.

The College administration was kept fully informed—and made it clear that disciplinary action must follow if existing rules were broken.

About 200 male and female students left other activities on campus at 10 p.m. on the evening of December 3 and headed for the designated test dormitories. They signed the guest books, went to rooms as couples, and closed the doors. After a brief time nearly all of them re-opened the doors and left the dormitories, their protest registered. It was orderly, brisk, and in the open (if behind closed doors).

A month later, 188 students charged with violating campus rules were tried before a seven-member judicial board composed entirely of students, two of whom disqualified themselves because they were involved in the visit-in. The prosecutor and the defense attorney were both students. On January 5, 1967, the judicial board ruled the defendants guilty and ordered them confined to their rooms from 10 p.m. to 6 a.m. for three weeks (including weekends) after the first semester examinations.

The visit-in and punishments were not in vain. College students, the faculty, and the administration convened to establish new dormitory regulations. After nearly two years of compromise, each dormitory was permitted to set its own open house rules. Under the new regulations, doors could be closed but not locked, a curious compromise that included the best (or worst) of both sides of the question. All guests were required to sign in. Enthusiasm for the open house hours was considerably higher in the men's dormitories than in the women's, where residents told *The Acorn* that they did not relish the thought that they might be caught "running around in curlers."

In announcing the policy to parents and asking their assistance in reviewing it, College Dean Richard J. Stonesifer wrote:

> *Change* is indeed the operative word in the 1960s, and it is foolish to attempt to force the conformity and the proprieties of the past on today's students. Moreover, we find all but a tiny minority of today's students to be responsible, sensitive, steady, and moral—to a degree which causes those of us over thirty to reflect somewhat sadly on our own deficiencies at the comparable stage! Above all, we have come to recognize the validity of today's student claim that the attaining of personal privacy on the bustling campus is a pressing problem, and that we should do what can be done within the framework imposed by institutional living to accommodate this attainment.

Compromise on the open house hours was as important for overall improved faculty-stu-

Using newly won freedom to unique advantage, seven Drew students embarked in 1962 on a 27,000-mile tour of South America in this U.S. Army amphibious vehicle (a "dukh" in military terms). When the Brave Duck struck a reef in Colombia, the stranded group spent two weeks in roles reminiscent of castaways in fictional lore.

dent relationships as for the rights gained by undergraduates. The college faculty continuously discussed with students points of friction; by 1968, when violence was erupting on many other college campuses, the dialogue was forceful but under control in the College of Liberal Arts.

Dominating student discussion was a mounting opposition to the war in Vietnam. Opinions shifted rapidly at Drew. When twenty-three university students fasted for four days in April 1966 in protest against the war, a campus poll showed that student opinion ran heavily *against* the fast. Two years later, in the spring of 1968, campus polls showed Drew students strongly opposed to the war and overwhelmingly antagonistic to President Lyndon B. Johnson. Senator Eugene McCarthy, the soft-spoken, poetic, anti-war Minnesota Democrat, was the favorite among Drew students and faculty members, as he was on most campuses.

Things were going well materially for the College. The new science building neared completion in the fall of 1967. Early in December, plans were revealed for three new undergraduate dormitories, two for men, the other for women. Each would house sixty-four students in suites large enough for six persons. Each suite included three double bedrooms, a living room, and a bathroom. The "suite dorms," eventually named McClintock, Foster, and Hurst, were a new look, fully carpeted to lessen noise and designed to "provide communication with minimal invasion of privacy."

In October 1967, Donald R. Baldwin, a trustee since 1929 and board president since 1956, decided that new hands must take up the trustee reins. The son of Arthur J. Baldwin, one of the founders and underwriters of Brothers College (College of Liberal Arts), Baldwin likely was the best friend and most loyal supporter that the College ever had, excepting only his father and uncle.

Baldwin's enthusiasm for Drew transcended his generous financial support. Few vital turning points in the university's history over a thirty-year period escaped his interest and his time. His strong hand was evident in the university's first faculty-staff pension plan, in the 1946 decision to keep the college coeducational, in the selection of Presidents Holloway and Oxnam, and in the numerous fund-raising campaigns and policy decisions.

Baldwin, individually or in conjunction with his wife, Winifred, gave more than $2 million to university projects, the most visible being the Baldwin Auditorium-Gymnasium named in his honor. He also influenced donations of more than $1 million by his cousins, Grace (Mrs. Daniel C. Riker) and Cynthia (Mrs. Philip Haselton, Sr.) and Cynthia's son Philip, Jr. (named a Drew trustee in 1955).

One unusual Baldwin "gift" was the charm and enthusiasm of Donald's wife, Winifred. She endorsed the Baldwin donations, shared in them, and later would donate $1.5 million to fund the College's merit scholars program. Most intimately, from the standpoint of the entire Drew community, she recited the Baldwin saga before campus groups on many occasions, using her knowledge and wit to make the family come vividly to life. The Baldwin family would not have been forgotten without her lectures—but they certainly would not have been so warmly and affectionately remembered.

Baldwin's replacement was A. Vernon Carnahan, prominent New York attorney and a graduate of Drew's College of Liberal Arts, Class of 1939. Carnahan's election was unsuccessfully contested by a Methodist faction within the board. The wrath of the seminary dissidents swirled across his desk in the form of letters from Methodists, literally from around the world. Carnahan twenty years later could still recall for an interviewer the letters, "vitriolic and crudely couched, more like the language of longshoremen than bishops."

John L. Pepin, well versed in all administrative matters and concerns at the time, wrote in 1982 his remembrance of the terrible days that worsened at the Theological School:

> Resignations started coming across the president's desk in November at the rate of about two each month. Those who were leaving were not content just to leave. They approached other schools seeking openings for the remaining faculty and reportedly brought great pressure on colleagues to leave, even when it might have been professionally unwise. They also used their positions and influence to block future appointments. It was even reported that they tried to counsel students to leave and that they spread the word throughout the country that the school would not open the following fall in an effort to discourage enrollment. It almost seemed that when they realized they could not win, their wrath was so great they were prepared to destroy what they had helped to build.

The smoldering situation broke into renewed flames in late October 1967, when resignations from the school began landing on Oxnam's desk. They were couched in varying degrees of bitterness. Dr. Franz Hildebrand, professor of Christian theology since 1953, and Dr. Carl Froelich, associate professor of New Testament and church history since 1959, were the first to resign. Dr. Lawrence E. Toombs, professor of Old Testament since 1953, and Dr. Howard Clark Kee, professor of New Testament since 1953, both resigned during the first week in December. January brought resignations from Dr. Bernhard W. Anderson, professor of biblical theology and a former dean of the Theological School, and Dr. H. Gordon Harland, professor of church history.

Six resignations before the end of the first semester: dispositions were sour in both the seminary and in administrative offices. By spring, six other resignations were in hand: Dr. Alfred Haas, associate professor of practical theology; Dr. James Ross, associate professor of Old Testament; Dr. Robert L. Carrigan, associate professor of pastoral care; Dr. William Murdock, instructor of New Testament; Dr. John Godsey, professor of systematic theology; and Dr. Paul Clasper, professor of ecumenics and world religion. Clasper departed to become dean of the Berkeley Baptist Divinity School in California. He hoped in his letter of resignation that "part of the rich Drew heritage has become a part of me." It was a pleasant enough resignation—but a resignation nevertheless.

Also pleasant in tone but stunning in impact was the resignation in December 1967 of Dr. Stanley Romaine Hopper, the first and only dean of the Graduate School since its founding in 1955. Hopper wrote that his leaving was "not related to the faculty-administrative tensions of last year." Rather, "the years of my academic life are running out, and, if I am to get into written form the works I have been preparing, I must do it now or let them go by default."

A. Vernon Carnahan, shown here with President Oxnam, became the first College of Liberal Arts alumnus to head the university board of trustees when he was elected chairman in 1967 to succeed Donald Baldwin. The latter, son of Arthur J. Baldwin, one of the founders of the College, had been chairman for eleven years.

Hopper said that he was "already two or three years over the ten year maximum I gave myself when initially asked to get the Graduate School under way." He felt that his new appointment as professor of religion at Syracuse University would give him a long-anticipated chance to think and write. The tall, lean, erudite Hopper had been at Drew since 1934; he and his wife, Helen, had earned both popularity and enduring respect among students and faculty. His departure, while understandable, left a serious void.

Hopper's leaving probably hinged, in part at least, on a proposed senior appointment in the Graduate School that would have brought a Syracuse University professor to Drew to develop a religion and literature study with Hopper and Professor David Miller. Oxnam procrastinated, balking at the cost. Hopper and Miller both left for Syracuse positions.

Hopper's achievements in his thirteen years as the only dean of the Graduate School to that time were worthy of more than passing attention. He struggled always against a paucity of funds and against the fact that his faculty was appointed primarily to either the Theological School or the College of Liberal Arts. He conducted his school with a strong awareness of its limitations as well as its opportunities—and through that awareness achieved unusual success in melding the disciplines of liberal arts and theology.

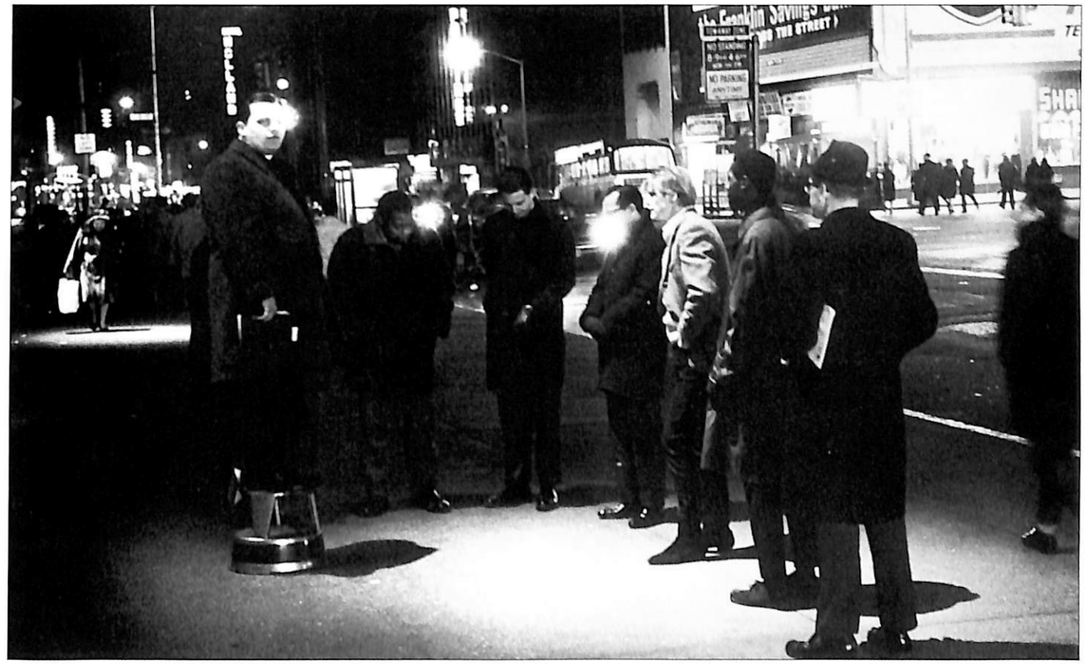
By the time of Hopper's resignation, enrollment in the Graduate School had risen to 156 students, with 130 of those pursuing Ph.D. degrees. The emphasis was chiefly in theological disciplines; twenty-four of the thirty-five faculty members for the 1967-68 academic year were from the Theological School. The mass theological resignations thus seriously crippled two of the university's three entities.

Hopper could look proudly on those sent forth from the Drew Graduate School during his tenure—the president of Howard University, the dean of Yale Divinity School, the president of Upsala College, two other college presidents, sundry deans and department heads, and some eighty professors in institutions of learning here and abroad (twenty-five of them in theological seminaries). Since 1960, eleven doctoral dissertations had been accepted for publication, a testimonial to the level of competence in the Graduate School.

Dr. Stanley Romaine Hopper, left, shown here with his wife, Helen, resigned as dean of the Graduate School in 1967. His resignation, while pleasant in tone, stunned the campus. He had been the Graduate School's only dean to that point and under him the school had won widespread distinction.

Inventiveness was the key to the Graduate School's success in Hopper's regime. Three consultations on hermeneutics (interpretation of texts) sponsored by the Graduate School in 1962, 1964, and 1966 drew international interest and attendance. The first two were theological; the third was interdisciplinary, in evidence of the School's evolving character. Lecturers included leading scholars and theologians from both Europe and America.

The resignations, for whatever reasons, caused



Seminarians had long been committed to outreach in the wider world, both as missionaries around the globe and in America's impoverished cities. In the 1960s, that city mission work begun nearly a century before, took form as the "Church Without Walls." Atop a stepstool, preachers like this one shared their message with the masses under the garish marquee lights lining a Manhattan thouroughfare.

consternation among the Theological and Graduate schools' students; many of the theologians began plans to transfer elsewhere. Young men still in college who had planned to enter the Theological School in the fall of 1968 were bewildered. Many of them decided against Drew in the face of the mass faculty exodus.

Drew's convocation on February 12, 1968, to observe the 100th anniversary of the signing of its New Jersey charter came at a low point in the Theological School affair. New Jersey Governor Richard J. Hughes and Dr. Eric Goldman, Princeton history professor and special consultant to President Lyndon B. Johnson from 1964 to 1966, delivered traditional messages of congratulations and challenge. Oxnam used the occasion to break the long official silence on the Seminary controversy.

The president deplored the worldwide publicity brought Drew by "some who might wish to return to a simpler period" but warned that it was "presumptuous" to assume that the resignations and the publicity would "irreparably damage" the institution. He urged immediate reconciliation:

> We invite those who believe in a strong university to join us in building this into a university of national distinction in its second century.

Heading the list of priorities was a new Theological School dean, whose task would involve the healing of present wounds as well as shaping the type of Theological School that would fit into the Drew University structure that was emerging. The immediate prospects for any incoming dean were not enviable.

James M. Ault, professor of practical theolo-

James M. Ault and his wife arrived on campus in 1967 when Ault began the task of healing the wounds in the Theological School. The fires of revolt had died away and the last of the dissenting faculty had resigned. The school seemed ready to start anew.

gy and director of field education at Union Theological Seminary in New York, accepted the challenge. The 50-year-old Ault's academic record included an A.B. degree (magna cum laude) from Colgate University, a Bachelor of Divinity degree (magna cum laude) and a Master of Sacred Theology, both at Union. He had served a series of pastorates in the northeastern United States for eleven years before being named dean of students and associate professor of practical theology at Union in 1961. He advanced at Union to a full professorship and to the post of field education director in 1964.

Oxnam and Ault flew to Dallas, Texas, in April 1968, to attend the General Conference of the United Methodist Church. Their most important rendezvous was the Drew Theological School alumni banquet, where some 225 Theological School alumni awaited Ault's introduction. Most of them, stung by the headlined events at their school, had adopted a "wait and see" attitude that was at the very best cautious antagonism.

Oxnam introduced Ault. To set the stage, both for the new dean and for a more broadly based Drew University, he said, in part:

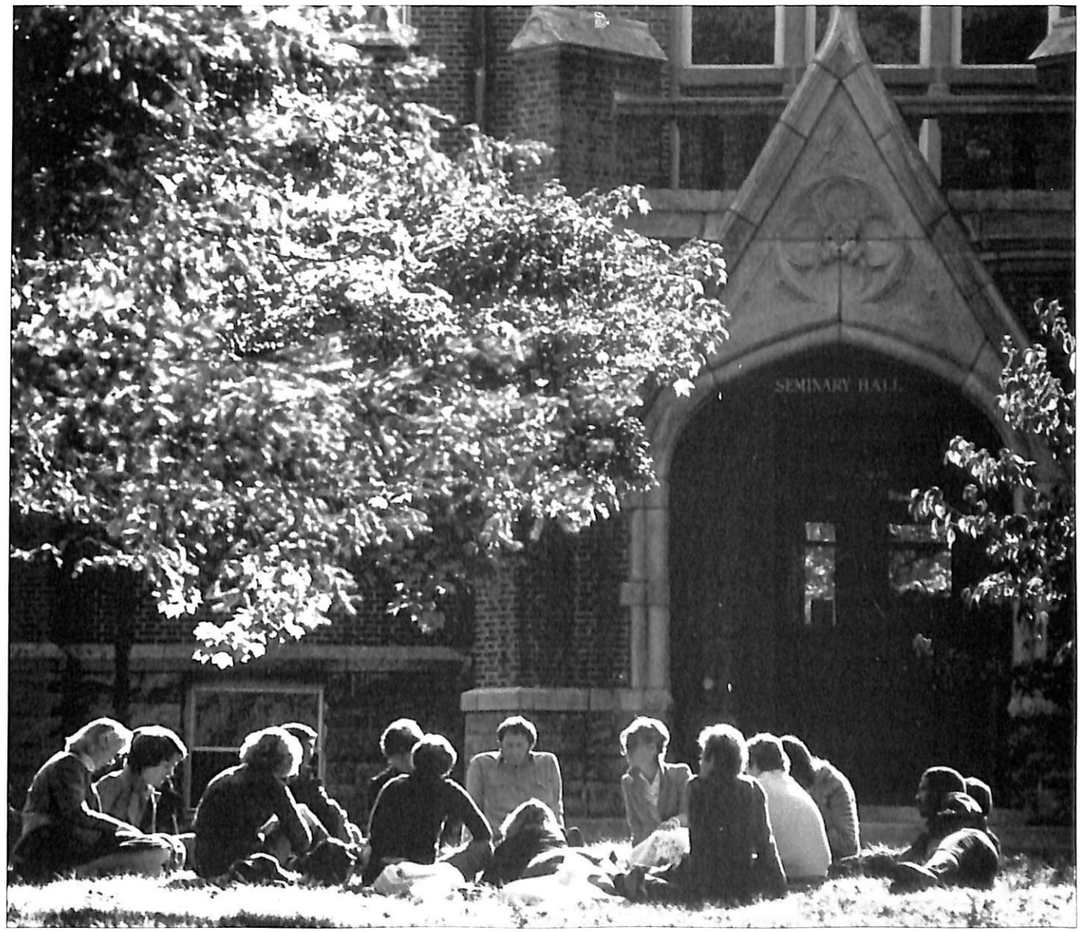
> The Drew University Theological School is going to be a stronger school within our stronger university. We are committed to a theological program of continuing intellectual strength; increasing relevance to contemporary moods and patterns in society; academic connections where valid and feasible with non-theological disciplines and with other theological institutions; an independent, strong interest in and relationship with the Methodist Church; and a strong ecumenical dimension.
>
> As a university, Drew will continue its proven commitment to a vigorous and completely free search for truth and the meaning of truth. As a university, Drew will continue to be very resilient and will always resist unprofessional pressure tactics designed to slow or alter or halt her growth. As a university, Drew will face up to the modern challenges of ecumenism, internationalism, integration, urbanization, and science and automation. As a university, Drew will develop the highest standards possible in recruitment of faculty and students and development of academic and social and spiritual programs.

Aware that he faced a stern test despite Oxnam's resounding promises, Ault responded. He asked that the recent struggles in the seminary "be set in a larger historical context, including the longer past which gathers one hundred years of distinguished service to the church and the distant years stretching into the future, which I believe are bright with hope and promise." The new dean briefly expressed his concept that "the study of theology is directly related to the ministry, not in a narrow or restrictive sense, but in a broad and diversified way that is appropriate for the pluralistic urban-technological society in which these varied ministries will be fulfilled."

Warm applause greeted Ault's first public remarks as a member of the Drew community. Alumni filed from the hall aware that major problems still faced the Theological School but comforted in the belief that the man might have been found to cope with them.

There was one more piece of unfinished business before the rebuilding could get undivided attention. Charles Ranson resigned his professorship in early May 1968, when he reached the age of retirement. The departing professor sharply and publicly criticized the Drew administration, as anticipated. The next autumn he became a visiting professor at Hartford Seminary in Connecticut.

Ranson's resignation was anti-climactic. By then the fury of the Theological School upheaval had been fully spent. A new dean, ready to take control officially on July 1, had passed the initial alumni test. Reconstruction was the mood of the



Sunshine, shade from towering oak trees, and the atmosphere of Seminary Hall combined in the 1960s to provide both a healing mood for seminarians and the pleasure of studying and talking in the springtime splendor of the Drew campus.

day—and there was a faculty on which to build.

Obscured by the publicity accorded professors who resigned was the fact that a solid nucleus of scholars remained. These included Professors Will Herberg, Bard Thompson, George Kelsey, Frederick Shippey, Harold Brack, Robert Bull, David Graybeal, Charles Courtney, Nelle Morton, Lester Berenbroick, and David Randolph. On that very solid base Dean Ault could rebuild his faculty, choosing new professors to grapple with a world where religious beliefs and practices were being challenged everywhere—and especially on university campuses.

The Drew community had to ask—and answer—broader critical questions: Did faculty and students *really* have a voice in university affairs? Was the restrictive charter of 1868 still valid in a fading 20th century? How did the Theological School relate to the broader university structure? The Wendel money, and who properly should have it, had been a major factor in the 1967 eruption, but zeroing in on that as the cause of the 1967 crisis was too easy an answer for forty years of irritation. Deeper issues were involved:

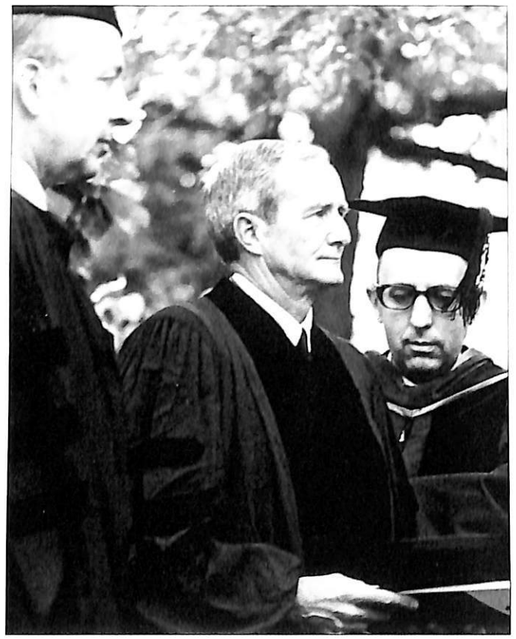
Was theological education being accorded its rightful place on campus after a hundred years? Should the Theological School have an autonomous position because of its special mission to train a community of students called by God? Was the Methodist Church justified in exercising complete trustee control of affairs in an ecumenical university? (All trustees had to be Methodist and half had to be clergymen.)

In fact, Methodist Church financial contributions to Drew University had been considerably less than generous through all the first century. Neither the church nor wealthy laymen had come forward with funds when Daniel Drew contributed everything. There had been little church generosity since, and now, according to the Wicke Report:

> An examination of gifts to eleven Methodist theological schools from church sources reveals that Drew stands at the bottom. Whereas Drew in 1965-66 reported $127,731 from these sources for current operations, the median institution on the list reported $300,461.

The message was clear: If the Methodist Church really cared about Drew, it was time to show it in some material form, whether it be grants for professorships or scholarships for low income theological students.

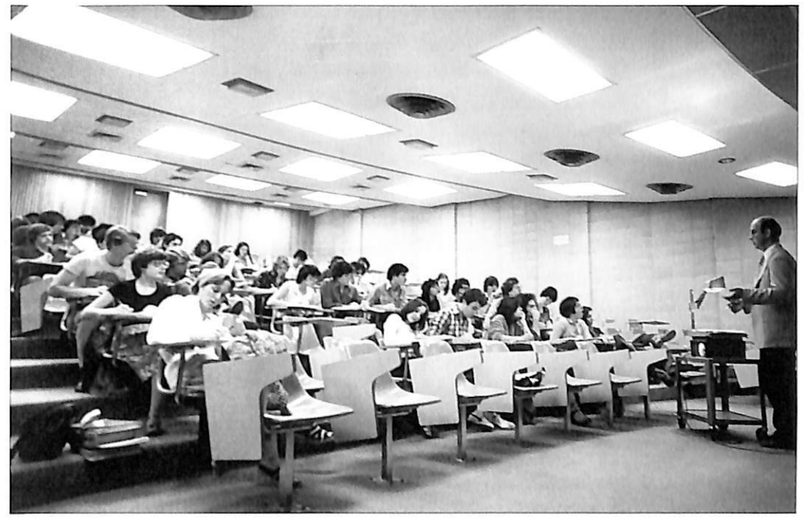
By September 1967, a committee was studying the university's basic governing documents—the charter and by-laws. Internally, work proceeded on a University Senate to give all three schools advisory representation in campus administration. Designated initially as Senate members were sixteen faculty members, the university president and vice president, the three academic deans, the librarian, the registrar, and the senior development officer. The Senate would be concerned with academic freedom and



Dr. James B. Fisk, president of Bell Laboratories, received an honorary degree at the dedication of the Hall of Sciences on October 5, 1968. Assisting in the ceremony (right) was Barent S. Johnson, university registrar.

responsibilities, faculty personnel policies, and representation on committees to choose those who would fill "administrative posts of academic significance." The Senate had the authority to comment "on any matter of general university interest."

The trustees accepted the Senate proposals at its spring meeting in 1968. Students were not included in the original Senate, but that omission was rectified in the winter of 1969 on President Oxnam's recommendation. Nine students were made members, two from each school and three chosen at large.



A bonus for all the university was the large new lecture room in the Hall of Sciences. It served science professors well, of course, but it was also a fine hall for non-science meetings, often open to the public.

The charter change naturally proceeded slowly; tampering with an old charter was not to be taken lightly. A series of meetings on the charter was held by the trustees in the fall of 1968 with the University Senate and the alumni boards of all three schools. Finally, an open meeting was convened for anyone who felt that he or she had something to contribute.

As the fundamental changes in university government proceeded, Drew paused for two important days in October and November of 1968. First, it dedicated the new $3.2 million Hall of Sciences on October 5; then it officially installed James M. Ault as the Theological School dean on November 6. The symbolism of major science and religion affairs within one month was inescapable. Both now must dwell in harmony on this campus.

Just as Ault had become an active dean before his official investiture, so the Hall of Sciences had become a working part of the campus before dedication day. By April 1968 most science division faculty members had moved into the new air-conditioned structure, and some zoology, botany, and chemistry classes had been transferred to their new quarters.

Nearly 1,500 attended the October ceremonies dedicating the Hall of Sciences. Honorary degrees were awarded Dr. James B. Fisk, president of Bell Telephone Laboratories; Governor Richard J. Hughes; and Robert C. Morris, vice president of the university trustees and chairman of the fund-raising committee for the new building. President Oxnam used the affair to strike out at the "volume of nonsense noise" on campuses and elsewhere. He said:

> At Drew we have no fear of ideas—any ideas—and instead save our anxiety for the lack of ideas. We are moving administratively here to do what we can to lower the noise level and raise the understanding level, and we pledge to this campus and this community that at Drew University you will always find someone you agree with, and someone you disagree with. You will find him because he will be welcomed here, and we will listen to him.

Dean Ault's installation included the participation of Methodist Bishops Prince A. Taylor Jr. and Lloyd C. Wicke, as might be expected. More unusual was the inclusion of the Reverend Denys J. Hennessey, rector and dean of St. Mary's Seminary, a Roman Catholic institution in Morristown. The presence of Father Hennessey on a Methodist platform at the inauguration of a Methodist dean proved how far ecumenism had come.

Dr. John C. Bennett, president of Union Theological Seminary, Dean Ault's proving ground, gave the installation address. Then the new dean, who would preside over a shaken seminary, expressed his feeling that he would "prefer to begin where we are with an established past and an uncertain present." The "historic deposit," he said, "is the foundation on which a new beginning is already taking place." He looked forward to two hopes that rested on the historical base:

> The first line of hope to be cast from this historical base is one of gratitude for the setting—rich and human and institutional resources of every kind—which is given to us as the place to do our educational work. When this Theological School was founded a century ago the ideal location for a seminary was in the country where future ministers could study, meditate, and pray in the midst of nature's beauty and quiet.
>
> This place would still fit that description in part but there is a significant difference. The city has come to where we are and there is no escaping it. The line of movement is ever westward from the Hudson River and along that line city and suburbs meet in a dynamic fashion that is constantly unfolding. In this critical meeting the crucial social issues are raised up demanding solutions that are humane and just but threatening disruption and destruction if ignored or met without compassion . . .
>
> The second line of hope to be cast from this historical base is one of recognition of the academic excellence in the theological disciplines which has characterized the Theological School from the beginning. The Bible, Old and New Testaments, with related subjects in this field, theology and ethics, the history of Christian thought and institutions, have been at the core of the curriculum. It is to this historical deposit that all else is related. It is upon this essential foundation that we shall continue to build.

The resignations, the committees, the reports, the torture of self-analysis that followed the Theological School upset were inevitably leading to one thing: a Drew radically changed by charter.

The amended charter cleared both houses of the New Jersey Legislature and Governor Hughes signed it into law on June 4, 1969. The changes were relatively few in words; the impact would be felt for decades to come.

The new charter struck out all references to "Drew Theological Seminary of the Methodist Church." It specified only that a "theological school, *ecumenical* [italics added] in character, shall be continued and maintained in relation to the founding Methodist Episcopal Church and its successors." The provision limiting trusteeships to Methodists was stricken. In the new by-laws, the only Methodist requirement was that at least one-fourth of the trustees be United Methodists and that the Methodist bishops of New Jersey, New York, and Philadelphia areas would serve in addition, *ex-officio*. The new by-laws provided for Drew's two alumni associations to name four trustees each.

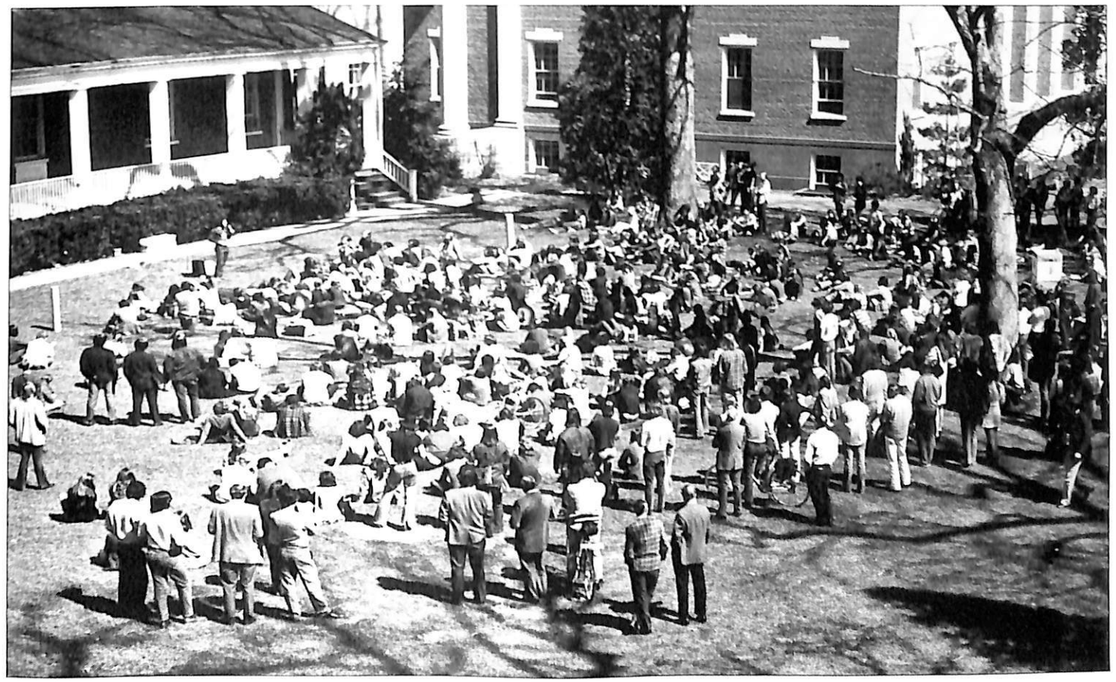
The College Alumni Association chose Ray A. Elliott Jr. of Albany, New York, a plastic surgeon; Lawrence E. Horner, of Chatham, New Jersey, senior vice president of Compton Advertising, Inc.; Leonard Marks, Jr. of San Francisco, California, senior vice president of Wells Fargo Holding Company; and Ralph Porzio of Boonton, New Jersey, senior partner in the Morristown law firm of Porzio, Bromberg, and Newman.

The Theological and Graduate Schools Alumni Association selected as its trustees R. Benjamin Garrison of Urbana, Illinois, senior minister of the Wesley Methodist Church in Urbana; Harry V. Richardson of Atlanta, Georgia, executive director of the United Negro College Fund; Eugene L. Smith of Closter, New Jersey, executive secretary of the United States Conference for the World Council of Churches; and Colin W. Williams of New Haven, Connecticut, dean of the Yale Divinity School.

Additionally, the trustees named Francis Bello of East Orange, New Jersey, another graduate of the College, as a trustee at large. Bello became only the fourth College graduate chosen at large in the board's history, the first three being Edward Orr of Chester, New Jersey, and A. Vernon Carnahan and Guy H. Cunningham, both of Chatham, New Jersey. Orr, Carnahan, and Cunningham all had been selected under terms of the original charter.

A "New Drew" had been born. It was far removed from the "New Drew" that President Ezra Squier Tipple had dreamed of in the 1920s; his thoughts were on theological education alone. It was scarcely the "New Drew" that Presidents Arlo Ayres Brown and Fred Garrigus Holloway had anticipated in their successions of plans. It was not the kind of "New Drew" that President Robert Fisher Oxnam could have anticipated when he was charged by the trustees in 1960 with developing a genuine university from three disparate schools.

The sweeping changes had to come, as it had years before to scores of other great church-related universities. Federal grants for such things as dormitories, the University Center, and the Hall of Sciences intruded on the touchy question of whether the government properly could lend financial aid to private colleges under direct church control. This "New Drew" was born as much from practical considerations as from philosophical contemplation.



As the 1960s rolled over into the 1970s, the tensions created by the Vietnam War gripped the campus, as they did nearly all of America. Well-organized protest meetings, such as the one above, were common.

CHAPTER 23

'What's A Heaven For?'

TIME INFLICTS WRENCHING ironies on institutions as well as on individuals, and for Drew University the cruelest twist of fate was the coincidental fact that the prestigious Middle States Association of Colleges and Secondary Schools chose February 1968 to make its normal ten-year evaluation of Drew's right to accreditation.

Imagine the atmosphere in The Forest on February 15, when the Middle States team arrived. The 100th anniversary of the granting of Drew's New Jersey charter had been celebrated three days before, but the gala milestone was tarnished by the bitterly unfriendly letters of resignation being made public by departing members of the Theological School faculty. Drew was in no condition to receive the visitors whose opinions would mean so much to the immediate future.

The February visitors were both pleasant and understanding. They expressed regret in their eventual report for the "severe storm of intemperance, notoriety in the news media, and, centered in the Theological School, resignations." That recognition softened nothing: Drew University—as one unit—was ordered to show cause why its accreditation should not be removed. It was not rejection but it skated perilously close to the edge. The evaluators said they would return in two years to see if their warnings had been heeded.

Unfavorable reaction naturally centered in the Theological and Graduate schools, where confusion reigned. Thirteen members of the seminary faculty had resigned by February 1968. Two other chairs had long been vacant. Students in both upper schools sought admission elsewhere. The evaluation hit hard at the university's poorly disguised treatment of the seminarians, pointing out that the Theological School's buildings were shabby in comparison with those of other leading theological schools. The buildings suffered as well in comparison with undergraduate facilities on campus.

As for the Graduate School, the Middle States evaluators posed a blunt question:

> With prime reliance on dwindling theological faculty, with Graduate School applications running at about fifty percent of last year, with no dean yet named, with no presently predictable competence of instruction next year in the area of the Bible—what can the new catalog say, what can Drew affirm, as to the posture of Graduate School offerings in 1968-69?

The evaluators softened the long, harsh question by declaring their criticism must not suggest an end to the Graduate School's "dream of interdisciplinary studies at Drew." The report commended the visions:

"The occasional realization of them has come home to us as an exhilarating reminder of what graduate study at Drew can invent and create."

Middle States' evaluators showered praise on the College of Liberal Arts, whose faculty and students had not been involved in the Theological School fracas. In a burst of literary indulgence rare for Middle States documents, the report said of the College:

"If at times its reach exceeds its grasp, Robert Browning can give us the answer: 'What's a heaven for?'"

When the Middle States Association visited in 1968, Drew had just celebrated the centennial of the university's founding as a Methodist seminary. The College was the star of the show; many felt its pre-eminence was a factor in the Seminary dissent.

The College accreditation was never in doubt, but it nevertheless had to share with its two ailing sister schools the "show cause" order by Middle States. Enrollment in the College climbed to 1,242 students in the fall of 1969 and intellectual capacity, as measured by tests, also continued upward. The College could boast that its students collectively ranked intellectually second in New Jersey, topped only by Princeton in measurable mental abilities.

The College also achieved unusual distinction in athletics in the fall of 1969 when John Reeves coached the soccer team to victory in all of its twelve regularly scheduled games. Drew was one of only four unbeaten teams in the nation and the only Eastern team with a spotless record. The Rangers competed at Kansas City in the National Association of Intercollegiate Athletics soccer tournament and lost in the semifinals to Eastern Illinois, the eventual national champion.

The soccer team's great season boosted undergraduate morale, in an era when such supposedly mundane things as athletic victories were not supposed to quicken undergraduate pulses. Only a year before, the College Student Senate and writers for *The Acorn* had debated the possibility of *eliminating* all intercollegiate athletics at Drew! In the fall of 1969, The Acorn reported that Young Field during soccer games was "a far livelier place than the Student Senate."

Drew felt the swelling undergraduate resentment and rage that enveloped nearly all academic communities in the 1960s. The savage assassination of John F. Kennedy in Dallas, Texas, on November 22, 1963—and the inability of government agencies either to prevent the murder or to solve it—created a benchmark of mistrust. Later assassinations of Martin Luther King Jr. and Robert F. Kennedy compounded the agony. Students and faculty joined a vast majority of Americans overwhelmed with sorrow and rage.

Worldly evils stirred most students to anguish, as they did a majority of the parents who underwrote the college educations. Young, passionate leaders led the cheers against "the establishment" (possibly anyone over thirty years of age). Television's eye for the bizarre eagerly embraced the youth cult, fed by the willingness of advertisers to believe that, indeed, there really was no one over thirty worth cultivating.

Drew escaped the worst of the blatant "student revolution" that plagued nearly all campuses, although visiting speakers could be heckled when they dared advance ideas not currently in favor. Editors of *The Acorn* discovered four-letter words and used them in their columns with such frequency that they made the old army barracks language trite rather than colorful or apt.

The 1969 undefeated soccer team spurred undergraduate enthusiasm as the team advanced to the semifinals of the National Association of Intercollegeiate Athletics championship. Competing in Kansas City, Drew lost to the eventual champion.

The closest that the Drew community came to unanimous thought was in the spring of 1970 when the expansion of the war from Vietnam into Cambodia enraged campus populations. Then, after National Guard guns killed four students at Kent State University, a wave of grief and anger swept up students and faculty members—as also grieved and perplexed most of those in the non-academic establishment.

Drew students staged a strike after the move into Cambodia, although many students believed that they might best serve themselves and their university by attending classes. Several hundred undergraduates joined in a four-mile march to Morristown to protest the Vietnam War and the extension of fighting into Cambodia. Classes were kept open for anyone wishing to attend; President Oxnam set the tone in an informal gathering with students on May 5, 1970, before the march on Morristown. He said, in part:

> Some students have asked why the university doesn't cancel classes. Just as I reject the un-American way this country seems to be pursuing political exploitation abroad and just as I reject the un-American way in which certain leaders of this country attempt to stifle dissent, so too I reject the un-American move to make universities give up their academic independence to become political agents. This would be a dangerous precedent indeed.

Environmental concerns brought distinguished visitors to Drew. This small group featured Pete Seeger, nationally-known folk singer and environmentalist (left) and New Jersey Assemblyman Thomas Kean (right) on hand to speak of environmental concerns.

> So, we feel that for those students and faculty who wish to continue in class this university has an obligation to provide classes for you not to attend. We do not feel that we have the right to make your decision of conscience for you.

Drew's rationality during the impassioned weeks following the Cambodian move and the tragedy at Kent State was one of the most compelling educational experiences in the university's history. Students with widely diverging viewpoints were listening to one another. Both moderates and radicals spoke with a minimum of heckling. Seminarians and undergraduates sought understanding together. The experience was summarized by a young seminarian who had been one of the protest leaders. He told a Morristown newspaperman:

> When I came to Drew, I was convinced that there was not anybody who was more radical than I was. But now, after I have seen how people can work together and really communicate and cooperate, I've changed my mind.

Vigorous protests against the war in Vietnam attracted crowds of Drew students to rallies on the campus and in Madison and Morristown, where townspeople might join in the demonstrations. By the spring of 1968, students were strongly opposed to the war and to the administration of President Lyndon B. Johnson.

Drew's other two schools had little time for political rancor. There was too much work to be done. First, the Theological School had to be resuscitated. Dean Ault set about that task vigorously. By the spring of 1970, eleven new faculty and staff appointments had been made and three more faculty members assumed their posts to open another year in September 1970. The faculty and staff included twenty-five people as the 1970-71 academic year began.

Ault's greatest challenge was to rebuild Theological School morale. He wrote that he needed to convince the faculty and students that the restructuring was "for real." There had been cause for doubt in the fall of 1968, when sixteen new B.D. candidates had matriculated—*only four more than had signed the registration book on Drew's first day of classes in the fall of 1867!*

Two years later, the Theological Schools entering class included sixty-one men and women in a total school enrollment of 165—a figure not embarrassingly short of regular enrollments in the pre-disruption years. Statistically, at least, the school could present a picture of emerging health. Skeptics doubted whether the students or the Drew education they were receiving equaled the quality of the pre-crisis years.

The Graduate School's major problem was securing a replacement for Dean Hopper. Dr. John Bicknell, professor and chairman of the undergraduate College's Department of English, stepped temporarily into the breach created by Hopper's departure. New doctoral study admissions were suspended for 1968-69 and 1969-70.

Dr. Bard Thompson, professor of church history in the Theological and Graduate schools since 1965, was appointed dean of the Graduate School on March 1, 1969. His academic credentials were a superior blending of liberal arts and theology: an A.B. from Haverford, a B.D. from Union Theological Seminary, and a Ph.D. from Columbia University. His teaching career had begun at the Candler School of Theology at Emory University in 1951, the same year that he had been ordained in the United Church of Christ. A year before coming to Drew, Dr. Thompson had been an observer at the International Congregational Council to the third session of Vatican Council II, in 1964.

Drew presented twenty-eight Graduate School degrees at the 1969 commencement, twenty-five of them Ph.D.s. Dr. Thompson's first full academic year, 1969-70, saw a sharply reduced enrollment, down to eighty-three. That number rose slightly, to eighty-nine, the following year. A significant change had come in the faculty; of forty-three faculty members for 1970-71, nineteen were from the Theological School, twenty-four from the College of Liberal Arts, showing increased student awareness of the interdisciplinary studies, particularly in English and political science.

Reporting to the trustees in October 1969, Dr. Thompson wrote that he believed the Graduate School to be important to Drew as a source of "intellectual stimulation" and a means of fostering "a genuine, uncontrived community of scholarship on this campus."

He pointed out that "our alumni are everywhere and well placed." By then, they were at Penn State and N.Y.U.; at the Universities of Melbourne in Australia, Cape Town in South Africa, and Manitoba in Canada; at St. Michael's, a Catholic College in Vermont; at the Methodist Seminary in Korea and at an interdenominational seminary in the Philippines. The first full-time secretary of the World Methodist Council, elected in September 1969, at Geneva, had received his Drew doctorate in 1968.

Drew was ready for another assessment by the Middle States evaluators and the American Association of Theological Schools. The Middle States team returned in February 1970; by commencement time word had been received that Drew University was back in its accustomed good standing. Soon after, the A.A.T.S. also lifted its probation of the Theological School.

The Middle States team of 1970 assessed Drew as a "unique institution," differing "considerably from the normal concept of a university." It warned that the greatest task must continue to be the "bringing together an unevenly balanced institution—out-of-balance in the sense that the liberal arts college is so overpowering a portion of the university."

Drew was complimented on the speedy response to earlier criticisms. There was praise for the new charter, the liberalization of the university by-laws, the opening of lines of communication between administrators and faculty as well as between the administration and students. The evaluators agreed that Drew had shown "integrity and diligence" in seeking solutions to long-standing problems.

The latest Middle States report could have been considered a fair answer to the question: How did Drew react to its crisis? It served as well to ask: Where is Drew headed?

During their days on campus, the evaluators concluded that they were dealing with a "new" Theological School, "a school which had really just begun to come into existence and which bore a relation to Drew's past not unlike that of a new divinity school to the general tradition of theological education." They said:

> Not only have more than half of the members of the faculty come to the school since the 1967-68 crisis, but also more than half of the members of the student body. Moreover, the situation is one in which all concerned are engaged in formulating goals and plans and procedures, and is not one in which new personnel have come into an established framework.

Hopes for the Graduate School heightened in March 1969, when Dr. Bard Thompson, professor of church history in the Theological and Graduate schools, was named Graduate School dean. Thompson saw the school as a means of fostering a genuine community of scholarship on the Drew campus.

indication of achieving a status worthy of its heritage."

Still, the Theological School had not come all the way back. The Middle States team felt a "considerable lack of clarity as to the school's definition of its educational goals, its definition of purpose, and its curricular policy both overall and within divisions." The school's image had suffered so much, the report said, that "a proper public relations program" must be launched to restore Drew in the eyes of the alumni and church constituencies.

The Graduate School received cautious comment: The Middle States team said that "the role and function of the Graduate School in helping Drew University to achieve its institutional goals in the decade ahead may be among the most important problems which the trustees, the administration, and the faculty will be working on."

The report warned that "graduate programs of quality are expensive" and asked the question:

> Is Drew making thorough and realistic studies and projections of the costs of having graduate programs, and of developing new ones—not only the costs of adding new faculty, reducing teacher loads, and providing library support, but also in allocating sums in its planning and budgeting which will provide tuition scholarships and substantial stipends in order to attract its fair share of the best students who are planning to attend graduate school?

The College of Liberal Arts drew high praise, as usual. This time the evaluators called it "one of the better institutions of its kind in the East" and added that "very few small coeducational liberal arts colleges may be rightly adjudged superior."

But, the visitors asked, why should Drew be concerned with such academic cants as "the geographic spread" of students, a "national reputation," and the yearning to be "a name institution?" Calling such spread a "well-worn phrase," the evaluators emphasized that it is "a goal hard to attain and one which may attract more attention and energy than it deserves."

> It was heartening to see that the experience of 1967-68 had left no bitter marks on the school as presently constituted, and that discord and rancor seemed to be absent at every level. Both the new members of the faculty and those who had remained appeared to be working together in a collegial and fraternal spirit. Both new students and those who had remained manifested a spirit of loyalty to the school and an enthusiasm at being present at a time of rebuilding. This is not to say that differences of opinion and criticism are absent: *It is to say that we detected no divisions or impasses resulting from 1967-68.*

Particular comment concerned a "dramatic rise in enrollment" that far exceeded "the hopes of the school." With the rancor nearly gone, the evaluators believed "the school now gives every

Why seek students from around the world, the Middle States evaluators asked? Why not strive for a variety of social, economic, and philosophic backgrounds rather than take pride in the far-flung hometowns of students? More than anything, they asked, why should Drew fervently court "a national reputation?"

The opinions of this outside evaluating team can be accepted, for the Middle States evaluating teams are regarded as among the most demanding in the nation. Thus Drew entered the 1970s in good shape. Nearly every major stumbling block had been surmounted; the days of 1967 and 1968, so distressing then, were by 1970 scarcely more than any institution might expect in a hundred years or so.

There was a fear that many private colleges and universities might collapse in the face of wildly rising costs. Intensive self-studies launched in 1967 led in the spring of 1971 to the announcement that Drew must seek $16.2 million dollars before 1975. Buildings would require $9.5 million; the remainder would be split between endowment and current operations.

There was a need to establish rapport between the university and those outside the campus who had a definite stake in higher education. Drew reached to embrace that outside world by means of several committees set up by the university to incorporate new thinking into Drew financial and academic programs. Richard D. Cheshire, director of development, was named a vice president for university relations in the spring of 1969, with the mandate to help "strengthen the university's support programs and to encourage communications within the university and externally."

Drew had been manifesting concern for its

Increasing numbers of on-campus meetings between Drew students and faculty and residents of nearby communities helped strengthen the so-called "town and gown" ties. This United Nations rally in the early 1970s was one of several such gatherings.

The opening of the dining room in the new University Commons did not bring the anticipated boost in undergraduate morale. *The Acorn* editor, a constant critic, wrote that the new facility "looks like an airline terminal."

neighborhood in many ways. Oxnam and university faculty members had joined in the 1960s the successful fight to turn back a major jetport proposed for the nearby Great Swamp of Morris County. Conferences dealing with community and ecological concerns met often on campus. Madison's officialdom and area residents were encouraged to visit the campus. The Colonial Little Symphony helped bridge the gap between town and gown. Drew worked to become a contributing part of the community rather than being merely a privileged tenant.

The Drew administration also had worked during the 1960s to improve a campus appearance that had been impaired by the rush of construction and the rising surge of automobile-minded students and faculty. During the 1960s, electric and telephone wires came out of the oaks and were placed in underground conduits. Roads were edged with Belgian block, lawns were refurbished, and leaves were composted in The Forest. Parking lots were spaced to avoid a "supermarket look." Drew was conscious of its beauty.

Concern for a long-range future had to share attention with immediate problems. For one thing, Rose Memorial Library, the last word in college libraries when it was opened in 1939—a facility then predicted as adequate until the year 2000 and beyond—was nearly bursting at the seams in 1970. Built to house 400,000 volumes, the library in 1971 had 330,000 accessioned and catalogued items, plus 60,000 federal and state documents (occupying one sixth of the stack space) and reels of microfilm, huge files of documents and manuscripts, and thousands of musical recordings. The unthinkable had happened: Rose Memorial Library was about to become overstuffed.

The difficulty in retaining college administrators was manifested again in the winter of 1971, when Monmouth College tapped Richard J. Stonesifer, dean of the College of Liberal Arts, to be its new president. James A. McClintock, who

had served previously as acting dean of the College and had "retired" in 1970 as professor of psychology only to be asked to serve for another year, agreed to postpone a second retirement after the 1971 commencement to be acting dean of the College once more.

Fate and the Methodist Church struck another blow on July 13, 1972, when the United Methodist Church chose Theological School Dean James M. Ault to be a bishop. It was the highest honor the church could bestow, but for the university it came at a time when confidence had just begun to flow back into the seminary. Ault left the day after his elevation to assume his new duties in Philadelphia.

Faculty members in all three schools complained of a growing gulf between Oxnam and Drew's teachers. Much of the day-to-day exchange between the president's office and the faculty and students became a matter of interchange with Vice President John L. Pepin. This situation was not a recurrence of the 1967 turmoil; the diagnosis was malaise, not the onset of another debilitating fever.

Highly vocal undergraduates, led by top members of *The Acorn* staff, pressed constantly for change, sometimes for the sake of change itself, sometimes for the sake of their pocketbooks or their personal comforts. *Acorn* columns constantly criticized Oxnam in language that often strayed wildly beyond the bounds of either fair reporting or good taste.

Campus morale might have been expected to improve in the spring of 1972 when the University Commons opened with prospects of improved eating conditions. As many as 800 diners could be seated in a glass-walled dining room with a forest view. The faculty had its own dining area, leading optimists to hope for congenial interschool visits at lunchtime. Later, the building would house a small theater and offices for the theatre arts department.

Unfortunately, although perhaps predictably, the Commons elicited more complaints than praise from militant undergraduates, particularly those whose opinions were shaped by *The Acorn*. Editor Ken Schulman wrote: "The building looks like an airline terminal .... My heart and mind ache with the institution of a mandatory meal plan, and my stomach is not that much happier."

Complaints about campus food are as old as ivy and assuredly no campus dining hall ever has made any list of five-star restaurants, but the basic complaints in 1972 had little to do with daily fare. Fees had been hiked substantially, based on a mandatory meal plan for campus residents. Pepin told students that the meal plan

It was almost comforting to know in the early 1970s that students still remembered their stomachs. About 200 of them paraded across campus, eating as they went, to protest what they considered to be poor food in the dining hall. It was like comic relief in the midst of the serious, dedicated protests over Cambodia and the Kent State killings.

must provide the funds to amortize the debt and to operate the building.

In what *The Acorn* described as a "full student body meeting" on March 8, 1972, protesters agreed to boycott pre-registration for the fall semester to protest the meal hike as well as fees for tuition and meals. The crowd was considerably less than the "full student body"; about 200 attended by *The Acorn's* own head count (about fifteen percent of enrollment). The number dwindled to about one hundred students by meeting's end. The remnant marched to Oxnam's home, listened when he spoke briefly from his porch, then returned through the cold forest to their dormitories. The boycott did not seriously affect either fall enrollment or administration opinions on food fees.

Pieter de Jong, professor of systematic theology in the Theological School since 1969, agreed to serve as acting dean after Ault's precipitous departure. He became the full-fledged dean in 1973. Educated in the strict schools of Holland, de Jong expected American students to accept that a professor's carefully written notes were teaching tools. Later he wrote of his shock in his early teaching years in the seminary, and in the writing confirmed the notion that more than a few young men were sitting out the Vietnam War in campus sanctuaries:

> I came equipped with lectures, but soon I found the type of student attending Drew at the time—a number of them were draft evaders—did not appreciate being taught but preferred discussion. This attitude influenced teaching styles for several years until the re-emergence of traditional teaching.

Inez Nellbach stirred campus enthusiasm when she became college dean in 1970. That intensified the shock in February 1973 when she was savagely beaten by two masked men, both believed to be students.

Enthusiasm pervaded the College when Inez Nelbach, newly appointed dean, welcomed students in September 1972. Her academic credentials included degrees from Barnard College and Columbia University and a solid career in campus administration at Barnard, Vassar, and most recently at Kirkland College, a women's institution newly established by Hamilton College. She was the first female dean at Drew and one of only seven women to hold comparable rank in United States coeducational colleges and universities.

A reporter for *The New York Times* described the new dean as "a tall, athletic woman of 49, with blue eyes and dark hair frosted with gray ... a smile that lights up her face, and a warm breezy manner that puts visitors at ease." She taught one course, a Survey of English Literature. It became a hit with undergraduates. The College faculty took a cautious "wait and see" attitude, a not uncommon posture toward new deans.

Nelbach's first year stirred campus thinking. She urged, and got, a cooperative program of studies with the nearby College of St. Elizabeth, enabling Drew students to earn teacher certification along with their B.A. degrees. She inaugurated a trustee scholarship program to provide

financial assistance and special honors seminars to fifteen outstanding first-year students. Among her best known innovations were a "January Plan" (immediately dubbed "Jan Plan") and field work for academic credit.

One of Drew's vital links with off-campus friends was the New Jersey Shakespeare Festival, founded in Cape May by Paul and Ellen Barry and brought to Drew by Oxnam in 1972. Shakespeare came alive in the intimate (actually tiny) Bowne theater.

The January Plan changed the academic year to a 4-1-4 split: a four month semester, ending before Christmas; a one-month January term; and a four-month second semester from early February to mid-May. (Academics preferred to think of the split as four courses in the first and second semesters, with one course between.) Students could choose from a wide range of non-traditional courses in January for credit, or, if they wished, could travel, work off campus, or take an extended vacation.

The field work program allowed students to work 120 hours a semester in an area of choice—hospitals, schools, business or industry, for example. The voluntary experience would earn three hours of credit, the equivalent of one course, and at the same time give the student valuable experience toward a possible future career.

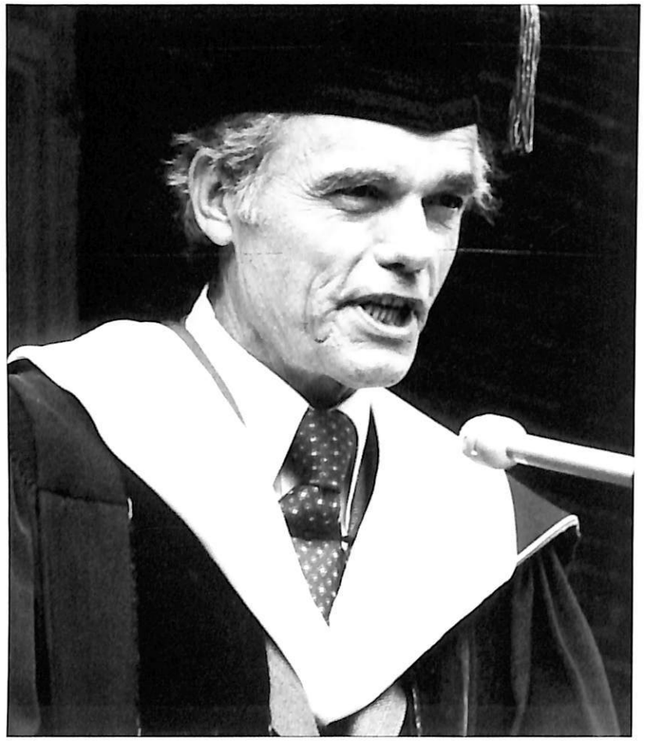
Student enthusiasm could not shield Nelbach from the chaotic events sweeping across the nation. America's preoccupation with the self showed itself at Drew in thefts, drug abuse, vandalism, and, ultimately, four savage beatings. In fairness, most undergraduates were at Drew to work and to study, but in rebuttal it could be pointed out that most apathetically refused to help rein in the few rambunctious students.

Campus crime increased markedly in the waning 1960s and the early years of the 1970s, ranging from thefts of cameras, stereo equipment, and personal property to vandalism of rooms, and, in one senseless act, the breaking of all windows in Baldwin Gymnasium. Estimates placed the cost of vandalism at $4,000 each semester. None of it could be reasonably explained; national college administrators had to wonder why they had so often enthused, in advance, that these were "the brightest students ever." Vocal students blamed the vandalism on "arbitrary actions" by the campus security force, a curious defense.

Increased drug use might have been a factor since many of the vandalistic incidents went far beyond student dissatisfactions or reactions. Student leaders protested administrative steps aimed at drug use on campus. The drug theme reached a crescendo in February 1973 when a Drew student was arrested in Chatham and charged with possession of marijuana "with intent to dispense."

Prompted by Oxnam, Nelbach interviewed the student and suggested that he "voluntarily withdraw from the university." He refused and retained an attorney. Several outraged students confronted the dean, declaring themselves "shocked" by her action. Some student leaders called for a general strike or occupation of Mead Hall; both actions were rejected in the hope of getting faculty support.

Nelbach set February 12 as the day for the student's withdrawal. That day she returned to her office at lunch time, when few people could be expected to be in the halls. Two masked men



Robert Fisher Oxnam, eighth president, presided at the commencement in May 1974. Although visibly weak from a prolonged battle against cancer, his spirits were buoyed by expressions of confidence and affection from both students and faculty. Two months later, he died at age 59.

awaited her in the office, covered her face with a gasoline-soaked rag and beat her brutally. After her return from the hospital, Nelbach said she believed one of the assailants was a student, "either currently enrolled or very recently enrolled."

The assault was one of four that winter. John Keiper, director of security, was beaten on December 22, 1972; Paul Clark, director of the university food service, was attacked on February 8; Nelbach became a victim on February 12, and a few days later Linda Stahl, a nurse in the university's Morris Infirmary, was beaten while working the evening shift.

None of the assailants ever was arrested, but campus theories centered on the fact that the four attacks had come in areas often singled out for criticism by undergraduate leaders—security, food service, the dean's office, and the infirmary. Many shades of opinion and philosophy were discussed, but the most eloquent plea for a return to rational thought came not from the faculty or *Acorn* editors but in a letter addressed to the student body by Linda Stahl:

> Those of you who know me know that violence of any kind against any living creature is unacceptable ... I pity those among us in this world to whom violence is a challenge, a thrill, a way of life. And I weep for those of you, the innocent, who will be guilty by society's way of grouping you together—despite your varied thoughts, personalities, and ideals.

Not coincidentally, a student-staffed drug counseling center called "Dealin" opened on campus on February 19. The campus settled back to an air of cautious normalcy. There were no more attacks. Some of the more contentious student voices even took on a muted tone without losing any valid concern for individual liberty.

One year later the College faculty faced a severe test. Confronted with an impending budget deficit, Oxnam sent form letters of "non-reappointment" on November 28, 1973, to twenty-six College (and one Theological School) assistant professors. The letter was strictly in accordance with Drew's policy that non-tenured assistant professors must be notified of possible non-reappointment before December 1. It was not difficult for the twenty-seven affected persons to read "fired" into "non-reappointment."

The convoluted terminology, combined with the cold form letter and Oxnam's stress on the need for a balanced budget, created a faculty storm that broke about Nelbach's head. She protested in vain that she had urged the trustees to adopt an unbalanced budget if necessary to maintain the faculty positions. Cooler heads on the faculty, working within the framework of the University Committee on Planning and Priorities, formulated a plan that would nullify the non-hirings and maintain a balanced budget. Letters of reappointment went out on December 18. The tempest had lasted about three weeks.

The "non-reappointment" controversy needed to be set within the broader context of severe pressures created by demographic factors. The facts were simple. The birth rate had declined drastically throughout the nation, more young women were choosing careers, the divorce rate was skyrocketing, and birth control had been simplified. Moreover, the national economy had stumbled. Colleges everywhere faced difficult years.

There had to be cutbacks, but Drew adopted a Princeton University plan that had been funded by the Ford Foundation. It suggested that the various campus constituencies be involved in the planning and budget processes. This led to the creation of Drew's University Committee on Planning and Priorities, a valuable instrument for change and for reconciliation of differences.

Oxnam entered the second semester in 1974 frustrated and weary in mind and body. He entered the hospital early in April 1974 with a severe attack of influenza that turned into pneumonia. Routine chest X-rays revealed that he was desperately ill from cancer on both lungs. Yet a month later he presided at the 1974 commencement, visibly weak, gaunt, and gray, but his face brightened often with the noted Oxnam smile. Many in the audience knew or suspected that he was terminally ill.

The graduating class of the College of Liberal Arts presented him with a tribute thanking him for, among other things, "encouraging broader dialogue with students, opening avenues with trustees, establishing a fair and equitable judicial system, and through it all maintaining fairness and equanimity." He could have used a few of those kind words in years just passed. The deans and the faculty presented him with a gavel "to open another successful year" in September. The graduates of all three schools rose in a standing ovation.

Two months later Drew's eighth president was dead at age fifty-nine, stricken far short of the goals that he had set for Drew. His burial was simple and dignified. Following a private service, he was buried in New Hampshire near Lake Winnipesaukee, where he and his family had spent part of each summer for more than thirty years.

By then Oxnam's contributions to Drew had begun to settle into place. He had been a builder; ten structures had risen during his administration, including the Hall of Sciences. He was a dedicated conservationist; both the campus and the surrounding area had benefitted from his love of nature. His regard for Drew history and historic campus buildings was obvious. His respect for an intermingling of religion and the liberal arts was a hallmark. His espousal of equal rights for all people was courageous in the face of known behind-the-scenes criticism by some trustees. His patience in dealing with fiery accusers was unwavering.

Inevitably, however, he was a victim of the most disruptive, cantankerous time in the history of American higher education. It was a time of Vietnam, of Woodstock, of rock songs that extolled the virtues of drugs, of permissiveness, of incredible undergraduate arrogance. It was a time of student marching, always well covered by television's eyes. It was a time when college presidents had to wonder whether they, the students, or the media were running the universities.

In another administration, Robert Oxnam's record at the time of his death undoubtedly would have been seen as greatness. In the 1960s and 1970s what any university president achieved meant little in the face of student demands of the moment. Indeed, by holding the university together with a combination of tact, patience, commitment, and charisma, he might well have played the greatest role of all.

CHAPTER 24

Accent On Audacity

JOHN L. PEPIN, DREW'S very model of an acting university president, may have made his most important contribution to Drew history on July 8, 1974, when he sent A. Vernon Carnahan, president of the board of trustees, a long article reproduced from the Dallas (Texas) *Times Herald* of June 23. Emblazoned across six columns of type, a bold headline read: *Dr. Paul Hardin ... Reflections of Ousted SMU President.*

Visibly relaxed, a lean, trim Hardin appeared below the headline in a four-column-wide illustration. He was shown leaning back in an office chair, resting on the end of his spine with his sportily clad feet stretched out atop a two-drawer filing cabinet. He looked more the trim professional golfer than the erudite president of Southern Methodist University who had just resigned "on request of the SMU Board of Governors," a euphemism meaning he had just been fired.

Pepin scribbled a short memo to Carnahan: "This is the sort of man we ought to be looking for" (to be the next Drew president). Carnahan replied: "This *sort* of man? Why not *him*?"

Lean, tanned, athletic, and dynamic: such adjectives fit Paul Hardin, the university's ninth president. He brought solid academic and professional credentials and seemed to be the right man at the right time. His soft Southern accent added to his charisma.

The wheels had been set in motion. Carnahan, a graduate of Drew's College of Liberal Arts and Duke University Law School, often had returned to Duke to recruit young lawyers for the prestigious New York law firm he had joined. On such visits he dined with Duke professors, including Hardin, then a member of the Law School faculty. Carnahan remembered Hardin's lean good looks, his controlled intensity, and the attention that the Duke professor's conversation commanded.

Carnahan wrote Hardin in mid-July, informing him of the Drew vacancy and wondering "if you would have any interest in becoming president?" Hardin replied immediately in a pithy hand-written note, his communication hallmark. Drew, he said, was "a long shot. ... I won't say no now, but I must be cautious."

If that sounded like a man who had just been badly burned in the Texas groves of academe, it was. Hired by Southern Methodist in 1972 to unite the university's several disparate schools, including a theological school, Hardin believed trustees who had said they wanted a strong president." After two amicable years, the trustees gave their young leader a new contract sweetened with a standing ovation. It was a kiss of death.

Hardin had erred fatally by interfering in the most sacred of Texas traditions—winning football, no matter the cost in sham or shame. When he learned money was being paid under the table as an incentive for heads-up football, Hardin blew the whistle. He removed the football coach from his position as athletic director and reduced his four-year coaching contract to one year on probation, and worst for gridiron boosters, reported the violations to the NCAA, the regulator of college athletics.

Hardin was doomed. The self-perpetuating S.M.U. governors (some of whom were not even trustees) gave him the "option to resign," falsely suggesting that the request was a unanimous trustee action. When Hardin learned it was not, he went public. The media ate up his story of a university president who abominated cheating in athletics, scarcely recognizing that was exactly what any reputable university president might be expected to do.

Football provided the last straw, but Hardin's problems with the Southern Methodist hierarchy were much broader. He presided over the separation from the university of the renowned Southwestern Legal Foundation; the relationship had been deteriorating for years but some trustees blamed Hardin for the divorce. As a strong president, he sought to centralize control over all the university schools, upsetting those trustees who vigorously favored one school over another. Southern Methodist in reality did not want an independent thinker.

The New York Times commented on the dismissal: "As one Texan close to the situation put it, 'He wasn't Dallas. He wasn't S.M.U. He wasn't a conservative Republican. And he wasn't a pushover.'"

Hardin agreed to visit Drew in mid-October, still not an avowed candidate, although his name had surfaced several times in search committee meetings. His reluctance faced a severe test when he and his wife, Barbara, flew in from Texas to meet with Carnahan and Pepin. Hardin asked that the visit be informal; the search committee did not know that he was on campus. He had to find out, quietly, whether he wanted to assume another presidency or whether he wanted to return to teaching law. He sought, as well, to see whether Drew matched glowing reports he had received. Most important, he had to see whether he and his family would be happy in New Jersey.

Visiting Drew University's oak-canopied campus in October was to encounter a seducer garbed in riotous foliage colors, her crown framed by a bright blue autumnal sky. It was almost love at first sight, but the visitor from Texas was no callow swain, ready to swoon at the first meeting. He returned again, checked out the school's facilities, its faculty and academic programs, the financial standing—the dowry, in effect. That done, he was ready for the union.

Dr. Paul Hardin... reflections of ousted SMU president

Future of university stressed in interview

(The following is an exclusive interview with Dr. Paul Hardin, president of Southern Methodist University, who resigned last week upon request of the SMU board of governors. The questioner was Tom Johnson, editor of The Times Herald.)

QUESTION: Paul, I wanted to talk with you while you are still president of SMU. From your present vantage point would you tel. me the directions in which you wanted to lead SMU — and even now, where you think SMU should go in the future?

ANSWER: Thanks, Tom. I appreciate the opportunity to talk with you, especially while I am still president of the university. Thanks also for looking forward, rather than backward. I do have aspirations for SMU and I honestly feel they are shared by the great majority of our staff, faculty, students, and trustees.

In the last analysis, of course, I can only be sure that I speak for myself.

and comprehensive experience, coul help us develop a program in comm nications which would be differen from that found anywhere else.

I believe Bill (Moyers) and I woul have agreed that our nation need journalists who are broadly trained i the liberal arts, and even in such spe cialities as law and engineering, bus ness and sciences. SMU, with its stro in liberal arts and its strong profes sional schools, has a unique opportun ty here.

QUESTION: Did Moyers expres any interest in coming to SMU?

ANSWER: I had not given up th last time I talked with him.

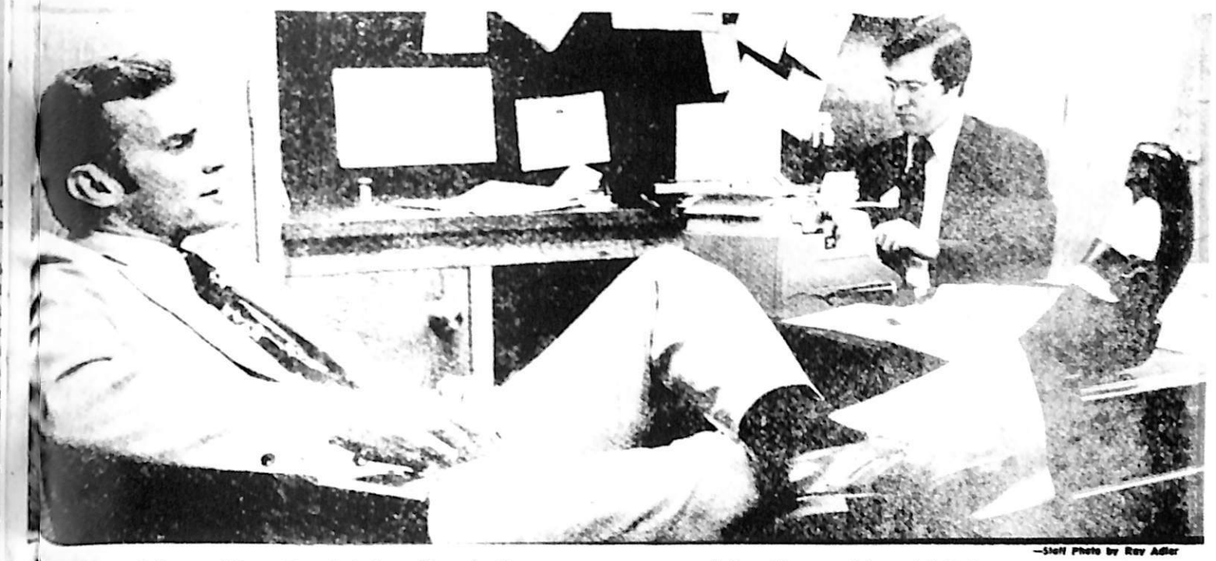
QUESTION: Paul, some of you pressures at SMU related to athletics What do you see as the future of inter collegiate athletics at SMU?

ANSWER: First, I have already ex pressed my deep regret that so much of my presidential goodwill at SMU— on campus and off campus—was con

also must not subvert the essen- of "the academy." We must community of scholars, not a for professional football and teams.

appraisal in general, of the governing board of SMU?

ANSWER: Obviously, I will not be personal, and I will not be negative. However, in the forward-looking spirit



—Staff Photo by Ray Adler

SMU President Dr. Paul Hardin, left, is interviewed by Times Herald Editor Tom Johnson

Sun., June 23, 1974 THE FORUM

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The search for Drew's ninth president might have led eventually to Paul Hardin's door, but the path was opened directly by the clipping above from the *Dallas Times Herald*. This first interview after Hardin "resigned" as president of Southern Methodist University caught the eye of John Pepin, who suggested Hardin was the "sort of man" that Drew should be seeking.

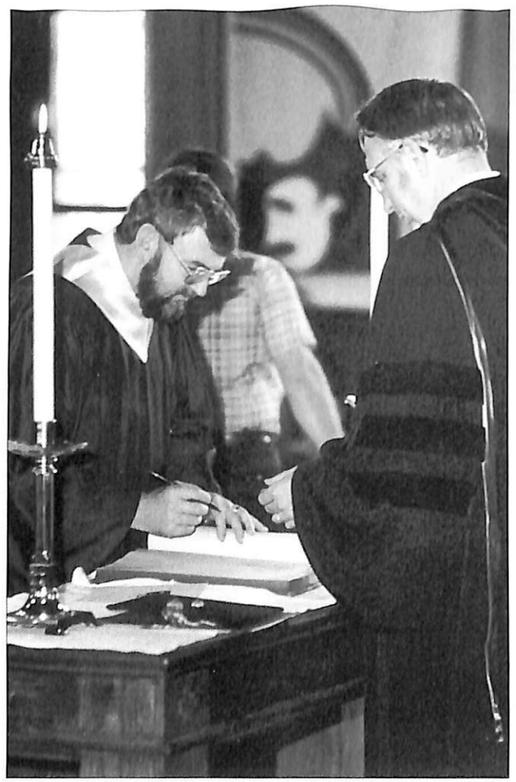
The mating responsibility shifted to the search committee.

Dr. Philip K. Jensen, psychology professor in the College and a member of the search committee, said Hardin's name "just bubbled to the top," once it entered the pool. "We certainly hadn't listed charisma as necessary," Jensen recalled, "but that was the first thing that hit you—his presence, the degree to which he could dominate a room."

Hardin had far more than charisma. He was a Phi Beta Kappa graduate from Duke University in his native North Carolina and was the top student in his class at Duke Law School. He had moved up quickly in collegiate circles, starting as president of small Wofford College in Spartanburg, South Carolina, in 1968. Then he took on the ill-fated presidency of Southern Methodist in 1972. His ties to Methodism were equally sound. His boyhood had been spent as the son of a Methodist minister wandering from church to church in the traditional church itinerancy. He knew pride when his father, Paul, Sr., became a noted bishop.

Hardin was named Drew's ninth president on December 6, 1974, at a trustee meeting in New York. He and Mrs. Hardin drove out to the campus that afternoon to meet faculty members and students at two hastily called informal meetings. Both sessions were resounding successes. The presidency was about to be placed in the strong hands of the 43-year-old lawyer/teacher.

Students especially appreciated his sense of humor, roaring with laughter on his December 6 visit when, introduced as "a son of a bishop," he thanked his presenter for "pronouncing that so carefully." The campus desperately needed leavening after the somber years of Theological School unrest and a succession of vocal undergraduate leaders overly impressed with their power during the waning years of the 1960s and the first years of the 1970s.



Traditions ran deep, particularly in the Theological School, where students still signed the matriculation ledger, promising to honor the school's traditions, a practice begun by the first students in 1867

Hardin left no doubts about who would be the ultimate decision maker. He declared on that first visit that he would strongly support the individuality of each campus school. He would hear student complaints and try to be fair. Still, if it came to authority, he said, "I know to whom the trustees are going to look to make sure this university is well administered."

Hardin did not assume his Drew duties until February 1, 1975. Back at The Forest, John Pepin kept the place in order, as he had during the Holloway-Oxnam transition. Pepin's ability to manage stress seemed almost effortless. Anyone with a grievance could air it at an open Wednesday afternoon session with Pepin, the staff, and whatever deans attended. Students called the sessions "the court of last resort." Pepin encouraged students to speak, pointing out that "the answers frequently came from fellow students. All we had to do was listen."

Pepin was too modest. His uncanny ability to air all sides of a question helped stabilize a troubled campus. During Oxnam's last months, Pepin soothed a reheated discussion in the Theological School over allocations of university funds. The old controversy had not been completely stilled (and may never be), but Pepin spent hours with seminarians explaining financing and legal documents. Confronted with facts, the antagonists cooled.

Far more important, the Theological School's very existence appeared threatened in 1974 when the United Methodist Church studied its ministry. Rumors said the Church would support only two seminaries in the Northeast, not including Drew Theological School. Sensing the potentially disastrous effect on faculty morale and student enrollment, Pepin moved quickly to stifle the threat.

Dr. Frederick A. Shippey, former acting Theological School dean; Dean Pieter de Jong; and Pepin prepared position papers, stressing that if the Methodist Church were starting from scratch to establish ideal locations it most certainly would place a seminary in the greater New York area. The Drew team took the case before a United Methodist Church meeting at Duke University. Sustained by Bishop Myron F. Wicke (who had been instrumental in Drew University's revised charter of 1969), the Pepin-led arguments carried the day. Drew Theological School was safe for the foreseeable future.

Paul Hardin and his wife, Barbara, impressed students and faculty with their good humor and concern for university problems. Still, Hardin let it be known that it was he whom the trustees had chosen to lead Drew into the future.

Hardin chose a low profile when he moved into the president's office on February 1, 1975. One of his Mead Hall secretaries recalled that "he just came in, said in a soft voice, 'Hi, I'm Paul Hardin,' sat down and began opening his mail." He walked each day from his campus home to his office in Mead Hall, taking different paths to meet varied students and to familiarize himself with the setting. He wanted to know this place, its people, and its history.

The new president saw that his first responsibility must be to unite the three schools, ironically the same assignment that he thought had been given him at Southern Methodist. Then he must spread widely the story of this splendidly located, splendidly equipped university with a long heritage of scholarship and ethical standards. That done, he could begin planning a fund campaign for future needs. He asked for trustee support; the board assured him that he had been hired to lead, not follow the dictates of an inner guard.

Hardin stayed low-key for his installation on September 26, 1975. At his request, no long line of brightly gowned college representatives wound through The Forest to pay him homage. No visiting academic dignitary was invited to extol Hardin's virtues or to air dour warnings of pitfalls in the president's office. The president chose to be installed before an audience of parents, faculty, students, alumni, trustees, and whatever friends wanted to attend. It was, by its very lack of pretension, one of Drew's most impressive ceremonies. Mercifully, too, it was brief. Autumnal rain had forced the affair inside hot, sticky Baldwin Gymnasium.

A low-key installation provokes no national headlines, for whatever value those might be. Hardin's father, Bishop Paul Hardin, gave the invocation. Trustee president Carnahan gave the new president the Drew key and read the words of installation. Hardin moved to the microphone and the essence of the university's ninth president began to unfold as his words, touched with a pleasing, soft southern accent, flowed through the building.

The new chief said he was "on the spot; there are no glaring weaknesses to improve upon." That said, he urged that Drew's future not be subject to "the fads and pressures that drive us too easily from the strengths of our past." He insisted that the university's educational programs must be "value-oriented." He was pleasant, informative, philosophical, strong—he was Paul Hardin at his best. It was not a time to worry; that would come, soon enough.

Privately, there was reason for concern. The Theological School was far from well. The Graduate School was recovering from a devas-

tating suggestion in *TIME* magazine in the spring of 1969 that it was second-rate. The College, while healthy in the quantity and quality of its students, was only just awakening to the need for some curriculum revamping if it were to command its share of a shrinking national pool of potential applicants. Overriding all else was the nation's economic scene; inflation had made all costs spiral upward.

Unexpected resignations dramatically changed Drew's administrative ace in 1975. Inez G. Nelbach, dean of the College, resigned because of ill health, not related to the never-solved beating she had suffered in her office two years before. She continued on the faculty as a Baldwin Professor of Humanities, endowed by Winifred Baldwin and named for her and her husband, Donald G. Baldwin, Drew's most generous benefactor in the post-war years.

Then Pieter de Jong, dean of the Theological School, resigned to resume teaching in the school. At about the same time, the years caught up with the inestimable John Pepin, who reached mandatory retirement age in 1975.

Pepin's powerful role in delineating and preserving Drew's character came sharply into focus when he retired. When Drew awarded him an honorary degree in 1975, his citation read, in part, "probably no other Drew official had enjoyed wider contact with students, faculty, staff, and trustees ... a willing listener, a builder of bridges, an exponent of all that is best in higher education." In 1977, when a new $685,000 service building was opened, it was named for Pepin. His self-effacement as a "devil's advocate" was one of his few mistatements; he was far closer to being the embodiment of all for which the university stood.

Three out of four top members of the administrative staff were gone—two deans and the most influential behind-the-scenes executive vice president that Drew ever had. Hardin faced a rare opportunity to mold; within his first few months, an entire upper echelon crew. Hardin insisted that he must have the opportunity to develop his own kind of team with final approval by the campus and the trustees. He likened his governing style to administrative procedures in

One of Drew's most influential administrators, John L. Pepin, was honored in 1977 by having his name affixed to the new services building. Shown here at the dedication are Hardin, Pepin, Director of Facilities Eric Sandberg, and Mrs. Pepin.

Washington, where the president chooses his Cabinet, with advice and consent from Congress.

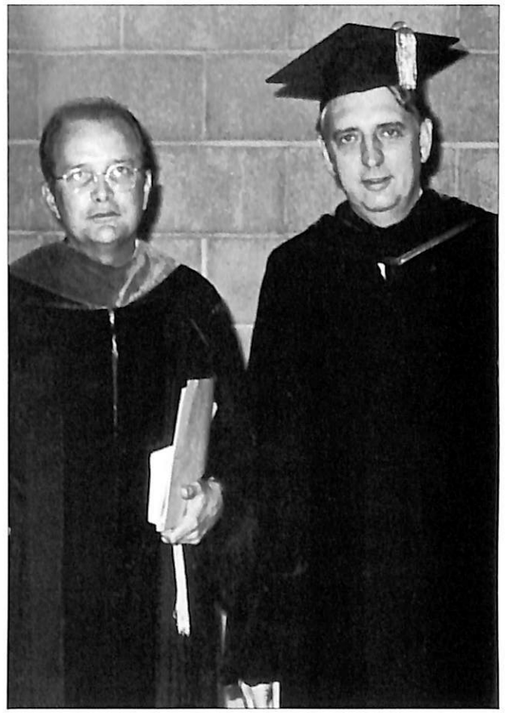
Hardin induced a friend and adviser from Southern Methodist University, W. Scott McDonald Jr., to leave his native Dallas to succeed Pepin. McDonald had earned basic degrees at Southern Methodist along with a Ph.D. from Kansas, had been an engineering teacher, and for two years had been Hardin's right-hand man at Southern Methodist. He had strong reservations about New Jersey but he came north, fell in love with the campus, and stayed. The demeanor of the bespectacled, bearded McDonald matched that of Pepin. He would become a campus power.

Replacing the deans was more complicated. Drew reached into sparsely settled Due West, South Carolina, to pick Robert K. Ackerman, the scholarly, quietly firm, deeply religious vice president for academe and student affairs at tiny Erskine College in Due West. Ackerman was a student of Southern history but temporarily put that aside when he came to Drew, replacing it with a fascination for New Jersey's past.

The vacant dean's chair in the Theological School was filled by James E. Kirby, director of the School of Humanistic Studies at Oklahoma State University. Kirby had earned his B.D. and S.T.M. degrees at Perkins School of Theology at Southern Methodist and his doctorate from Drew Theological School. He was the only one of the three new appointments with any kind of tie to Drew.

Ackerman and Kirby represented sound underpinning for Hardin's major goal to bring the university's three schools into close harmony. Ackerman had been an accomplished liberal arts dean at Erskine, a college closely tied to Associated Reform Presbyterian roots. Conversely, Kirby whose graduate work had been totally within theology, had presided over the liberal arts program at a major state university. Working with Bard Thompson, holdover dean of the Graduate School, they could be expected to implement interschool unity.

The cabinet met every Monday morning—



Two vacant deanships were filled by the selection of Robert K. Ackerman, left, to head the College, and James E. Kirby, chosen to continue the Theological School's return to stability.

Thompson, Ackerman, Kirby, McDonald, and for a brief time, Richard Cheshire and Karl Salottie, vice presidents for university relations. Later, William Wehner, another Texan, became vice president for university resources. The walls of antebellum Mead Hall echoed with more Southern talk than at any time since the last of the Gibbons family departed. In cabinet meetings, soft Carolina voices blended with wide-open-space Texas talk, to the extent that Hardin often was teased about Drew's "Southern Mafia," a term that on occasion he used himself. Bard Thompson, a Pennsylvanian, adapted himself, not difficult since this group with the honeyed voices was intelligent, vigorous, and progressive—and so was Thompson

Hardin wanted to stir excitement and audac-

ity beneath the oaks. He was a man on the move, a believer in short terms for university presidents. Within three years fifteen new trustees had been added to the board, nearly one-third of the total of forty-seven voting members.

The university budget soared over $10 million annually for the first time in 1976-77. Hardin dedicated one day a week to fund raising, simultaneously stepping up the public relations budget to provide the tools for the two-sided job of increasing donations and increasing Drew's share of a shrinking national pool of college applicants.

College administrators throughout the nation felt a worry verging on panic as enrollments dropped in the early 1970s. Campuses had luxuriated for two decades in the numbers of young men and women willing to commit their brains—and tuition fees—to undergraduate programs. They were the "Baby Boomers," the darlings of their parents, the media, and college registrars.

The Boomers grew up, went to college, and paid their bills. More teachers had to be hired, salaries had to be raised, classrooms had to be maintained, budget horizons had to be lifted. The lovely, self-feeding avalanche rolled on. Then, suddenly, it stopped, at Drew and everywhere else.

Dean Nelbach, in a report printed in *The Acorn* in April 1974, called the college's 1973 decline in enrollment "a major nosedive, and, for an institution as overwhelmingly dependent upon tuition income as Drew, empty student rooms mean unfurling of the distress flags." She warned the answer "does not lie in offering, at ever-increasing tuition cost, less and less of a program." If Drew were to "continue to say that we are a small liberal arts college dedicated to teaching," wrote Nelbach, "we must try to make that claim a genuine one."

Were there answers? Of course, wrote Nelbach, the eternal optimist. For one thing, she suggested some limited "interdisciplinary freshman seminars" to offer some incoming students intellectual challenges that normally might not confront them until their junior or senior years. For another, she suggested the possibility of professors doing some teaching in disciplines other than their own. It could stimulate professorial minds, and, to be candid, it might save some faculty jobs.

Nelbach's proposals were not new in higher education; Hardin had found a similar program newly in place when he became president of Wofford College in 1968. Drew's faculty, administration, and trustees debated the seminars and agreed in 1975 that the seminars in the freshman year would benefit everyone—incoming students, the College, and participating professors. Drew's plan was broader than Wofford's, which did not include the sciences. Unlike Nelbach's musings, where limited numbers would be involved, this venture would include all freshmen and almost all faculty members.

Most previous freshmen had been subjected to survey courses, taught in classes that comprised 75 to 150 students, scarcely a reflection of Drew's vaunted "small faculty-student relationship." The new seminar classes would be limited to a maximum of sixteen students, taught by senior professors, and built around subject areas mutually attractive to both professors and students. The seminars were not survey courses and did not replace them. Rather, they presented important alternative experiences.

Every seminar course had to stress written expression and, at Hardin's suggestion, oral presentation. The pioneering courses would be a golden opportunity for new students to experience the excitement of small group seminars and proved to be a shining opportunity for senior professors to seek new slants on their disciplines. The professor-student closeness would also be enhanced by another dimension: teachers of the freshmen seminars would be advisers to the seminar participants until they later chose their major fields of concentration.

Recognizing that some senior professors might have qualms about teaching freshmen, the College began three-week seminars for professors on how to teach a seminar for supposedly unprepared young men and women. The emphasis on teaching methods re-energized professor attitudes toward classroom presentations. The First-Year Seminars began with the 1975-76 academic year, became a major success, and continued in the College curriculum.

Hardin simultaneously injected a new program for professorial choice, based on an old Southern expression, "If I had my druthers, I'd druther do this than that." As she listened to Hardin's presentation, Joan Gillespie, who taught sociology, suggested that the experimental program be called "Operation Druthers." Although "Druthers" could be used to implement the First-Year Seminars if a professor so wished, it was not directly linked.

Hardin addressed a letter to the College teachers, urging them to express their "Druthers" in writing to him. He underscored the fact that the shortage of students had placed Drew in a "no-growth situation." He asked: "How can we keep ourselves alive and creative when we can't bring new blood into the organization at the pace of previous years?"

What might "Druthers" be: part-time or full-time research, interests different from the days of degree seeking, some kind of administrative work, or teaching theater arts in general instead of teaching Shakespeare in particular? It could be any such things—or it could be a flight of fancy. "Dream on it," Hardin wrote. "Who knows what will come of this brainstorming?"

Hardin secured a $100,000 grant from the Mellon Foundation to encourage professors to polish their skills in summer programs at institutions of their choosing. The new programs forced professors to stretch their minds and their imaginations. It also gave them the chance to add stimulating dimensions to their careers.

Drew was in the midst of eye-catching change, based on proud traditions of scholarship and innovation. Nearly everyone agreed that the

The quest for broadened financial support led to stepped-up – and highly successful – telephone campaigns by alumni in all three schools. Two college alumnae, above, were encouraged by Hardin, on hand to lend a voice.

In mid-October 1977, more than 500 students signed a petition decrying what they believed was a neglect of campus problems. Their leaders gathered on the steps of Mead Hall, where Hardin sought to assure them that he had "no interest in changing rules that protect students' rights."

university's strengths and campus beauty had not been widely told, despite the fact Drew had been attracting first-rate students for many years. Enough contributions and grants had been gained since World War II to spread twenty new buildings across the campus and to transform the College from a local commuting school to a cosmopolitan residential institution. But now, in a troubled national economy, Drew would have to scratch for both money and students—like everyone else.

Hardin dedicated himself to telling the Drew story. He spoke constantly to widely disparate groups, became active in New Jersey higher educational circles, and always gave visiting reporters unfailing courtesy and adequate time. Most media people visited his office initially wanting to hear only the Southern Methodist football story. That was a foot in the door; no reporter ever left without a subtle indoctrination into the advantages of Drew.

Hardin's ability to hit long drives off the tee or to sink difficult putts—skills honed as a member of Duke's varsity golf team—made him a welcome partner in foursomes at prestigious area country clubs. If Hardin's foursome happened to include three potential donors and someone chanced to bring up the subject of Drew, so much the better. America plays on its golf courses; it also uses them as informal conference centers.

The effort began to pay off. By December 1977, amid persistent (if vague) rumors of an impending capital campaign, the university had received gifts and grants edging close to $4 million since Hardin had assumed the job. A much-impressed reporter for the Morristown *Daily Record* in 1979 attributed Hardin's success to a "graciousness and gentle Southern accent that belies a cool self-assuredness—which some might see as arrogance—although he seems to remain unpretentious."

Undergraduates began to grumble, even as the university's image improved beyond the oaks. Some of them felt Hardin was not as available as he had promised. Most refused to believe that cuts in government funding and the flat national economy necessitated sharp increases in tuition and board. Laments picked up pace in dormitory talkfests, where emotion always outran practical economic sense.

Complaints ranged from the familiar ("terrible food") to the selfishly personal (opposition to the dropping of October vacation days) to the altruistic (animosity toward corporations doing business in apartheid South Africa). Many felt Drew was pricing them out of the marketplace.

By mid-October 1977, more than 500 undergraduates—nearly half the on-campus College population—signed a petition to demonstrate. On November 1, more than one hundred of them marched on Mead Hall. It was superficially like the 1960s but these students were less dogmatic, less truculent, more eager to get answers than to provoke schism. However, they showed the same media sophistication as their predecessors. Reporters and photographers were alerted to record the event and by their presence make it look more momentous than it might have been.

Hardin came outside to sit on the top step at Mead Hall for an extended interchange with the students. When he said his office was "always open" and that "students do not have to demonstrate to air their feelings," a jeering moan swept through the crowd. He assured the demonstrators that he wanted to hear them and that he had "no interest in changing campus rules that protect students' rights." He listened to their complaints and promised action. The students would wait and see.

The College of Liberal Arts paused to celebrate its 50th anniversary in 1978. Alumni returning for the annual spring weekend enjoyed the physical changes on campus. As they dined in what looked to them like institutional luxury in the University Commons, they wondered how students could complain about either the building or the food (they could, and they did). Graduates of the first fourteen classes expressed pleasure at the quality and quantity of female students on campus—none of their classes had included women. There was surprise, too, that students could gather in a campus pub to buy beer or wine openly. Most of the old grads remembered when Methodist prohibition was far more powerful at Drew than national repeal.

Then, in mutual self-congratulation, the graduates expressed proper pride in the accomplishments of College alumni in the first half century. They had become medical doctors, judges, lawyers, theologians, journalists, professors, school teachers, business leaders, advertising geniuses, social workers, and leaders in the arts and humanities. That solid proof of the value of a Drew undergraduate education was an asset that alumni members felt the university had never promoted to the fullest potential.

The university stepped up its information campaign under the direction of Mark Lono, who revised the catalogs, admissions view books, and other materials. He modernized and amplified publications for the alumni and for potential donors. When Lono left to join the staff at the University of Tampa, a solid foundation had been set for Cynthia K. Moran, who in 1979 became director of university relations, responsible for both internal and external public relations.

Normally the arrival of a public relations executive commands little attention in a university history, but Moran was different. She had been a Washington, D.C., newspaper reporter, and then director of public information at American University before moving to Drew. She was knowledgeable, committed, and aggressive—and the administration gave her a budget and personnel to match her attributes. All previous public relations people had labored under the burden of insufficient funds.

The campus community, alumni, media people, prospective students, potential donors, and the general public became increasingly conscious of Drew. (By 1990, Moran's department had earned scores of awards for artistic quality as well as literary merit. Her department designed and prepared numerous university catalogs and brochures capable of vying in the national struggle for the best and the brightest).

Some of the best and the brightest had been on campus all along. Drew had been trying for many years to convince conservative national officers of Phi Beta Kappa that the university deserved a chapter, but it took concerted faculty action, led by Dean Ackerman, to bring a chapter to the campus.

Ackerman argued in his presentation that the high academic standing of incoming freshmen, the achievements of alumni for more than a half century, and the quality of the College faculty merited a chapter. Finally, on April 26, 1980, Gamma Chapter, Phi Beta Kappa, was installed at Drew. No New Jersey PBK charter had been granted for decades; only Princeton, Rutgers, and Drew had Phi Beta Kappa status in New Jersey in 1980.

The quest for a Phi Beta Kappa chapter threw desperately overcrowded Rose Memorial Library into sharp focus. Suddenly a combination of circumstances made it possible—and necessary—to renovate and enlarge the library and to bring to the campus the national Methodist Archives. The suddenness caught Library Director Arthur Jones and his staff by surprise, not alone because it was precipitous but because it had come at all.

Jones had been warning for twenty years that the library was seriously overcrowded and hopelessly inadequate for the approaching 1980s. Everyone sympathized with that; Hardin assigned a high priority to renovation and enlargement of Rose Memorial Library. He had built a new library during his tenure at Wofford College, and he fully wished to become a "library president" at Drew.

However, being on a "wish list" amounted to being brushed aside. While promises accrued, as they had for a quarter century, staff librarians had "offices" in hallways and students sat on library steps to study because book shelves had overflowed into reading rooms. Books were shunted to the basement when shelves overflowed. It was too easy to agree that the library was the "heart" of the university, then bypass it to allow transfusions of financial blood into academic and maintenance arteries that also needed attention.

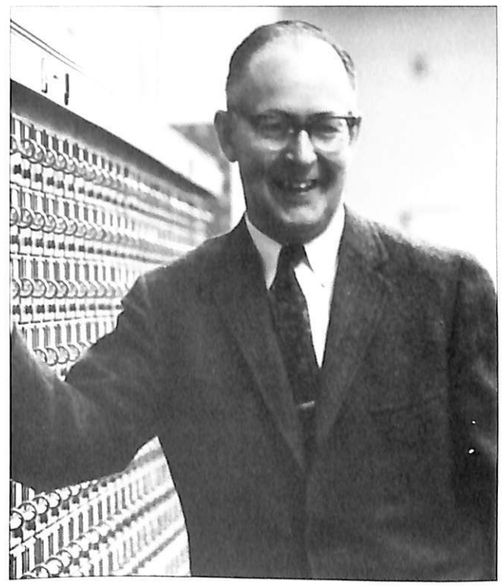
The library staff made yet another self-study in 1978. It had to seem like an exercise in futility but once more the needs and the dreams were listed: more space (on every list), more automation, full use of staff talents, and another 230 or so wishes. Caroline M. Coughlin, who joined the staff in 1978 as assistant director, sensed as a newcomer that "expansion was at least five years down the pike." As a newcomer, she might have been optimistic.

The pike journey was about to shorten tremendously, however, not because of immediate trustee or administrative action, but because of a crisis building at Lake Junaluska in North Carolina, where records of the United Methodist Church were being stored haphazardly in a storefront location, subject to the whims of nature and distant from the scholars who might have been using them.

Kenneth Rowe, Methodist librarian at Drew, played the initial leading role in an evolving drama as a member of the newly created United Methodist Church Commission on Archives and History ("They needed someone under thirty-five," Rowe modestly explained). As the Commission discussed storage plans, a thought grew in Rowe's mind: "Wouldn't it be great if we could get the archives here?"

It appeared to be an idle fancy, given the state of Rose Memorial Library, but Rowe discussed it with Arthur Jones. The fancy could be embarrassing. Records and papers of the old Methodist Episcopal Church given to Drew in 1936 were still largely stored in their original boxes, unopened because of the scarcity of time, space, and money. Jones suggested discussing the matter with Hardin.

Hardin's North Carolina instincts tingled; Methodist records, Lake Junaluska, Drew: these were close to the very framework of his life. In 1978, when the General Conference met. Hardin, Jones, McDonald, Kirby, and Rowe attended to propose that Drew be asked to house



English professor Arthur E. Jones, who headed Rose Memorial Library after 1956, made the handsome structure fully the center of campus intellectual life. He and his staff by 1966 presided over more than 275,000 volumes and several famed collections. The library was bulging at the seams only 30 years after completion.

the archives. Duke University made a counter-proposal: It would create a center by remodeling a former summer home of James B. Duke, that university's financial angel.

One of the Drew representatives realized that at the first session temperatures created by very real Northern versus Southern sentiments "ran so high that neither offer could be seriously considered." Hardin recalled: "They thought I was a bit of a carpetbagger." Ignored in the initial sectional tiff was the fact that Drew owned the largest collection of Methodist materials in the United States and one of the three finest collections of Wesleyana in the world.

Drew's team returned to meet with the Methodist Commission one year later, this time carrying a solid plan and detailed architectural renderings of a new air-conditioned, humidity-controlled archival building. Hardin was masterful in the negotiations, a colleague remembered: "He became a hometown boy. The tighter the discussion, the more 'Southern' he became." Drew was given the archives.

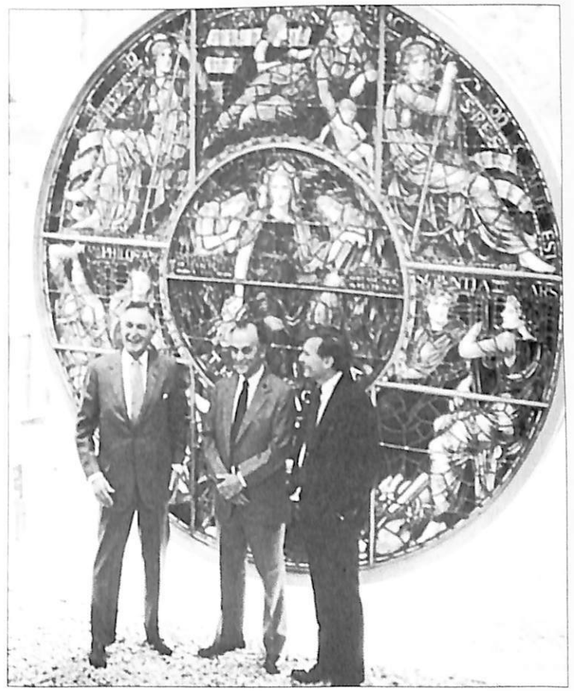
The New Jersey "Yankees" had won, in a way. Drew had until 1982, when the General Conference met again, to make good on its promises. The proposal sold at Lake Junaluska now had to be sold in Madison, where there was no money available and no capital campaign on the boards. If funds were to be raised only for an expensive new Methodist building, the College contingent was certain to seethe with rage. Morale in the often-spurned Rose Memorial Library surely would hit bottom.

There was only one way out—a broad-based capital campaign. Thus the so-called "Drew Dimension" lurched into low gear, carrying a load that "had something for everyone," as one of the engineers of the plan described the campaign. It would erect the archives building, fully modernize Rose Memorial Library, add a Learning Center, and fully renovate the little-used third floor of the Hall of Sciences.

The Dimension was audacious. Its initial goal of $10.6 million far exceeded past campaigns in size and complexity. It had none of the running start that such campaigns usually enjoy. Finally, it was far too large to expect the exceptionally generous Baldwin family to shoulder most of the burden. This campaign would not be a timid testing of the waters; it would be a rash plunge into a pool of potential donors that the trustees hoped would prove to be deep and stimulating.

If there was any cavil about spending $2.75 million for the Methodist structure, it evaporated in the invigorating thought that Rose Memorial would be fully renovated by spending $2.2 million. Another $4.4 million would add a Learning Center (really an extension of Rose Memorial) at the back of the Rose Memorial Library. The

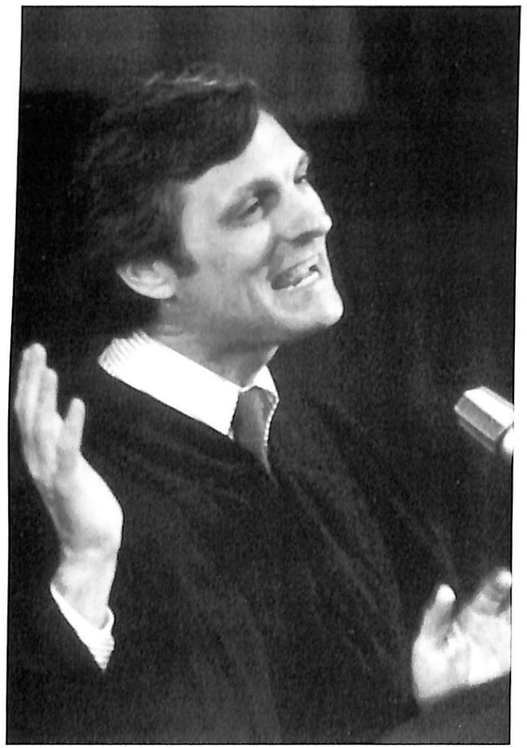
A spirited band and joyous choir lent festivity to the dedication of the United Methodist Church Archives Center, the catalyst that also launched full renovation of Rose Memorial Library and addition of a new Learning Center.



Incredibly, the magnificent nine-foot Rose Window that graced the old Cornell Library (razed in 1938 to make way for Rose Memorial Library) was "lost" until clearing the Hall of Sciences revealed it had been dismantled and ultimately stored in pieces on the third floor. The Learning Center architect changed his plans to incorporate the window, shown being restored by an artisan. On right, Trustees A. Newton Cutler and Philip H. Haselton joined Hardin on a ledge to celebrate return of the window to an honored place on campus.

final campaign inclusion would provide a $1.25 million home for the university's unique Research Institute for Scientists Emeriti (RISE), planned in 1977 to tap the large number of retired scientists living in the area. (The RISE story is told in more detail in Chapter 25.)

The addition of a $4 million goal for the Learning Center, was a rare dedication of such funds for library purposes. Hardin presided at a kickoff in October 1980 unlike any he had known in Southern Methodist's home football stadium. The Drew kickoff not only formally launched the campaign; it also marked the first turning of earth for the Archives Center.



Rev. Jesse Jackson, the fiery, charismatic civil rights leader scheduled to speak at the 1979 commencement, called the night before the event to say illness prevented his coming. Amazingly, a Drew alumnus managed to convince Alan Alda, television star of the hit *MASH*, that he should speak. Alda responded with words filled with intellectual solidity, wisdom, wit, mild advice—and brevity.

The start was not without incident. Students had objected to the initial location of the Learning Center. For one thing, they argued, it infringed upon the traditional, if informal, Hoyt-Bowne playing field where students had romped since the bruising seminary football games of the 1880s. Considerably more serious, environment-minded students protested in a "funeral service for trees" that the proposed location would bring death to many of the supposedly revered oaks. A compromise saved several of the trees.

The compromise necessitated an awkward bend and a difficult dip in an underground tunnel that linked the Learning Center and the Archives building. The slightly shifted location satisfied almost everyone, including the architect who had been looking for a natural path across campus to implement his design. Library staff people never would like the revised tunnel. They would use it only on bad weather days to transport books or supplies.

Construction's clutter, noise, and inconvenience became commonplace. The major excitement was in Mead Hall, where the trustees, administration, and campaign workers experienced the zest of a capital campaign that became an astonishing success. Money poured in, from wealthy friends, alumni from all three university schools, the United Methodist Church, industry, and many foundations. A major discovery had been made: Drew had a huge following, a fact only slightly less important than the money itself. By the time the campaign ended on June 30, 1985, Drew knew the heady feeling that it could look ahead to the next drive for funds.

Call it serendipity. Call it accidental. The campaign that had begun with a brash promise in Lake Junaluska significantly altered Drew. The library staff luxuriated in new offices, new stacks, new equipment, new reading rooms, a media center, and a variety of other amenities. The Archives Center stored Methodist treasures properly and had room to display them in modern fashion. It also became a gold mine for historians and theologians and even created a continuing media interest ranging from newspapers to

Robert G. ("Buzz") McLaughlin's wandering "Cellar Theater," which performed in varied venues, finally found a home in the University Commons.

television. The new science quarters for RISE created the underpinning for later successes.

The restructuring of the third floor of the Hall of Sciences for RISE brought two unexpected (and, in one case, not necessarily welcome) developments—the finding of the "lost" Rose Window from Cornell Library and the need for Robert G. ("Buzz") McLaughlin's nomadic student theater to find yet another location on campus.

A 9 1/2-foot-diameter stained glass window is not easy to lose, but by 1970 it could not be found. It was unearthed during preparations for the new RISE facilities. The precious window had been dismantled and packed in ordinary crates. The Learning Center architect went back to the drawing board to incorporate the historic old window in his plans, locating it above the center's main entrance.

McLaughlin, chair of the Department of Theater Arts, had led his wandering troupers across campus for several years in search of a permanent home for a theater to showcase the department's abilities. He, other teachers in the department, and students had first constructed the "Cellar Theater" in the cramped, musty basement of Wesley House, then repeated the process in a portion of the third floor in the Hall of Sciences for the "Attic Theater." Once again displaced, they built another little theater in the Commons.

As he watched the campus change, Hardin permitted himself a small flicker of satisfaction. His bold action at Lake Junaluska had succeeded handsomely. His stamp was on this campus, but it was no time to pause for self-congratulation. The world, and its means of educating, was changing so rapidly that any college president who rested on old-fashioned oars was likely to be engulfed by a tidal wave of problems.

Professor Barbara Petrack, one of the teachers in the acclaimed RISE group in the new Hall of Sciences, held a one-on-one conference with an undergraduate.

CHAPTER 25

'Marketplace of Ideas'

THE NATION AND THE world were caught in the grip of things that had never been before: a man on the moon, heart transplants, miracle drugs, desktop computers, birth control pills, video cassettes, personal video cameras, and a host of other mind-changing, habit-transforming inventions or perfections.

Could Drew, and by extension, all universities, continue to produce students rooted only in tradition, versed in the classics, and nurtured in serenity when they must eventually face an "outside world" controlled by forces that had little relation to the past? Yet, could Drew afford to abandon its proved strengths to embrace fads and popular music whose worshippers were as volatile as Shakespeare's Kate? The 1980s demanded quick answers.

As if change were not enough, Drew faced an old-fashioned concern: Where could sufficient undergraduate students be found to provide a budget-balancing income? A university study in 1977 predicted "the ominous prospect of too few qualified students to go around in 1983." Throughout the nation, every campus planner's buzzword was "demographics," meaning specifically that the once-wondrous supply of "baby boomers" was ending.

Adverse demographics and status quo did not mix. If the College influx of freshmen dipped below 300 men and women, on a campus with dormitory space for 360 new undergraduate bodies and a faculty large enough for that number, it was easy to contemplate sharply cut budgets and economies that could include a much-reduced faculty.

Drew had to step up the quest for boldness. Hardin sent forth the word: Who would venture with him into what he called "a robust marketplace of ideas?" Who could mate the past and the future, keeping in mind both a potentially crippling drop in freshmen enrollment and the ominous danger of abandoning a first-rate past to chase evanescent moods of the moment?

Chance intervened in a variety of ways. To start, when Professor James M. Miller, chairman of the chemistry department, talked with the Dreyfuss Foundation about a possible grant, he was asked, "If Drew is so good academically, why doesn't it attract more national merit scholars?" (It did have the Baldwin Scholars program, financed by gifts from Winifred Baldwin, but the foundation felt that was not sufficiently broad.)

Against that, demographics continued to rule decisions. An enrollment dip to 334 freshmen in 1980 sent a chill through the College. Then, uncannily on target with the 1977 study, the entering class enrollment for 1983 seemed destined to dip below the feared 300 number.

Philip K. Jensen and Richard A. Detweiler, both psychology professors and directors of the Office of University Research, proposed an ingenious answer. They suggested a bold program of merit scholarships that would offer full tuition and in some cases also room and board for four years—based on academic achievement rather than financial need. If tuition or other rates rose (perhaps $500 to $800 annually after the first year) these scholars would be responsible for the small annual increases.

Jensen and Detweiler claimed that there

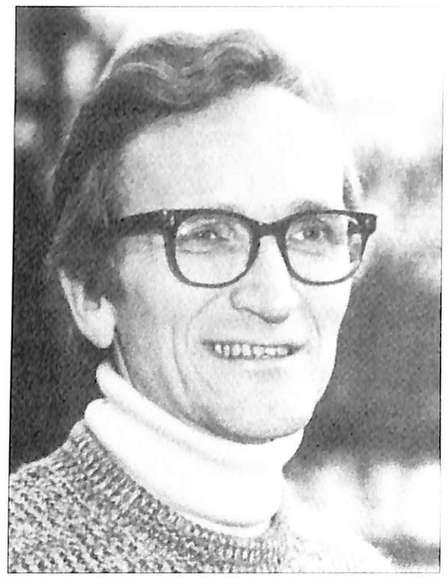
would not be a need for more money. By using the beds that would have been empty (even as prorated maintenance costs went on) and faculty who already were hired, the scholarships would virtually pay for themselves through the small annual increases after the first year. The proposal invited skepticism but was cleared for a trial in 1983.

The effect was stunning. Twenty-five students enrolled in the scholars program in the first year, enticed by awards that topped any merit program in the region. High school guidance counselors began steering top students toward Drew. The numbers of valedictorians and other bright enrollees increased markedly, and every scholar enrolled tended to attract more top students from his or her school. The idea had prospered in the marketplace.

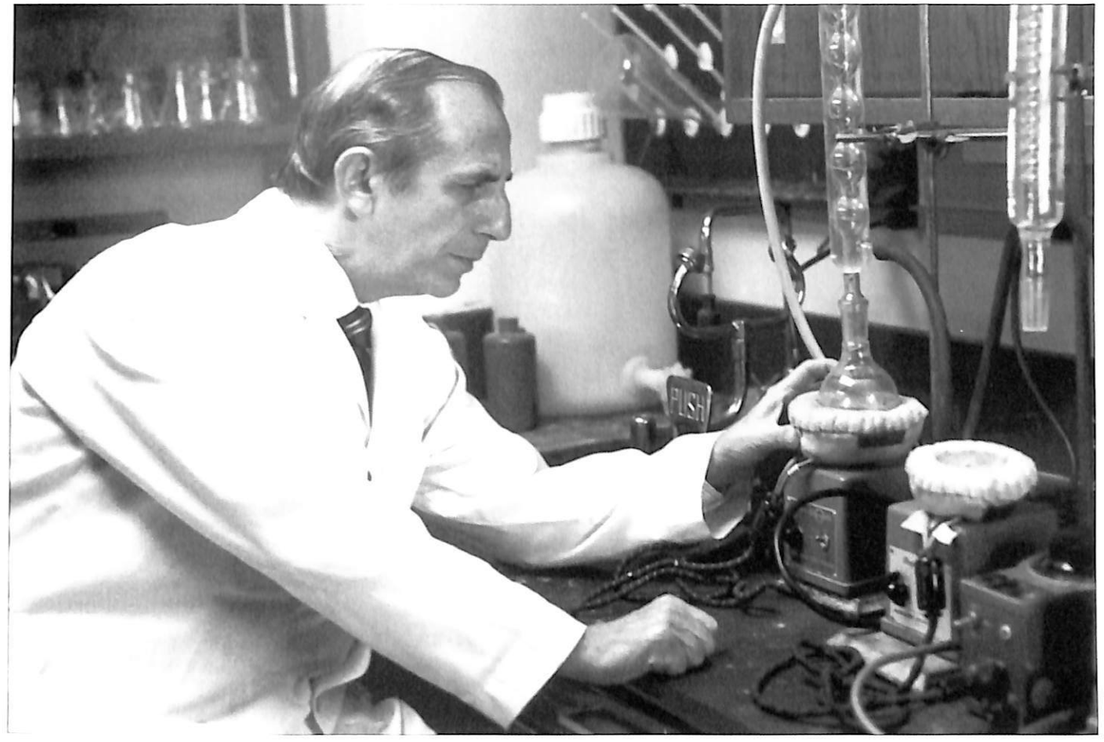
Miller had another idea, based on the large numbers of scientists that retired each year from the scores of internationally known research laboratories that ringed The Forest within a ten-mile radius. For several years he had thought of inviting some of them to spend their post-retirement years at Drew. They would be paid a minimum salary and given full use of Hall of Science laboratories to conduct their own research projects. In return, they would advise, and, if they wished, teach undergraduates.

Once again, chance intervened. In the spring of 1976 Hardin was paired in a golf match at the Morris County Golf Club with George deStevens, executive vice president in charge of research for CIBA-GEIGY in Summit (a major pharmaceutical firm). Neither had known the other before. At the ninth hole in a tense match, Hardin asked deStevens, "What do you do besides shooting less than your handicap?"

DeStevens told him; Hardin mentioned that he was Drew's president, and that was that, as far as their professional attachments were concerned. Several weeks later, deStevens contacted



Philip K. Jensen, above, and James M. Miller, right, were two of the main respondents to Hardin's call for audacity on the campus.



George deStevens, former leading research executive at CIBA-GEIGY, Summit pharmaceutical firm, played a leading role in the conception and development of the university's unique Research Institute for Scientists Emeriti.

Hardin about the possibility of Drew co-sponsoring CIBA-GEIGY's new Frontiers in Biomedical Research Awards for top research scientists. The university had everything to gain, at little cost—a link with international research, a tie to the area's major corporations, and a publicity bonanza. Hardin found it easy to cooperate.

As the 1977-78 academic year opened, the chemistry staff included William J. Moran, a recently retired process development chemist at CIBA-GEIGY. Moran was a one-man pilot program to test Miller's hypothesis that retirees could work with students. In return for $1 a year plus full use of Drew's laboratory facilities to conduct his own research experiments, Moran supervised undergraduate experiments and advised students. The program was a smashing success. Moran was pleased to escape the scrap heap of retired brains. Students called the program the most exciting experience of their academic lives.

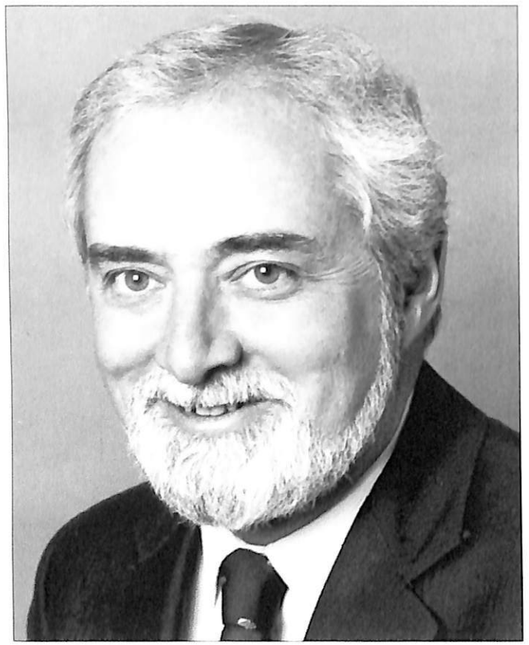
In 1979, after he was felled by a bleeding ulcer, deStevens took early retirement to join the Drew faculty as research professor of chemistry at $1 a year (plus CIBA-GEIGY research support). DeStevens' prominent career had produced several major prescription drugs, perhaps most notably hydrochlorothiazide, the most widely used drug for treatment of high blood pressure.

The Dreyfuss Foundation underwrote a three-year pilot program that led to the creation of RISE, an apt acronym for the awkward, if formal, Research Institute for Scientists Emeriti. RISE had a marvelous fallout: When Drew sought $1.25 million in 1980 to provide state-of-

the-art facilities in the Hall of Sciences, deStevens provided easy access to corporate executives of area research firms.

Drew's traditions in the sciences spurred RISE. Trustee Philip Burdett, the first College graduate to earn an advanced degree (in chemistry at the University of North Carolina), had by 1980 become president of Remington Arms Inc. in Connecticut. He introduced deStevens to Henry Littlefield, president of the Connecticut-based Charles A. Dana Foundation. Hardin had met Littlefield when he (Hardin) was president of Wofford College. The contact led to a $250,000 challenge grant, and the facility was renamed the Charles A. Dana Research Institute for Scientists Emeriti (Dana-RISE).

By 1990, Jim Miller's initiative and the chance golf pairing of deStevens and Hardin had given Drew an astonishing science stature. RISE received press acclaim and broad academic approval, tinged with awe that it had been nurtured in a small liberal arts college rather than in a technical institute or an Ivy League think tank. DeStevens' Biomedical Research Awards became an eagerly anticipated lecture series that annually packed Baldwin Gymnasium.



Thomas W. Ogletree brought an impressive appearance and a brilliant record of scholarship at Vanderbilt University when he became dean of the Theological School in 1981. His understanding of Drew's mission and his keen mind made him an ideal choice.

The two programs gave Drew an inside track in the corporate world. When the RISE facility was dedicated, the audience included many top executives from leading northern New Jersey firms. Another bonus was the selection of Drew by Governor Thomas H. Kean for the Governor's School for the Sciences, a program that each summer brought 100 top high school students to campus for a month-long program.

RISE added little to budget requirements, a welcome relief. The 1982-83 budget had soared to $19.6 million—about a doubling in the five years of the Hardin presidency. Inflation soared across the nation. Combined with President Ronald Reagan's huge tax cuts that created monstrous national deficits, the combination threatened severe recession and sharply cut federal aid to higher education.

Early in February 1982, students marched across the campus to protest tuition increases of 14.6 percent. That day Hardin and McDonald were in Washington, lobbying for a reinstatement of federal aid to colleges. The students stood glumly in the rain to hear that little could be done to ease tuition increases unless Washington relented. Drew, like all other higher educational institutions, was caught in the Reagan-inspired squeeze.

Despite budget fears, the campus mood turned bullish. The resurgence intrigued other institutions, which lured away two Drew deans in the early 1980s. Theological School Dean James E. Kirby departed on July 1, 1981, to become dean of Perkins School of Theology at Southern Methodist University. Three years later, in June 1984, College Dean Robert Ackerman left Drew to become president of Wesleyan College in Macon, Georgia.

One of the two new deans continued the

Another new dean, Paolo M. Cucchi, second from left, gave the College leadership an entirely new accent. Born in Italy, he retained in his speech traces of that heritage. Exceptional teaching and administrative abilities at Princeton University prepared him to become the College dean in 1984.

Southern accent in Hardin's cabinet. He was Thomas W. Ogletree, a Phi Beta Kappa graduate from Birmingham-Southern College with a Ph.D. from Vanderbilt University. He had been a professor of theological ethics at Vanderbilt Divinity School since 1970 and was chairman of that school's graduate department of religion when he accepted the Drew post.

Ogletree was "Southern" all the way, with an accent deeper than Hardin's. His closely cropped white beard and erect stature gave him the imposing look of a Confederate general, with the courtly manners, articulate speech, and steely resolve one might have expected from Robert E. Lee.

At his investiture on October 16, 1981, Ogletree said he had come to Drew "to be part of a community of scholars and teachers ... capable of addressing the complexities, uncertainties, and terrible dangers of our times." Tom Ogletree had taken command; he would lead a campaign of change.

Ogletree knew that wounds inflicted in the Theological School battles of the late 1960s had left hurts not yet healed, particularly in religious circles beyond the Mississippi River. He reflected that "the greater the distance from the campus, the greater the feeling of animosity toward Drew." The new dean emphasized that one way to overcome that would be by increasing scholarship aid to attract better qualified ministerial candidates. That would be difficult; national studies showed that the numbers of theological school applicants in the country had shrunk nearly in half since World War II.

Paolo M. Cucchi brought a totally different accent to the campus when he became dean of the College in September 1984. Born in Italy, he had come to the United States at age 14. Evidence of that heritage tinged his soft voice. He

had received his bachelor's degree from Fordham, an indication of his Roman Catholic religion; for the first time this predominantly Methodist institution had a non-Protestant dean.

Cucchi also possessed that most revered of academic auras: He was Ivy League. His master's and Ph.D. degrees both had been earned at Princeton University. Before he came to Drew he had taught French and Italian in Princeton's Department of Romance Languages for twenty years, teaching even after being made assistant dean of the undergraduate college in 1975. In one swoop the College hierarchy had acquired a reputable Ivy League scholar, a Roman Catholic leader, and an Italian accent.

Yet on first meeting it was neither erudition nor accent that impressed. Paolo Cucchi beamed with enthusiasm for Drew, its faculty, its students, its setting, and its potential. It was as if he had lived on campus for forty years rather than being newly lured away from the Ivy League.

What possibly could entice anyone to leave Princeton after twenty years of ivy and opulence? Cucchi said the chief reason was that "Drew is as Princeton had been when I first went there; this faculty focuses on teaching." That, Cucchi felt, had been pushed into the background at Princeton: "Many undergraduate courses are being taught by graduate teaching assistants—and some graduate students do not make good teachers."

More than anything, he found in The Forest an excitement and energy that he believed had dimmed amid the Ivy and the Gothic. "Princeton was so large and so bound in tradition that it was increasingly difficult to deal with individual students; it was more a mass of anonymous faces," he would later say. At Princeton, he had found it "not very possible to be innovative."

If he thrived on innovation, Cucchi had it thrust upon him from his first day as College dean. His arrival in September 1984 coincided with the Computer Initiative, conceived to link every College of Liberal Arts student with computer-generated international thought patterns. If computer zealots were right, future students would rely increasingly on a keyboard and a blank electronic screen on which, theoretically, might be etched nearly all of human thought—as if each of them had been handed his or her own tabula rasa.

Computers were the rage. Spirited competition among manufacturers steadily reduced the size and cost until computers allegedly could do everything for everybody, from the sublime of unlocking the secrets of the universe to the ridiculous organizing of shopping lists. Many high schools (and even a few kindergartens) had classroom computers. Children mastered complicated computer games with ease. Computers were cheap, understandable, and, for the young, fun. On January 1, 1983, *TIME* magazine made the personal computer its "man of the year."

Surprisingly, no major liberal arts college in the nation had moved fully into the personal computer age by 1983. Detweiler and Jensen suggested that computers be used as scholarships for leading students. They received a cool reception from Hardin's cabinet, and on second thought they agreed the limited scope was elitist—although they were convinced the personal computer notion was sound. They tried again in the late summer of 1983 with a cheeky proposal: Give personal computers to every incoming freshman.

The projected cost staggered the cabinet—$750,000 for the first year alone. Detweiler and Jensen had an answer: pro-rated costs would be built into annual tuitions. At the end of four years, each graduate would have paid for, and be given, his or her personal computer. Hardin's cabinet wavered in doubt until he said, "Let's see if the faculty approves." The College faculty endorsed the proposal enthusiastically. Computers were on the way.

Freshmen entering in September 1984 found the computers in place, as much a part of dormitory rooms as the desks. Upperclass students, understandably disgruntled, could buy their computers at cost. Faculty members were given matching computers. If the initiative floundered, it would be a ghastly electronic white elephant, underwritten by $750,000 in student fees. Audacity was at risk.

Computers rode a popular wave into Drew. Campus conversations became peppered with computer terminology and computer perplexity, certainly not as eternal as God or as immediate as sex, but absorbing nevertheless. It was as if everyone—students, faculty, and administration—were learning simultaneously to use a new crutch.

Studies at the end of the first semester indicated cautious acceptance; only about twenty-five percent of students felt each person should be required to buy a computer. However, after three more freshman classes entered and every College student had an instrument, the keyboard became almost as familiar as the hand-held calculator. The new age had not been as difficult to achieve as some might have imagined.

By 1989, the Computer Initiative was the core of Drew's Knowledge Initiative. Rewiring of the campus with fiber optic cables put all students and faculty in a campus network. Most important, each personal computer was linked to the library computers, opening the way to in-room bibliographical data.

Drew's learning process changed in other ways. Theater arts majors sharpened their talents in a theater they had built in an existing building. Political science became the largest department in the College, with a high percentage of those in the department believing they would become lawyers. Off-campus programs were augmented by a semester in Chile and a theater and literature semester in London. Prospects for engineering careers were expanded in five-year cooperative programs with Georgia Tech and Stevens Institute of Technology in Hoboken.

Theological students found a new atmosphere. Dean Ogletree pursued an improved faculty and quality students, continuing the quest begun by Kirby. Equally, Ogletree set about rectifying what Hardin believed was the school's most serious flaw—the absence of women and minority group teachers on the faculty. Hardin felt "nothing in the early 1980s was more male chauvinistic or lily white than most of the theological schools of America, including our own." Ogletree had a mandate for change.

The Graduate School by 1980 had overcome its image of marginality, brought on by the Theological School upset of the 1960s. Early in the 1970s the school added a new interdisciplinary Ph.D. in 19th-century studies, taking advan-

Computers were ruling world thought in 1984 when Drew became the first liberal arts institution in the nation to require personal computers for college students. In less than five years, computers were the backbone of the university's Knowledge Initiative that linked most of the campus in an electronic system.

Even as the number of varsity sports increased dramatically, the university never temporized with its expextation that athletic teams must be an extension of classroom studies.

In 1982, when Richard E. Szlasa, top left, lacrosse coach at the United States Naval Academy, became Drew's athletic director. the program already was prominent. Kim Schmidt, top right, won the national tennis titles of the Intercollegeiate Athletics for Women competition in 1981 and 1982.

Maureen T. Horan, right center, became field hockey coach in 1980 and made Drew a national intercollegiate power in women's lacrosse.

The Rose City Classic, left center, pitting men's and women's teams against strong foes, became an annual highlight. When Title IX demanded equality for women, Drew had no difficulty meeting the standards, with women's teams in nearly every sport.

tage of the program to add a science historian to the staff. Then, in the late 1970s, the New Jersey State Board of Higher Education gave the Graduate School a grant to start a program to he1p public school teachers acquire a Master of Letters in Western intellectual history. When state support ended, the degree program stayed in place and continued to be popular with area teachers and a wide variety of other students.

The Master of Letters track strengthened a university-wide emphasis on continuing education for nontraditional students. It was in the mainstream; many colleges and universities had been shaping similar ventures during the 1970s to meet the demands of growing numbers of mature individuals for higher education—midlife housewives eager to complete a degree, school teachers wanting to advance, retired businessmen and women, and others desiring additional college experience.

The university's most unusual degree grew from Dean Bard Thompson's fertile mind. Cooperating with theological school faculties of Princeton, Rutgers, Union, and Drew, Thompson wrote the curriculum for a Ph.D. in liturgical studies—the only such degree offered at any Protestant institution in America. The program attracted as visiting faculty some of the nation's foremost liturgical scholars.

As the 1980s advanced, the college student mood was serious, even self-centered. The altruistic intensity of the 1960s and early 1970s had all but vanished. Undergraduates now concentrated chiefly on well-paying careers, seeing education mainly as a stepping stone to monetary success.

Yet it was far from all work and no play in The Forest. Hardin's Southern Methodist woes had not dimmed his enthusiasm for amateur sports. He quickly saw that the most used and most seriously overcrowded facility on campus was Baldwin Gymnasium. It had been adequate, even spacious, when opened in 1958 for fewer than a thousand students. By 1980 it could not properly handle the campus population of 2,200.

Part of the pressure came from the intense need to provide equal—or at least adequate—facility time for female athletes. Gone forever were the days when women's sports could be ignored. By the end of the 1970s all stereotypes of unskilled female athletes had been shattered by proof that women's teams were skilled, lithe, and, when necessary, aggressive.

Demographics came into play once more. For several years College female applicants had outpaced males; by 1984 undergraduate women outnumbered men by an eight to six margin. If that weren't enough, simple economics came into play, based on an omnibus federal educational financing law enacted by Congress in 1972. Among a series of "titles" (requirements) was Title IX, the most revolutionary boost ever given to female athletes in the United States. Title IX said bluntly that women must be given equal facilities, equal equipment and equal coaching time if an institution were to seek federal funds.

Athletic departments in big-time universities howled in protest that Title IX would "weaken" athletic programs (meaning that women would share in revenues once garnered only by muscled male gladiators). At Drew, Title IX was accepted in principle as well as in fact. It was the law. It was just.

Accepting Title IX was relatively easy in The Forest, where since founding days the College philosophy accepted athletics only as they enhanced the learning process. Team sports were considered an extension of classroom disciplines. The philosophy was simple, direct, even Socratic. It was not mere catalog hyperbole. Between 1985 and 1988, for example, about sixty male and female athletes each year had grade point averages higher than 3.4.

As the 1980s sped along, Drew had fourteen fully equipped varsity teams. Men and women competed in varsity basketball, soccer, lacrosse, tennis, and cross country. Baseball and fencing were strictly male; field hockey, female; and the equestrian team included both men and women. Added to these were cycl1ng and rugby club teams.

Success came on the fields, courts, and cross country trails. In Hardin's era, much of that could be attributed to Richard E. Szlasa, who gave up his highly successful lacrosse program at the United States Naval Academy to become Drew's athletic director in 1982. He had known of the university's strong academic traditions; he found it had notable athletic roots as well.

Szlasa immediately recognized that a major sports factor at Drew was Maureen T. Horan, who in 1980 had come to the university from Trenton State College, where she had helped guide her alma mater to national titles in field hockey and women's lacrosse. Horan found a good field hockey program at Drew; she lifted it to national ranking. She and Szlasa cooperated to boost women's sports well above the minimum set by Title IX.

The 1980s brought a string of successes in most sports, none more notable than the sensational back-to-back national women's tennis championships captured by Kim Schmidt (College 1981). Kim swept to the number one spot in the Intercollegiate Athletics for Women tournament in 1980, then won the title again in 1981. Her opponents included players from institutions such as Georgia Tech, De Pauw, and San Francisco State.

Horan's field hockey team went undefeated in regular season play in 1985—the first team to boast that feat since the heralded men's soccer team of 1969. The 1980s also produced men's and women's teams that included twenty-eight All-Americans, eight team participants in NCAA post-season tournaments, team invitations to thirteen Eastern College Athletic Conference tournaments, and twenty-five conference or divisional titles. Student-athletes *could* vie competitively.

If athletics had the right to be deemed an educational virtue, the best proof was in an intramural program that averaged nearly seventy percent student body participation. Drew students could compete in sixteen varied intramural programs, from flag football to golf. The body was not forgotten in the rush to mold the brain.

Modern collegiate athletic trappings came to Drew. Each year the basketball season began with the Rose City Tournament for men and women, the largest intercollegiate tournament in New Jersey. Baldwin Gymnasium's court ends were painted with huge block letters spelling DREW UNIVERSITY. University colors in 1982 officially were designated as Lincoln green and Oxford blue (the original Seminary colors of 1867). The traditional College colors of green and gold, used since 1928, became nothing more than a footnote in history. The team nickname, Rangers, was personalized in 1990 with the appearance at games of a student-stuffed "bear" (Smokey the Bear type) as the official Drew Ranger.

Low key athletics (and high academic grade level athletes) made Southern Methodist football seem a distant nightmare for Hardin. Ten years had elapsed since those dreadful Texas days, and in 1985, when Harding reassessed his future—as he was wont to do every five years—the idea occasionally crossed his mind that it could be pleasant to stay forever within the shadows of the oak woodland.

It was not mere temptation prompted by a restful environment. There was work to do, particularly in increasing the importance of women and ethnic groups in all areas of campus importance. The College base was solid; from his first days on campus Hardin had been impressed by what he called "the strongest component of women on a liberal arts faculty that I have ever seen." The chief changes had to come in Drew's two other schools.

Dean Ogletree had pledged that he would build "a multiracial, multicultural, gender inclusive faculty." By the fall of 1988 he was "ecstatic about the results ... we now have some exceptional new colleagues." Not the least of these was Karen McCarthy Brown, who in 1987 became the first female full professor in the 120-year history of the seminary. Not even the esteemed Nelle Morton, first woman on the Theological School faculty, had achieved that high rank.

The Graduate School presented both a challenge and an opportunity. A high percentage of the students were women. If, in the waning days of a supposedly liberated 20th century, an excuse were needed to consider a female dean, that enrollment was reason enough. The university had to examine the possibility of stronger women's leadership in the school. The opportunity was at hand.

Hardin strongly approved Merrill M. Skagg's appointment as dean of the Graduate School in 1986, despite fears by some seminarians that she might make the school closer to the College or the recognized reluctance of a faculty to elevate one of its own to a top post.

Dean Bard Thompson made no secret of the fact that he wanted to retire. He had returned the Graduate School to respectability and strength. He now needed time to finish a long-pending book. Finally, in the fall of 1985, he announced he would retire at the end of the 1985-86 academic year.

Hardin wanted a woman on his cabinet after more than a decade without one. When Thompson announced his retirement, Hardin proposed that Merrill M. Skaggs, professor of English literature, be named to replace Thompson in the cabinet level position. Skaggs' credentials were right: a B.A. from Stetson University, master's and Ph.D. degrees from Duke, and twenty-two years on the College and Graduate School faculties. Her orientation generally had been toward the College.

Opposition swelled across the campus. Some faculty members urged that a dean not be picked until completion of an academically revered nationwide search. For a few, that position masked other, less pious, reasons for opposing the nomination—a fear on the part of some seminarians that Skaggs might make the school more secular and closer to the College, a belief by some of her colleagues that she might be too strong a dean, and an all-too-human reluctance by faculties to name one of their own to the top post.

Fully backed by the trustees, Hardin campaigned openly for Skaggs. She was installed on October 24, 1986, aware that she must maintain harmony between the College and Theological School professors drawn from each school. She also vigorously pursued her firm belief that faculty writing and publishing were the means of displaying "ongoing scholarship" as well as a way to replace "burnout" with "energizing activity." Within three years the Graduate School reached a total enrollment of 300, one body less than the 1983 peak of 301.

Another retirement—and another appointment—faced Hardin at the end of 1985. Arthur Jones, who had turned away from a fine career as an English professor in the College in 1956 to become director of the library, decided to retire at the end of the school year after thirty years as director. He had brought eminence and respectability to Rose Memorial Library, had overseen construction of the Methodist Archives and the Learning Center, and had seen nearly all of his library dreams come true.

A natural successor was Caroline M. Coughlin, associate director since 1978, although she had not been promised the directorship when she joined the staff. Coughlin had a master's degree from Methodist-oriented Emory

Classes such as this one in Drew's continuing education program for nontraditional students clearly focused attention on the fact that women students had become a major element in all three of the university's schools.

University and a Ph.D. in library service from Rutgers University. The question of a "nationwide search" also surfaced mildly; Coughlin supporters pointed out that the search probably would have led to her door. She became director in January 1986.

The year 1986 could be remembered as Drew's "Year of the Woman." With a female dean and female library director in place, trustee Nancy Schaenen, on May 9, 1986, became the first woman to chair the university's board of trustees. Her thirty-eight male and seven female colleagues unanimously endorsed her election. She recognized that "some people are going to be looking at me in just one way, and that is as the first woman chair of the board." She would prove that being first was far less important than being effective.

Schaenen's presence on the board demonstrated Hardin's insistence that the board must continue to grow more diverse. He had sought people with proved abilities, whether in the arts, finance, the ministry, the sciences, business, or in other fields. Schaenen was well qualified. She was a former president of the Madison Board of Education and was in 1986 a member of the New Jersey State Board of Education.

Nancy Schaenen, first woman to chair the university's board of trustees, received unanimous endorsement from other trustees. She wanted to be judged as being effective rather than as "the first woman." Her years in office made that wish become reality.

Before accepting the chair, Schaenen asked Hardin point-blank what his intentions were: *Did he expect to remain at Drew? Could she rely on him to plan and lead his major fund drive of $30 million to $40 million that the board was considering?* If his answers were no, she indicated she might have second thoughts about accepting the top spot.

Schaenen recognized that other institutions must have had Hardin high on their lists to replace departing presidents. She knew his belief that university presidents served best if they moved on after five or six years. If she were to hope for initial success as chair, she needed this dynamic, charismatic leader on campus. He assured her he was solidly in place.

Hardin had in fact been wooed by nearly a dozen institutions to that point, including two major state universities, an Ivy League college, several "quality" colleges, and a variety of other educational institutions. By 1986 he had turned his back on all of them, his will tested—and strengthened—by a 112-day leave of absence that he and his family had enjoyed during the late fall of 1985 and the early winter of 1986.

The president had not requested the leave. A discerning board decided he deserved an extra sabbatical after more than a decade of work. (That was not unprecedented at Drew. Trustees had given President Buttz a six-month leave in 1892, twelve years after he had become president. Coincidentally, Hardin had served eleven years.)

Rumors flew that Hardin might be testing the waters to see whether he would leave Drew. The Hardins were in fact testing the ski slopes at Steamboat Springs, Colorado, as well as resting, relaxing, and getting caught up on reading. It was a time for soul searching and for "the rest of my life" thinking. Still, Hardin's mind was seldom far from Drew and a possible second capital campaign. The rest of his life would at least start in The Forest.

When trustees gave Paul Hardin a 112-day leave in late 1985, rumors flew that he was about to leave Drew. Instead, he and Mrs. Hardin sojourned in Colorado, where members of his family, including their first grandchild, visited them.

Hardin returned in April, eager to be back to work, confessing that "my Protestant mindset made me feel guilty about taking a holiday." On May 1, 1986, he let the Drew family know he had not lost his verve or his nerve on the Colorado ski slopes. He directed an open letter to "Dear Drew Community Members," leaving no doubt that his heart had grown fonder for this university:

> Drew's basic directions are sound. There is, in fact, a growing awareness, both on and off campus, that Drew is well positioned to move from a large group of "quality" institutions to a new and high level of excellence and recognition. I suggest that we employ that dream of expectation as a test of priorities for Drew's next capital campaign.

He urged the university community to dream of programs or facilities that were most needed. "Brainstorm," he urged. "Let ideas flow freely." He injected a sense of urgency and vital-

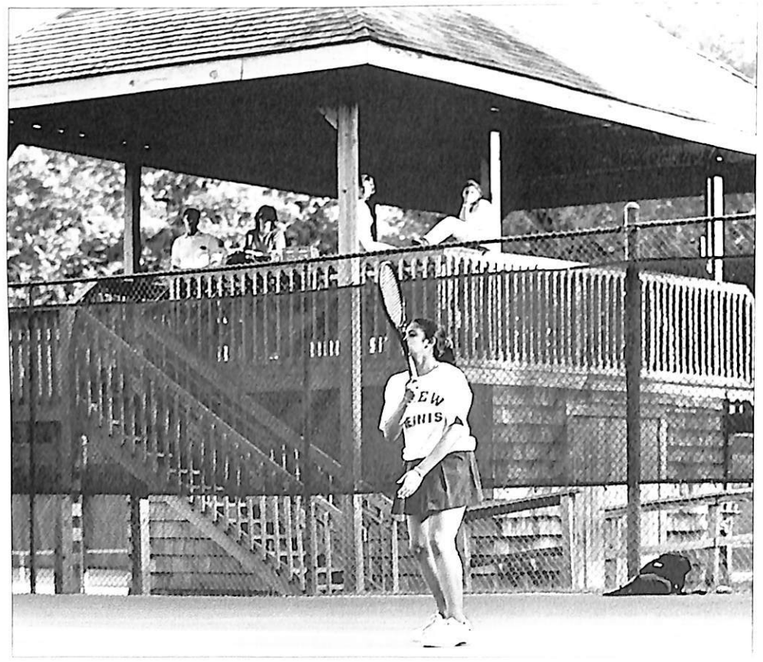
ity; ideas had to be in the proper channels by September 22. Excitement had returned. Audacity was back in town.

Hardin believed that Drew must start the second capital campaign of his tenure. The goal evolved: something between $30 million and $40 million would be needed, for endowment, improvement of faculty salaries, a fieldhouse, faculty housing, an integrated campus-library automation system, and the buildings necessary to take Drew into an onrushing 21st century.

The shining jewel of the campaign was expected to be a new fieldhouse with a natatorium, indoor track, and space for several basketball courts—or indoor tennis or badminton games when basketball was not in season. The fieldhouse would nearly wrap around Baldwin Gymnasium, which would be fully refurbished. When finished, the total facility would provide 5 1/2 times more space. Drew would have small university athletic facilities unequalled in the state—not to create "big time" athletics but for quality performance at Drew's level.

That dream, perhaps far-fetched in 1986, started on the way to reality in the fall of 1990 when ground was broken for the fieldhouse. Other dreams came true long before that. The automated campus network was in place in the fall of 1988 and faculty housing was started soon after. Plans for an international field hockey complex were in place. Hardin's impassioned sense of the future would echo down through the years.

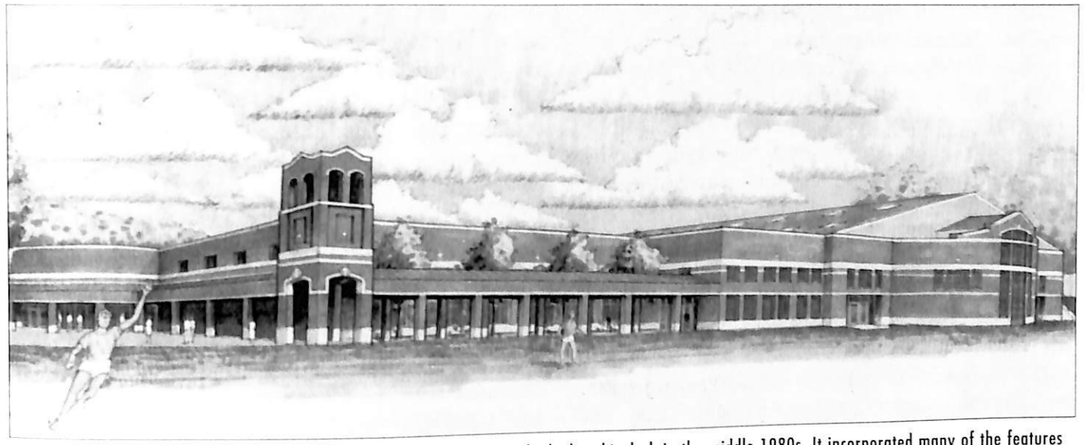
Hardin would not break ground for the fieldhouse, but he did see part of his "quality" program reach fruition in the fall of 1987 when the university's new $600,000 tennis complex was ready for play. Eight tennis courts, grouped in pairs; perimeter and net lighting, higher than NCAA requirements; and a Victorian-like gazebo overlooking the courts made the new facility both utilitarian and attractive.



Hardin's quest for athletic facilities superior to any small university in New Jersey took a long step forward in 1987 when the new $600,000 tennis complex was completed. Eight tennis courts with lighting superior to NCAA standards, surrounded a Victorian-like gazebo overlooking the complex.

The dream and the reality were not always one. The campus stirred with a feeling that Hardin had become so involved with the future that he was ignoring the present. Mead Hall secretaries noticed that Hardin now drove each day from his campus home to his office instead of walking as he had in the past to maintain contacts with students and to check the campus. Hardin would agree later that he had gotten out of touch with his constituents.

Many students groused that they were paying



No Hardin dream for the future topped the architect's rendering that he had on his desk in the middle 1980s. It incorporated many of the features of the handsome new Simon Forum that later would rise in the Kean regime. All it lacked were the huge donations that would be required.

Cadillac prices for "Rent-a-Wreck" facilities. Others who earnestly sought redress for world ills felt their pleas were not being heard, although student protests were reasoned, orderly, and calm. Anti-apartheid protesters maintained regular vigils during trustee sessions and media events on campus, occasionally annoying some trustees by loud chants during meetings.

The major altruistic cause in the 1980s was the desperate plight of black South Africans enslaved in their own country by a small white minority. Faculty and student protestors demanded that Drew immediately clear its portfolio of all stocks of companies doing business in or with South Africa. Finally, on May 2, 1986, the trustees released a cautious statement. It did not really lessen the protests or their cause.

The trustees agreed the policy was "not a final answer to the vexing question on how universities and other entities can press most urgently and effectively for radical change in South Africa." The board said it would put pressure on companies to be "more aggressive in their actions and statements against apartheid." Veteran trustee and lawyer A. Vernon Carnahan chaired a committee to monitor companies in which Drew held stock and, "where appropriate," to recommend divestment. All members of "the Drew community" were urged to write Carnahan regarding companies not advocating total elimination of apartheid. Trustees felt the apartheid discussions behind closed doors were valuable because of the free interchange of ideas that were encouraged.

Several major testings of propriety, including strong outside pressures in 1986, 1987, and 1988, demonstrated Hardin's willingness to meet head on the difficult questions dealing with campus matters. One involved a campus underground newspaper, another a play that allegedly cast scorn on Catholics, and a third the legality of actions by Drew's eminent archaeologist Robert A. Bull at the internationally acclaimed excavation that he headed in Israel.

First, in the fall of 1986, two Drew students began publishing an "underground" newspaper, *Anything But Monday*, not supported by student fees or sanctioned by the extracurricular activities committee. Three issues of the paper appeared, featuring allegedly "satirical" pieces that mocked anti-apartheid protestors for ignoring famine in Ethiopia, questioned days off for Jewish holidays, and depicted women, gays, Hispanics, and born-again Christians in cartoons

and articles that most people on campus considered prejudicial and repulsive.

Hardin declared he considered the "humor" paper "bluntly and crudely racist and religiously biased, particularly against Jews and blacks," but he took no action to ban it. The university's judicial board (two faculty members, three students, and Dean of Students Jane Newman) censured the publishers but did not suspend publication. The difference between censure and censorship was clear at Drew.

Naturally the incident drew wide media attention. The writers of *Anything But Monday* told reporters the decision could "dampen free speech." One of them objected in *The Acorn* that witnesses at the hearing were "fifty-eight percent black; not a good cross section." The *Monday* editors voluntarily, although not gracefully, suspended the campus paper after three issues.

Hardin was not asked to intervene in the *Anything But Monday* affair and did not do so. Almost exactly one year later, in October 1987, he was drawn directly into a major controversy regarding a play, *Sister Mary Ignatius Explains It All For You*, to be presented on campus by a student group. The play had won an Obie (Off-Broadway) Award in 1981.

Protests poured into Hardin's office from concerned or angry Catholics. Letters in area newspapers presented charges by Catholic groups and individuals that the play was anti-Catholic. Fourteen "concerned Catholics" protested in the Newark *Star-Ledger* that the play was "Catholic bashing." Referring to the Drew response a year before to *Anything But Monday*, the writers contended that Hardin had intervened forcefully in past incidents involving Jewish and black groups. It asked that Drew be equally "sensitive to the Catholic faith."

Hardin told critics that Drew's commitment to academic freedom made banning the production "unthinkable." He wrote in *The Acorn* that

Professor Robert A. Bull, internationally acclaimed archaeologist, was shocked by Hardin's order to cease digging in Israel in 1987 because Orthodox rabbis claimed Bull had violated a Jewish grave. Unquestionably irked, Bull knew triumph when the Smithsonian sent Caesarea artifacts on a nationwide tour in 1988. The professor and Drew alumni (above) met at the Los Angeles County Museum when the exhibit reached the West Coast metropolis.

"in nineteen years of presiding over three institutions of higher learning, [this president] has never censured or banned any student play or utterance or publication." The play went on. Twelve protesters marched along Madison Avenue on opening night, carrying placards condemning the play and Drew. Their picket line was not challenged.

Hardin saw both the publication and the play as matters of academic freedom, no matter how personally repugnant he found each of them. He spoke forcibly before the trustees, outlining his position on academic freedom—the first time he had addressed the issue in his twelve years at Drew. He said his policy was "no prior restraint." The board unanimously approved that position. Hardin's stance and the university's were the same.

The controversy regarding archaeologist Bull was not censorship. It revolved around the question of whether his 1987 excavation in Israel violated ancient Jewish graves. Bull and his crew had been digging in Israel since 1971 under auspices of the American Schools of Oriental Research. There never before had been an incident, although the 1987 expedition was the fourteenth and scheduled to be the last.

All the expeditions were conducted under a permit from the Israeli Department of Antiquities. Archaeologists worldwide applauded the discoveries at the site of Caesarea Maritima, a principal port of ancient Rome located along the Mediterranean Sea between Haifa and Tel Aviv. It was the last place where an archaeological conflict might have been expected.

Early in July 1987, Bull's team discovered bones beneath a Byzantine-era road. Word of the find created major controversy, surprising since hundreds of other skeletons had been discovered before. All those remains had been treated with respect, photographed, analyzed, and each site returned to the original conditions. This time, a major Orthodox rabbi demanded that Bull stop "desecrating graves" the rabbi believed were Jewish.

Responding that he believed the skeleton was Arabic and was not in a grave site, Bull continued his work. Calls immediately flooded into Hardin's Drew office; complainants ranging from United States and Canadian rabbis to House of Representative member Benjamin Gilman (Rep., N.Y.). Media interest intensified, both in Madison and at the site.

Hardin and Bull talked by long distance telephone before Hardin sent a telegram to Bull asking him to cease work "until we have agreement on this factual dispute by all parties involved." Bull referred the matter to the Israeli police, who ringed the site with men in riot gear. Work continued. The affair had become ugly, international, and fair game for the press.

A second telegram ordered Bull to quit. Visibly angry, the archaeologist told a *New York Times* reporter: "I said I would abide by the laws of the land, and I have. But now I've been threatened with dismissal from my college post." Hardin told reporters he had merely reminded Bull of "professional standards of conduct for faculty." If he took that "as a threat to dismiss," Hardin said, "at least he got the point." Bull was not mollified by the comment. He continued to believe he was wronged.

Later, the excavated land under dispute was quietly cleaned up by the Israeli Department of Antiquities, with Bull's help. From a long-range standpoint, the work of Bull and his associates would triumph in a nationwide tour of Caesarea Maritima artifacts and a handsome book, *King Herod's Dream: Caesarea on the Sea* (with Bull as co-author)

Seven months after the Bull incident, smoldering and widespread student dissatisfaction broke into flame on campus in the winter of 1988, spearheaded by a vigorous, intelligent group that called itself "The Movement." These protesters were not a return of the militant, out-of-control radicals of the 1960s; this was a rational, cooly insistent, representative group that knew how to handle both the administration and the press.

Julie O'Rourke and Thomas Porcelli, two

senior organizers of The Movement, set the tone for reporters. O'Rourke declared, "This is a good school...but it has problems. We are saying, 'Now let's talk about picking up things to make it an Ivy League school.'" Porcelli said, "We don't intend to hurt this university but we need help [from the administration]."

Movement concerns centered on rundown dormitories, the slow response to calls for repairs, inadequate security, uncertain gate and guardhouse staffing, an unclear policy for summoning ambulances for emergencies, untrained nighttime switchboard personnel, a lack of a campus social life, and a lack of racial awareness.

Hardin did not duck the confrontation, but he was plainly stunned by the nature and depth of the complaints. At a three-hour "Town Meeting" on February 24, Hardin admitted, "We've blown it, we've been inattentive." He promised swift action and made good that promise, in room renovation and repair at least. Weekend and overtime crews, as well as the regular staff, made 224 dormitory repairs within ten days.

The Movement self-destructed on March 8 at a meeting attended by about 150 students, turning its work over to the Student Government Association. Hardin told trustees in March: " ... the administration was too tolerant of [our] poor performance."

Later, Hardin told an interviewer, "I've been subjected to pickets and demonstrations many times in twenty years of academic life, but this was the first time I've faced a demonstration in which the underlying cause was our fault. It was sort of therapeutic to admit it in front of the students and take our medicine, but it wasn't any fun."

Ironically, The Movement took center stage as Hardin and the trustees were polishing the next capital campaign that centered on what he called "a tremendous upgrading of sports, recreation, and other facilities impinging directly on student life on campus." The capital campaign banner was proposed to be "Quality of Student Life."

Drew was on the move again. The "Quality" campaign was about ready for the launching pad. The trustees were strong. Hardin's careful cultivation of the business and industrial communities and the sources of area wealth had won respect, even admiration, among those who might be expected to support the campaign.

Then, a call came from North Carolina. Would Hardin consider being chancellor of the University of North Carolina in Chapel Hill? Would he consider coming home to his roots, the source of his strength, the genesis of his Southern charm?

It was an offer, a challenge, he couldn't refuse. On April 8, 1988, the University of North Carolina announced that Hardin had agreed to accept leadership of the 22,000-student, state-financed campus. After thirteen years and two months of his energy, charisma, nerve, intelligence, and blunt insistence on audacity, Drew would have to face an immediate future without him.

Philip Burdett, College Class of 1936, scientist, retired president of Remington Arms Inc., and a Drew trustee, aptly summed up Hardin for Lawrence Hackett, writing in the summer 1988 issue of *Drew Magazine*:

> He believes in Drew. When he goes to some fat cat in northern New Jersey to talk about Drew, he tells them, 'you should be part of it'—and they listen. He gets along the same with golfers as he does with Methodist bishops at a board meeting, and that takes something, I might say. I don't think I've ever met anyone who doesn't like him.

There were those on campus who didn't like him entirely. One trustee termed Hardin "impulsive at times," meaning he could be impelling and impolitic. Another trustee felt "his dynamism is at odds with the traditional collegial decision making of a university," believing him to be overly impetuous. Hardin's outspoken advocacy of a female dean, a female head librarian, and a female trustee president earned him some faculty and trustee resentment. His blunt, uncompromising views against censorship and racial discrimination cost him some support. The Movement indicated that he could lose touch with students.

But even his critics agreed that he had brought remarkable changes to Drew. He had been receptive to audacious ideas. He did not fear quick decisions, and he did not hesitate to reverse himself if time proved him wrong. He readily accepted blame, as he did during The Movement. He never faltered in his demands for civil rights and freedom of expression. He had worked unstintingly to spread wide the story of the university.

Some Hardin analysts believed that his major lasting contribution to Drew was restructuring university trustees into a strong, widely representative, and responsive board rather than the somewhat parochial, self-perpetuating body it long had been. He needed, and got, help from trustees in controversial matters. He needed, and got, support in bold campus initiatives and in the task of raising funds.

Hardin powered Drew to new levels of thought and action. He pulled the university's three schools into close relationship. He earned the university favorable and widespread recognition in the media. He demonstrated sound fiscal sense; the Drew budget was balanced for the thirtieth consecutive year, in a time when small private colleges and universities were floundering. And the balanced budgets were achieved despite the fact that the 1988-89 bottom line was nearly three times the $10 million budget he inherited when he became president in 1975.

The Drew community—trustees, faculty, students, and friends—showered its appreciation on the Hardins on May 17 at a party so huge it had to be held in a tent. More than 600 guests said goodbye. Hardin unveiled a portrait of himself, painted to hang in Mead Hall with portraits of his eight predecessors. Symbolically, he also received part of The Forest: a giant oak, said to be 400 years old. Henceforth, it would be known as the Hardin Oak. Paul Hardin had put down his roots at Drew University.

Hardin packed with considerable mixed feelings. The University of North Carolina post represented a tremendous promotion—and life in his home state. Yet he and Barbara Hardin had learned to cherish Drew, where initiative and boldness could flourish. Memories of The Forest and its people would linger with them forever. They hated to leave, especially since Paul Hardin would have no say in choosing his successor.

Just before Paul Hardin left the campus in 1988, he and his wife, Barbara, unveiled this portrait of Drew's ninth president at a gathering of 600 well-wishers who bade him goodbye. The picture would hang in Mead Hall along with Hardin's eight predecessors.

CHAPTER 26

Interim To Remember

FEW ROLES PROMISE less excitement and less future than that of interim president, chosen to keep a place from going to ruin during the short period when the trustees move heaven and earth seeking someone worthy of the top job. Interim presidents are not expected to innovate, originate, upset the status quo, or rock the ship of academe. The only solace is that the job can't last long.

W. Scott McDonald Jr. knew that when he became interim president on July 1, 1988. He had no desire to succeed Paul Hardin as president, but he agreed that he was the logical caretaker until Drew's tenth chief executive came aboard, a matter of a few months in the usual sequence—a nationwide search, the narrowing of candidates to a few college deans or university presidents, and ultimately the final, non-earth-shattering announcement. An interim would be nothing, a footnote perhaps.

McDonald was fully committed to an asterisk status in the pantheon of university leaders. He communicated this to his staff: "An interim is no time to introduce new things; it's a time to firm up the underpinnings."

As president *pro tempore* he accepted the task. He had always been a second man, the one who made ideas work more than conceiving them. He had played the supporting role in the dramatic, bold fight to bring the Methodist

Of all the woes that might beset an interim president, nothing could have been worse than the savage fire that roared through Mead Hall on August 24, 1989. It was, however, just one of many challenges that tested Scott McDonald in his interim presidency.

Archives to Drew (and then was a major behind-the-scenes figure in the campaign to finance the impetuous venture). He had been the backstage manager for the acclaimed Computer Initiative. He liked such assignments.

Life in the heady front office was not new for McDonald. When Hardin and his family left campus for a long leave in the fall of 1985 and early winter of 1986, McDonald became acting president, a title not more precise or more rewarding than an interim presidency, except that it had a fixed terminus—plus the honor of actually substituting for the temporarily departed chief. It was not an interim relegation to limbo.

McDonald had come to Drew in 1975 at Hardin's behest to fill a void created by John Pepin's retirement. He first was vice president for planning, then in 1976 became vice president for administration and finance. Finally, in 1980, he became executive vice president. He also succeeded Pepin as the unofficial listening post and wailing wall for the president.

So the interim began.

Two Hardin-inspired initiatives demanded immediate attention—faculty housing and a new athletic field. The housing was most pressing. Young applicants for Drew teaching posts were entranced by the handsome campus and Drew's traditions of teaching quality. Reality set in when they pondered where—and how—young, modestly paid faculty members could live within one of the nation's highest-priced real estate areas.

Faculty housing plans had been stymied for several years by the Madison planning board, which held numerous hearings on the Drew proposal to build units in an area west of the campus on Loantaka Way. Neighbors complained at board meetings about possible traffic, noise, and other real or fancied effects on the neighborhood. Complaints picked up vigor when Hardin suggested that part of the university tract could be used for the borough's program of affordable housing.

Hardin rebutted the complaints in numerous hearings. Three weeks after he left for North

One of the university's major achievements was the building of 46 townhouses to provide moderate priced faculty units west of the campus in a complex called Copper Beech. A Hardin-inspired proposal, the housing project was completed in the first year of McDonald's term as interim president.

Carolina, the borough approved Drew's proposal. Work began within a month on the housing complex called Copper Beech, honoring a giant tree on the site. The construction comprised five buildings with a total of forty-six town houses, varying from one to three bedrooms.

The town houses were offered to junior faculty members under tenure at a sale price substantially below the area's market value. If a faculty member left, it was agreed that his or her unit would be sold back to the university at an indexed price. All apartments were occupied within a year.

The housing struggle had originated in the Hardin years but the accomplishment had to be carried out by the interim team. Similarly, a new playing field project negotiated by Hardin became the problem of McDonald's administration in the summer of 1988.

Area residents also had stalled the playing field before the local planning board, decrying the possible impact of noise, traffic, pollution, and environmental changes. Particularly pertinent to neighbors was a fear that a lighted field might be annoying until very late hours. Drew agreed to turn off the lights at 10 p.m., reassured residents that the environmental impact would be minimal, and pointed out that the maximum crowd at an athletic event would be only about half of the audience attending commencements. Permission to build was granted.

Soccer and field hockey teams had just begun practice in the fall of 1988 when earth-movers roared across an area north of the existing playing fields. Several trees fell before the onslaught, causing predictable—and proper—anguish, but there was general agreement that the facility was badly needed.

Maureen Horan, Drew's vigorously successful field hockey coach, supplied the initiative that led to the new playing area. She had argued for a new grass-covered field at Drew for several years, and when her nationwide contacts brought information that there might be money available, she brought Drew and the other principals together.

The field became a tripartite affair, including Drew, the United States Field Hockey Association, and the men's Field Hockey Association of America. Drew agreed to build the facility for $2 million, with each of the associations agreeing to contribute $250,000 to the total. Since the association money had been contributed by the United States Olympic Foundation, the playing field and buildings would become an Olympic training ground when needed.

Drew's United States Field Hockey Center (as it was named) was properly initiated in July 1989 with a world-class tournament for the Intercontinental Cup. Male teams from twelve nations in Europe, North America, South America, Africa, Asia, and Oceania slashed and shot their way across the brand-new German-originated Poligras™ artificial surface, the first use of that synthetic turf in the United States.

The field was Poligras, but the verbal interchange in the locker rooms, on the field and in the new pressbox atop the 1,400-seat stadium was polyglot. Forty-nine journalists attended from the United States, Canada, Ireland, India, Malaysia, Egypt, France, Australia, New Zealand, and the Netherlands. Never before had the name Drew been so widely circulated by so many people. Later that fall, a women's tournament, the United States Field Hockey International Classic, added another dimension.

Emphasis on field hockey, an international amateur sport, meshed with Drew's athletic ideals. The facility would be the home and training ground for the United States men's and women's field hockey teams working to compete in the Olympic games in 1992 and beyond. Between the Olympian heights, five Drew varsity teams would use the field—men's and women's soccer and lacrosse teams, and the women's field hockey team. Field hockey is not yet popular with males in the United States, but it has a huge following of fans and players in much of the rest of the world.

Earth moving also helped transform the academic nature of Drew during the summer of

Men's field hockey, a world class sport except in the United States, brought 12 nations to the official inauguration of the new *Poligras™* playing field in July 1989. The permanent stands and press box were the first in Drew history.

1988. Crews dug trenches for a new communications system so sophisticated that many major corporations had not yet achieved it. Working with telephone computer companies, Drew installed the first phase of the $2.8 million voice-data communications network. When the fall semester began, 2,000 students, faculty, and staff were linked via a new, expanded telephone system.

Credit for the smooth transition to the pioneering communications system went to Richard Detweiler, vice president for technology. The Knowledge Initiative was in place; no other American campus had such an electronic network. It enabled direct inward (on campus) dialing, eliminating the need to use the switchboard. Nearly every personal computer on campus was connected with all other personal computers in The Forest. The second phase, to be completed within a year, would permit access to the library's bibliographic resources from any personal computer in the system.

However useful, however dramatic, the computers lacked personality. That came to The Forest in full measure when Denise Alleyne was inaugurated as the new dean of student life on October 21, 1988. Alleyne, chosen by Hardin just before he left, was visibly young, intelligent, attractive, and forceful. She also quickly let it be known that she had a philosophy that would be worth hearing.

Faced with a murky alcohol policy on campus, Alleyne said, "We're looking for alternatives to standing in beer up to your ankles." She characterized the University Center as "obviously inadequate." Determined to forestall any need to resurrect The Movement's complaints about dormitory maintenance, she worked with plant management to set up a workable system rather than a program of "just reacting."

Alleyne found fault with student leadership: "We have student government officials taking on major responsibilities without the least bit of training." She planned leadership training courses as "an integral part of all student life." The new dean had the ability to be heard in the cabinet, where she provided another female voice and a determined minority viewpoint.

By Christmas in 1988 McDonald had been nearly six months in the interim president's office, with no relief in sight. The search committee was at work; but as far as the Drew community knew, the scores of applications had produced no clear-cut choice for Drew's tenth president. A few members of the search committee were negotiating quietly with Thomas H. Kean, governor of the State of New Jersey. It appeared to be an unlikely long shot, but worth the pursuing.

The pursued and his pursuers met on January 17, 1989, when the governor (in his role as chief New Jersey executive) signed an agreement accepting a 111-acre Drew farm in western Morris County into the unique New Jersey farm preservation program. The State of New Jersey bought all of the university's commercial or development rights to the Drew-owned Dangra Farm in Long Valley, about twenty miles west of the campus. In return, Drew received $1.95 million.

Grace Baldwin Riker (a daughter of College founder Leonard and a niece of Arthur Baldwin, co-founder) had given thirty-eight of the farm-acres in 1973 and the rest in 1981 during the Drew Dimension campaign. The rolling acres had been a summer retreat for Mrs. Riker and her husband, Daniel, who had bought the land in 1940. The farm name, Dangra, combined parts of their first names, Daniel and Grace.

In the agreement provisions, the state and Morris County bought only the development *rights* under the New Jersey Farmland Preservation Program. The acreage would remain a working farm in perpetuity, maintained and run by a capable farmer. A residence on the property, said to be nearly 300 years old, also remained as Drew's property, as did all other buildings on the site. In the future, Drew could sell this land outright, but only to a qualified farmer committed to the agreement.

From an ecological standpoint, the transfer was important because the land fronted on a major highway in the midst of the rampaging construction that was engulfing the region. Kean thought so highly of the transaction that he said at the signing ceremony, "Today is a day that will be celebrated by our children and our children's children." Five days later he met with a Drew committee—and farmland was not the subject.

The university's turn for a "day to be celebrated" came on Sunday, January 22, at a tightly secret presidential search committee meeting at the home of Trustee Chair Nancy Schaenen. That Sunday afternoon, while much of the rest of America settled in to watch professional football's Super Bowl, Kean gave Drew its own super Sunday. He said yes, but asked that the announcement be postponed—and kept secret—until early February.

A few days before an acceptance ceremony

set for February 10, 1989, word began to leak that Kean had accepted. McDonald answered telephone calls from the media until 2 a.m., shunting them all aside with vague "no comments" of varying sorts. He announced to the Drew community only that "tomorrow you will meet and greet our new president" in Baldwin Gymnasium at 2 p.m.

One Philadelphia newspaper took a chance and broke the story of Kean's selection on the morning of February 10. By 6 a.m. it was on the news wires; John Gambling of radio station WOR announced it in his homey fashion. Long before 2 p.m., every seat was taken in the gymnasium. A small army of media people swarmed through the area, fighting for space, knowing that the story was Kean.

That crowd had come to cheer. It extended warm applause as each member of the search committee was introduced by Schaenen, one of the rare moments in academic history anywhere when a search committee was even known, much less applauded. Calm, confident, and obviously elated, Schaenen was interrupted four times during her remarks leading to the announcement. One of the interruptions came when she announced that McDonald would be interim president for eleven more months until Kean could take the chair.

Schaenen built carefully and dramatically to the seconds when she introduced Kean and his wife, Debby. The audience was on its feet, roaring, whistling, applauding, when Kean and his wife entered the auditorium. As a politician, ovations were no surprise to Kean, but this was likely the most sincere, sustained, and unmanipulated greeting he had ever received. Politicians might argue that the "ovation" he received at the Republican Convention in 1988 had been louder and longer after Kean's keynote address, but convention watchers know the careful planning that goes into "spontaneous ovations" at political gatherings. This reception at Drew was not a political hype. It was unplanned and, in a collegial way, innocent.

Always exhilarated by student enthusiasm, Kean mingled with a crowd of undergraduates on the day it was confirmed he would be Drew's tenth president. His penchant for talking with people had led State House newspaper correspondents to say Kean operated, always tardily, on "Tom Kean Standard Time."

Kean stood smiling, appearing almost boyish as the thunderous greeting continued. His eyes glistened with emotion during the applause. He stepped to the microphone, quieted the crowd, and cemented his future by exhaling markedly before he spoke his first official Drew word: "Wow!"

He quickly turned serious, calling Drew a "jewel," likening it to "an acorn that has grown into an oak." He said his job would be "to nourish the oak, to replenish it, to

After trustee chair Nancy Schaenen introduced Kean and his wife Debby to a cheering Drew crowd, the boyish-looking governor posed for photographers. When the huge crowd quieted to hear his first words on campus, he exhaled and said "Wow!"

make it grow even stronger, and to enable people all over this country, and perhaps the world, to understand how good a thing you have in Drew University."

That was solid, heady stuff, but the next round of wild enthusiasm came when he said "I want to learn from you—the faculty and students—what Drew is and what it can be."

The cake was complete; it needed no icing. Yet, after Schaenen handed him "a token of office," a necktie in Drew's blue and green colors, the cheering intensified when Kean reacted spontaneously. He removed his blue and yellow New Jersey tie, flipped up his collar, and tied Drew's blue and green into a neat Windsor knot. The crowd loved it. That moment, any lingering cynicism died in the room. Tom Kean was real. He knew where he was—and he was glad to be there.

The event and the times meshed, beautifully; the age of television was in full swing. That evening the networks carried the Kean story across most of the nation, into the homes of Drew alumni from coast to coast. Nothing in all Drew history would match the public relations fallout; thirty seconds on national TV was as close to heaven as one could get on earth in 1989.

No cameras captured the intensity and warmth of the affair better than those of Kurt Remmers, director of Drew's Media Resource Center since 1971, and his assistant, Peter Gregg. In portraying the event, words pale beside the well-filmed, carefully edited video cassette produced by Remmers, one of many Drew events similarly depicted by the media director. It was brilliant, living history.

The campus would have to learn that the president-elect pronounced his name as *"Kane,"* not *"Keen."* He was fifty-three years old, a member of a distinguished New Jersey family, wealthy, and as a legislator and two-term governor had amply demonstrated his interest in education. An Episcopalian, he would be the first Drew president who was not a Methodist. He also would be the first who had not earned a doctorate; he was a graduate of Princeton University, held an M.A. from Columbia University, and had completed all requirements toward a Ph.D. except the dissertation. He had taught history at a private school in Massachusetts in his early years.

The press buzzed with speculation: Why would Kean turn his back on politics or a possi-

W. Scott McDonald, Jr.,right, with Governor Thomas H. Kean, center, and Arno Penzias, on the steps at Mead Hall. McDonald's interim term set a record for both its length and its importance.

ble presidential appointment in Washington, D.C.? For one thing, he had said repeatedly that he would not run for public office in the foreseeable future; the press had not listened. For another, he lived in nearby Livingston; the Drew post would give him the chance to be home most evenings. More than anything, he wanted to be active in education.

Kean knew Drew well. His association dated to 1970 when as a young state assemblyman he joined with noted environmentalist Pete Seeger and others in an ecological rally on the steps of Mead Hall. He credited Professor Emeritus Julius Mastro of the Department of Political Science for continually piquing his interest in Drew. As governor, he had come to the campus annually to attend sessions of the Governor's School for the Sciences. Drew had given him an honorary doctorate in 1982. The links were solid—and beyond politics.

The importance of the Kean nomination was underscored within three weeks when on March 2 he was honored at a dinner for the Boys' and Girls' Clubs in Newark. The Amelior Foundation that night presented Drew with a gift of $1 million to support the university's involvement in education for inner city youth. The gift required matching funds, which were raised a year later at a glittering society dinner.

Kean had accepted the presidency, but he would not be president in reality until he completed his gubernatorial duties at the end of January 1990. McDonald, who joined in the enthusiasm for Kean in the gymnasium uproar, faced eleven more months as interim president. At least an end was in sight for McDonald, however distant.

The months rolled quickly by. McDonald and his staff put together the 1989-90 budget—a record-breaking total of $35.5 million. Tuition, room, and board costs were set at $18,819 a year for incoming freshmen. The budget committee expressed disappointment that an additional $100,000 for library acquisitions, recommended by the University Planning and Priorities Committee, had been cut to $15,000. It did not take a mathematician to see that one incoming freshman in one year paid more than the total supplemental library allotment.

Well conditioned to his "temporary" post, after nearly fourteen months in the job, McDonald could face with equanimity the 1989 registration of freshmen set for Saturday, August 26. There was even the slightly smug feeling that this computerized and technological registration might be the model for years to come. It was the kind of order that McDonald enjoyed.

He felt so secure that he agreed to a golf date with an alumnus on the morning of Thursday, August 24. He finished some work at home and headed for his office in Mead Hall to drop the document on his desk. He drove into the campus, saw a wisp of smoke curling out of Mead Hall's roof, but noted with satisfaction that a fire

engine and crew were on hand. The golf game was off. McDonald would not see any tee or green for months to come.

The "under control" fire would burn for twenty-three hours. Horrified members of the Drew family—trustees, administration, faculty, staff, a few students back from summer vacation, and alumni—joined with friends and neighbors in what seemed like a death watch over the university's most evident, most beloved symbol. The anguish accelerated when the soaring flames threatened the adjacent Rose Memorial Library. If that caught fire, the loss would be beyond calculation and beyond reclaim.

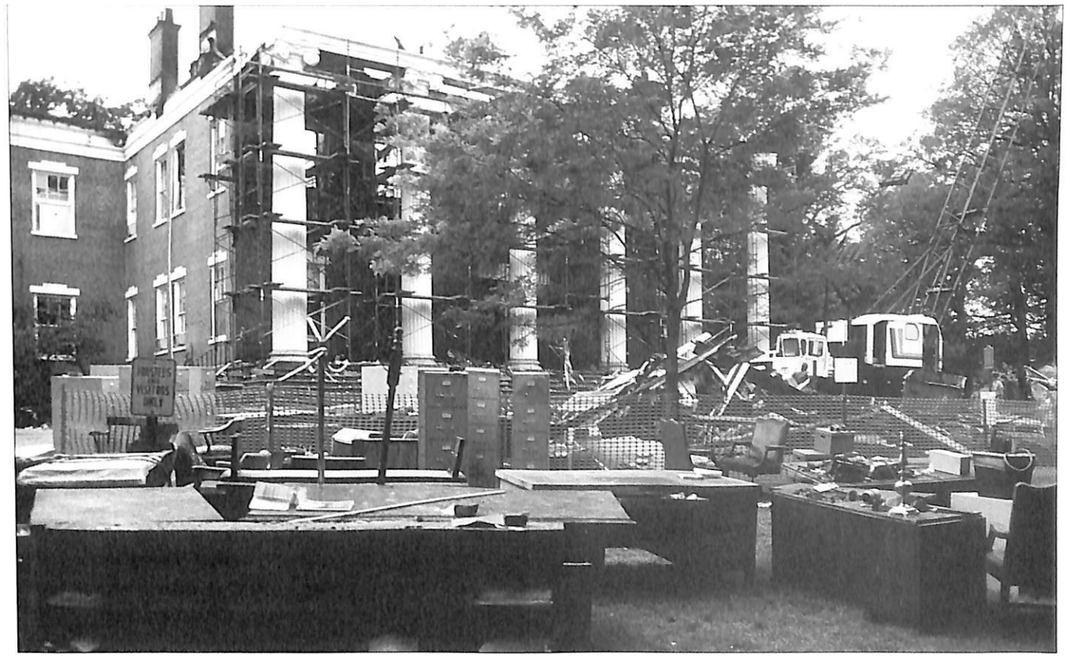
Seven surrounding municipalities sent equipment and more than two hundred fire fighters. They pumped water into the building at the rate of 4,200 gallons a minute (2.3 million gallons in twenty-three hours). Nearly twenty-five firefighters collapsed from smoke inhalation; all were treated either on the spot or taken to Morristown Memorial Hospital.

Regina Diverio, writing in *Drew Magazine*, caught the scene in vivid words:

> ... smoke hanging so heavily it was difficult to see through the trees at times ... unquenchable flames ... the smell of burning wood, like that of 1,000 campfires, was gagging in its pervasiveness ...

Mead Hall was far more than a building, far more than the usual "Old Main" that adorns almost every campus. This fire-ravaged Greek Revival mansion had historical importance transcending the university's utilitarian usage and an architectural distinction that had earned it places on both the state and federal registers of historic sites.

William Gibbons had built well. The fire's stubborn persistence owed everything to the solid brick walls and the fourteen-inch chase



The lawn in front of Mead Hall became a temporary storages area as volunteers, including faculty members and university personnel who worked in Mead Hall, entered the building in the early stages of the fire to bring out paintings and furniture, as well as desks, filing cabinets, and valuable records from second floor offices.

(hollow space) between the outer and inner walls, all topped by a thick copper and tin roof. Air swept upward through the chase, fanning the flames trapped beneath the copper and tin. The fire could not be controlled until the roof eventually was taken off by a giant crane, whose operator lifted off the heavy mass in the early morning hours of August 25, after six hours of skillful work.

Even as the fire burned, the administrative staff, faculty, and students rallied. Professor Robert Bull led volunteers in carrying priceless paintings and furniture out of the burning structure in the first few minutes of the blaze before heat and smoke drove them from the building. After the fire was out, computer tapes and paper files, the very lifeblood of the university, were retrieved, totally waterlogged. The paper was loaded on refrigerated trucks for freeze-drying and computer tapes were sent to electronics experts for possible salvage. One rescue cameo featured Assistant Controllers Lois Welsh and

Despite the weight of massive roof and ceiling beams that collapsed on the balustrade,the mahogany railing stood firm, little damaged and only slightly scarred (above). Looking through the fire-pocked front entrance, the charred interior was brightened by sunshine beaming through from the open roof. The building was cleared of the debris, but a ladder leading to the balutrade took the place of the steps (top).

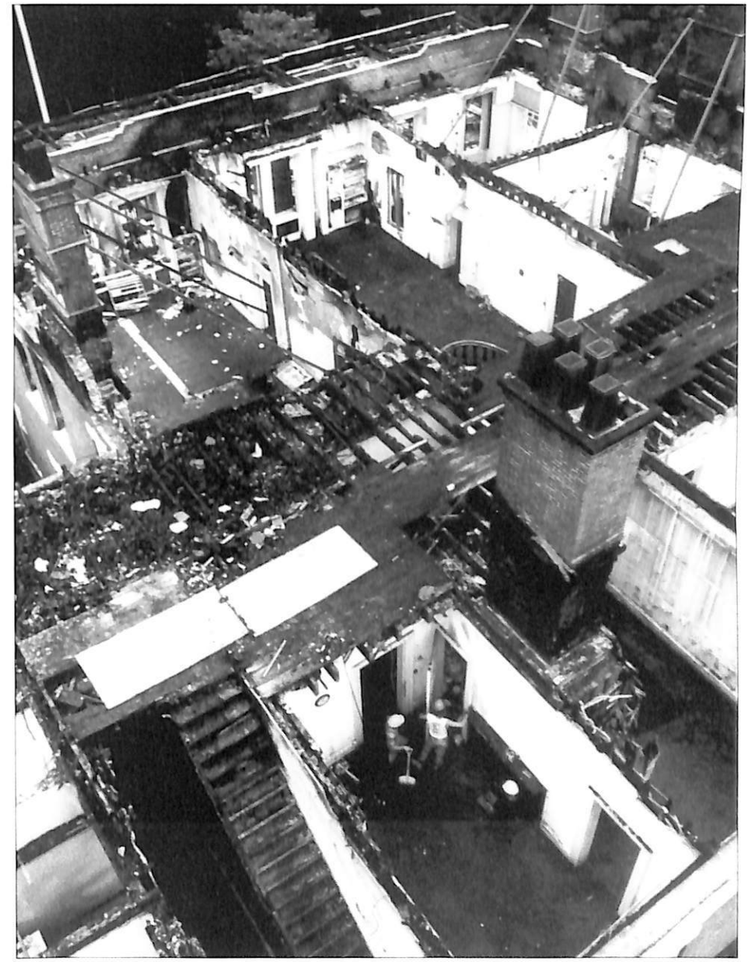
Diane Tauber, who dried out student employee checks by spreading them out in the sunlight while smoke still rolled through nearby trees.

Amazingly, the building walls stood firm when the last spark was doused. Inside, a series of small miracles occurred. When a portion of the heavy roof collapsed on the black mahogany balustrade on the second floor, the balustrade did not break. All first floor chandeliers and a few on the second floor were still hanging. The valuable built-in mirrors on either side of the entrance hallway were intact. A painting feared lost was discovered after the fire, little harmed because it had been protected from flames and water when a piece of oil-cloth ceiling cover had fallen over it.

Assessing the damage to furniture and art objects in Mead Hall would be easy, thanks to a fortuitous, campus-wide cataloguing program that an alumna, Alice Glock (College, 1976), had been supervising since 1979. Every piece, including some that were lost in the attic heat and flames, was listed by item, nature, condition, and appraised value. Insurance claims could be verified beyond question.

Those were the little "blessings," the "it could have been worse" solace that people seek and find after a disaster. Far greater in importance was a so-called "Cadillac" insurance policy on the building. It not only covered all damage but also was broad enough to encourage the administration to undertake almost-immediate reconstruction and restoration. Mead Hall would be virtually new. It would be restored handsomely and at the same time would have all modern necessities such as handicapped access, air conditioning, sprinklers, and hidden electric and communications wires.

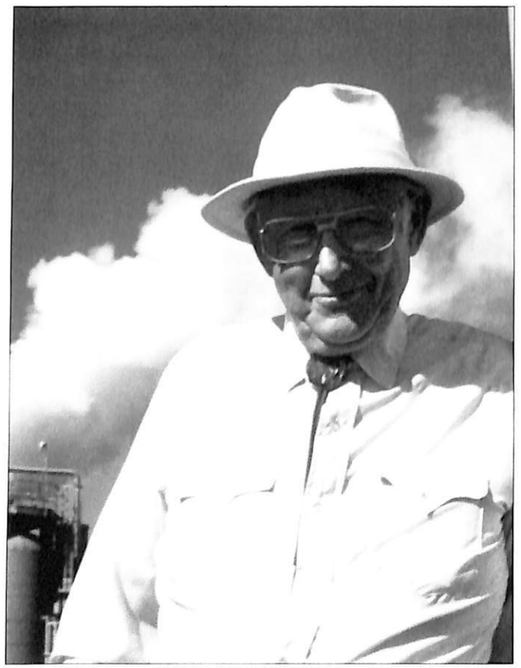
The university faced an immediate major problem; the carefully orchestrated plans for reg-



Mead Hall's copper and tin roof had to be lifted off by a huge crane before the fire finally could be extinguished. Faced with the ruins, university leaders were determined that the historic heart of the campus must be restored.

istration had literally gone up in flames. The computers were useless. Telephone lines were out. Many papers were undergoing six weeks of freeze drying. The only possibility for a registration one day after the flames died was to do it the old-fashioned way, with people, pens, a good bit of faith, and, where communication was needed, a reliance on word-of-mouth messages. There was some grumbling among a few parents about "delays," but McDonald reminded them in a welcoming speech that all of them had experienced worse inconvenience when they registered for their own freshman classes. The day went calmly enough.

Campus morale soared immediately after the fire and the impromptu registration. The Borough of Madison temporarily relaxed its ban on trailers to permit placing several of them in the parking lot near the athletic field. Simultaneously, plans were drawn for a sturdy modular building where all offices could be consolidated. This complex actually improved service, since for the first time all offices pertinent to students were adjacent to one another. The complex, dubbed "Gotham City" by the architects, was a far cry from Greek Revival. It was, rather, Functional Modern.



Thomas Denman, an alumnus of both the College and the Theological School, standing here in front of his California-based geothermal energy company, surprised the university with an announcement that he would give the major portion of his company to Drew for the support of theological education.

The great crisis was over. Rebuilding had begun. As the autumn leaves fell in the timeless ritual of nature, as the days grew shorter and colder, the campus waited for Tom Kean (the president-elect's geniality invited first name familiarity). The traditional early winter griping centered on complaints that McDonald "acted rather than initiated" and "managed for dollars, not scholarship," although how anything more could have been expected from an interim president was not the stuff of lofty sideline analysis.

Two very pleasant, even amazing, surprises capped McDonald's interim. Both were large gifts, one the result of long and careful cultivation by the university's administration, the other a complete surprise that could not possibly have been forecast.

Drew was beginning to anticipate very large gifts, to the extent that a bequest of nearly $1 million to the college early in 1989 had received only passing attention. It was nevertheless doubly noteworthy; not only was the amount large, but it had come from a College alumna, Pauline S. Bodie (Class of 1961). The gift was earmarked for merit-based scholarships in the College's natural science courses.

That was a plum for the McDonald era, but it paled beside a considerable Christmas bonus in the waning days of 1989: a $4.5 million endowment for the Theological School's scholarship fund. The sum can be put in perspective by recalling that the previous largest gift was the heralded $5 million Wendel gift that amazed the academic and financial worlds in 1931.

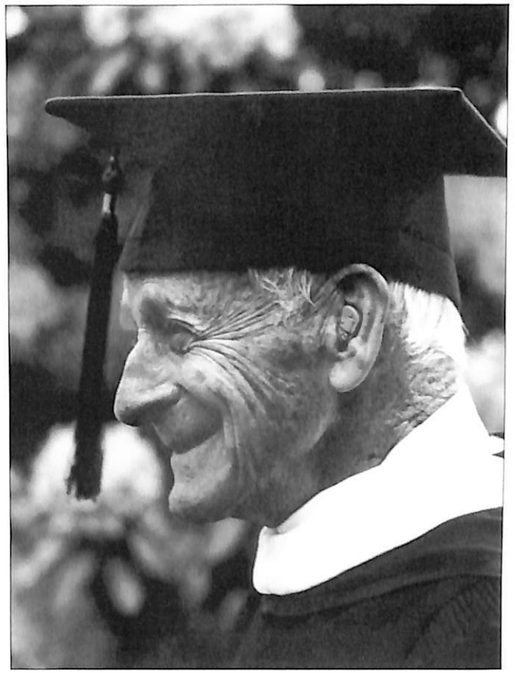
Helene Stafford, the donor, maintained her friendship for Drew after the death in 1958 of her husband, Geoffrey, retired professor of church history in the Theological School. That year Mrs. Stafford established the Geoffrey Stafford Scholarship Fund, and each year had called the university to say she had a small gift that she would like to discuss with someone. McDonald was Hardin's choice for the calls. Each year, along with tea, he received securities worth an average of about $6,000 to add to the fund.

When McDonald called in 1987, Mrs. Stafford said she was about to enter a nursing home. She said she wanted Drew to have her home, to use or to sell. McDonald demurred. Suppose the university instead sold the house and put the money into an annual endowment for Mrs. Stafford? She replied that she "had enough" without that. Drew sold the house for $300,000 and designated the money for the Theological School scholarship fund.

Mrs. Stafford's death two years later at age 96 brought the incredible news of the multi-million bequest to the Theological School. The money was added to the Stafford Fund. Dean Thomas Ogletree said the income would increase his school's scholarship budget "by about seventy-five percent."

The Stafford money gave the Theological School the luxury of seeking the brightest potential students, nearly all of whom needed scholarship aid if they were to study at Drew. The bequest stirred hopes that long-standing money conflicts between Drew's schools might be eased. Ogletree took particular satisfaction in returning $100,000 in money that had been granted the school from unrestricted funds.

The other major gift announced as the 1990s dawned was an almost casual announcement from the West Coast that Thomas Denman (College, 1940, and Theological School, 1944) had decided to turn over a major portion of his California-based geothermal energy company, Gemcor, to Drew for the support of theological education. He explained: "What institution is there, my friends, that has greater promise than the Christian church?" There was no certainty as to the ultimate size of the Denman gift, but there were indications it might run into many millions of dollars.



Drew's "ears and eyes" for history was George Eberhardt.

McDonald's course was nearly run. Much of January 1990 was devoted to revamping the former president's residence to provide offices for president-elect Kean and his staff. The first floor would contain space for Kean and his staff when they arrived in February. McDonald, reverting to his post as executive vice president, would move to the second floor.

The interim was over. The 610-day period had seemed to many practically presidential—in achievement if not in title.

Tom Kean was in the wings. It was time for him to step onto the stage. The leading role was his.

Governor Thomas H. Kean brought the university crowd to its feet on "announcement day" by exchanging his blue and gold New Jersey tie for Drew's Oxford blue and Lincoln green.

CHAPTER 27

'Call Me Governor'

GOVERNOR THOMAS KEAN wrote in his book, *Politics of Inclusion*, of a consultant who once advised him that, if he wished to be successful he must do three things: Pronounce his surname "Keene" rather than "Kane," get rid of the "New England" edge in his accent, and "see a dentist" to close "a rather prominent gap between my two front incisors." Kean ignored all of those admonitions.

Thus New Jersey, and Drew, had to accept a gap-toothed, New England-accented, stubborn individual who felt the traditional pronunciation of his family name was more important than political image. The state and university also had to accept his chronic tardiness, so developed that (he admitted) reporters claimed his schedule ran on "Tom Kean Standard Time." People in The Forest quickly learned why: The person with whom he was talking at any moment was the most important person in the world, deserving a full hearing rather than a distracted, insincere "stop by my office some day. We'll talk . . ."

Politics of Inclusion could have tipped off Kean watchers as to the kind of person now in the president's office. The book was threaded with thoughts so liberal that one had to wonder if a Republican of the late 1980s could have written them. Kean wrote that his proven interest in education, civil rights, and urban policy prompted "a great many in my party [to] consider me a moderate or even a liberal, which in the Reagan era means I am in some circles viewed with considerable suspicion."

Kean did not back off—in government or in education—from his zeal for equal rights and equal justice for African Americans. He spoke pridefully of his close relationship with the late Dr. Martin Luther King Jr. and other African American leaders. He stressed his relentless efforts to include black citizens in the Republican party. In his first months at Drew, the new president made it clear he would seek increased minority visibility on the campus.

Nothing impressed the Drew community more than his commitment to knowing the university and its people. During the eleven-month interim between his appointment and his actual occupancy of the office, Kean spent many evenings and parts of weekends on campus—eating with students in the Commons, talking with faculty members, learning Drew's history, exploring the buildings, and, on several occasions, sitting in the bleachers cheering for one or another of Drew's teams.

Thus the adulation manifested when his appointment was announced in Baldwin Gymnasium eleven months before had, if anything, increased by the time he actually arrived to occupy the president's office on February 1, 1990. That day, a huge sign in front of the President's House proclaimed a welcome to The Forest. Students and faculty members unabashedly cheered him when he addressed them in S.W. Bowne's Great Hall on the first afternoon of his incumbency. He was closer to folk hero status than to being merely a new president.

It was the best of times, and in some ways the most trying of times. Expectations were impossibly high, if vague, on campus—he would "relate," he would lead and listen, make Drew

known in distant capitals, raise money, erect mighty buildings, raise faculty salaries, and cut student tuitions. He would have answers for every Drew problem and know the way to attain every dream. Theological School Dean Thomas W. Ogletree wryly summed up the worshipful scene when he gave Kean a placard: "Please don't walk on the water." Kean accepted it with the broad grin familiar everywhere at Drew.

The aura presented difficulties in communication. How would people greet a man of this stature? He faced that in his first week in office in a witty communication to the campus newsletter, *Tuesday A..M.* He rejected "president" as "too stilted." Citizen Kean, perhaps? No, it might remind someone of an old movie (especially those who remembered that Kean was pronounced Kane). He advised: "Call me Governor," with the possibility it might lead to "Guv." It might, but not yet.

Although the sign reserved a precious parking space for the president, Kean said "President Kean" was "too stilted." He asked students and faculty to "call me Governor."

One week after he took up permanent residency in the office, one of Kean's values to Drew became crystal clear. Friends and supporters invited him to a long-planned party at Beneficial Corporation headquarters in Peapack. Attending what *The Star-Ledger* called a "high-powered dinner" were New Jersey's business, political, and financial hierarchy.

Attendees included United States Senators Bill Bradley and Frank Lautenberg, United States Secretary of the Treasury Nicholas Brady, Delaware Governor Michael Castle, and Representative William Gray 3rd of Pennsylvania, majority whip of the United States House of Representatives. Gray attended in a three-way capacity: as a distinguished national political figure, an alumnus of the Theological School, and as a Drew trustee.

Kean was feted royally, but the major winners were Drew and minority education. The assembled admirers paid as much as $10,000 a plate to dine on poached salmon and chateaubriand. They endorsed Kean—and Drew—by presenting him with a check for $1,003,565.61, counting every possible penny.

Thus, in one grand gesture, the dinner eliminated the need for Drew to put together $1 million on its own to match the $1 million challenge grant from the Amelior Foundation, presented in Kean's name exactly one year before. The total of $2 million (plus $3,565.61) was earmarked for Drew's special efforts with minority groups. It was on target with Kean's insistence that American colleges and universities must practice what was in reality an "education of inclusion."

Such is the stuff of legend: $1 million on one night, a halo of glamour and financial might, a gathering of top politicians, long columns of favorable publicity for the university, and $2 million for a long-neglected facet of higher education.

Only two other dinners in Drew's history might have come close to matching in importance that night of February 8. The first was on January 25, 1866, when New York's most powerful and most wealthy citizens gathered in St. Paul's Church to celebrate the Centennial of American Methodism, knowing full well that it would be the night Daniel Drew would give all the money needed to start and endow a new theological seminary. The other glittering occasion was Drew University's semi-centennial dinner at the famed Waldorf-Astoria Hotel in New York on October 19, 1916. The guests were noted and wealthy. Socially, it was a great success. Unfortunately, the well-heeled Methodists and friends sat on their wallets that October night.

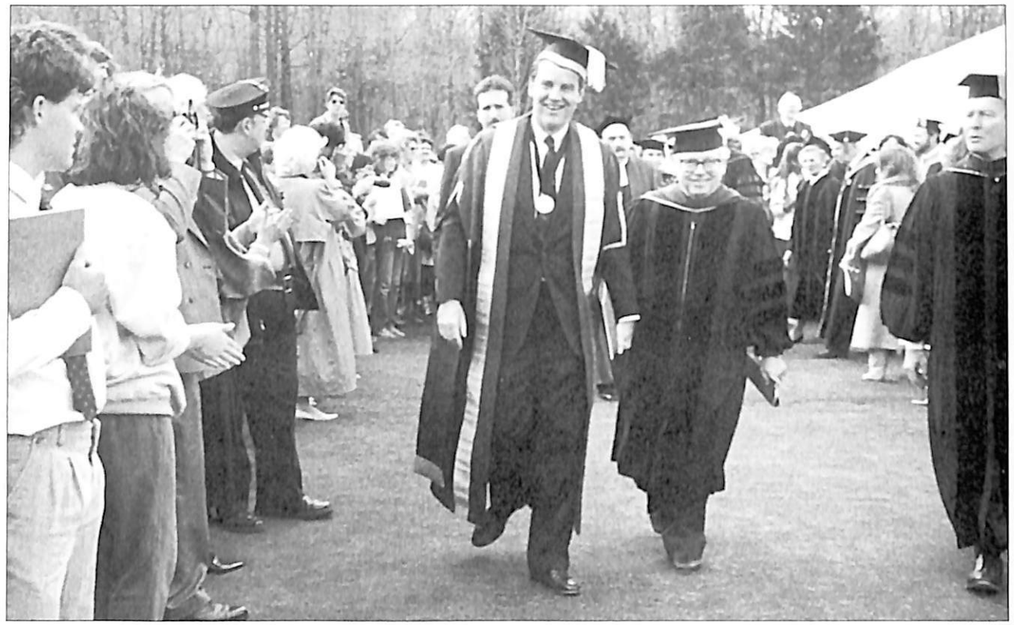
Debby Kean, wife of the president, warmly received faculty members after a ceremony in Great Hall on the first afternoon of Kean's arrival. Euphoria enveloped the campus, fueled by expectations that he would accomplish everything necessary to lift Drew to national renown.

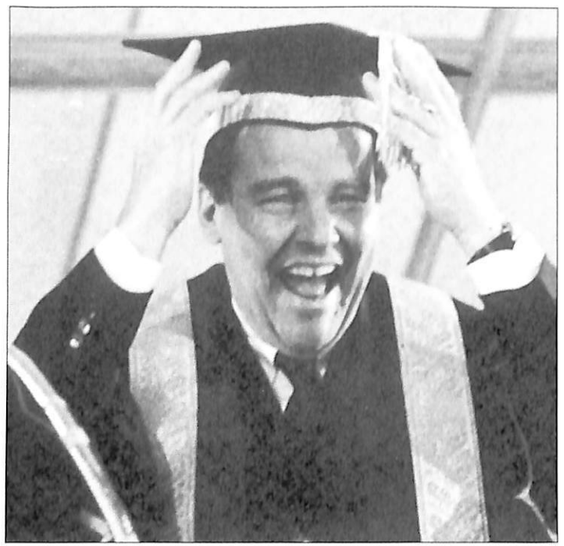
Another side of the Kean presidency came into sharp focus within less than three weeks on the job when President George Bush invited him to represent the White House at the World Conference on Education for All, to be held in Thailand early in March. Kean accepted, knowing it might lead some president-watchers to growl that a university leader's place was on campus, not halfway around the world in Thailand reciting his personal beliefs.

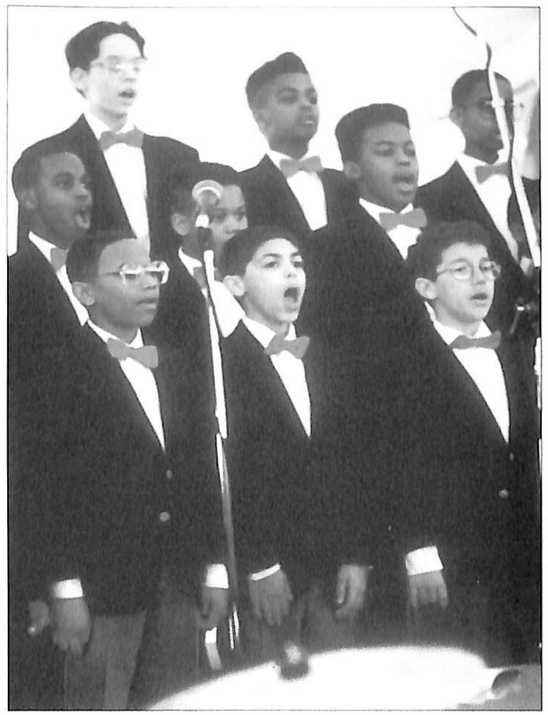
Kean disagreed. He believed he had a right to present his beliefs as a matter of free speech. Further, the invitation had come from the President of the United States. Most campus people agreed he was right in going to Thailand, pointing out that the worldwide publicity accorded to Kean and to Drew was beyond calculation. One of the new president's greatest assets undoubtedly was his ability to command media attention. If he never left campus to venture into the world, the restless media soon would become disenchanted.

Kean told an *Acorn* reporter: "I not only delivered the message from President Bush but, as head of the United States delegation, I delivered a message of my own, in which, of course, I mentioned Drew ..."

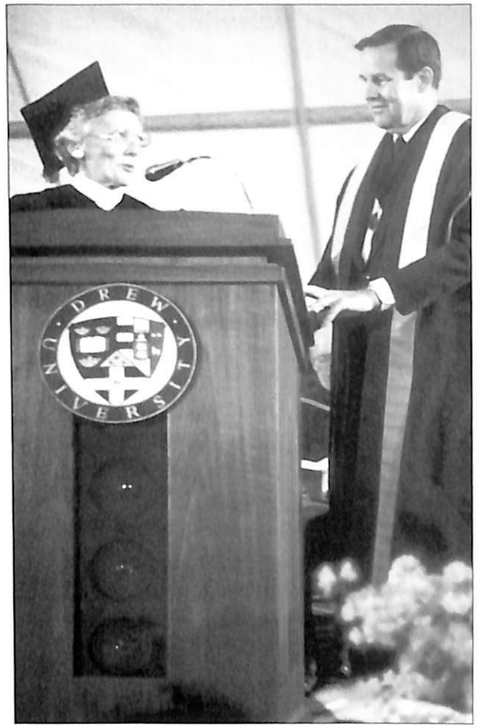
The inauguration of Kean loomed. Such an occasion, for an enthusiastically acclaimed former governor, could not be a family affair. A special

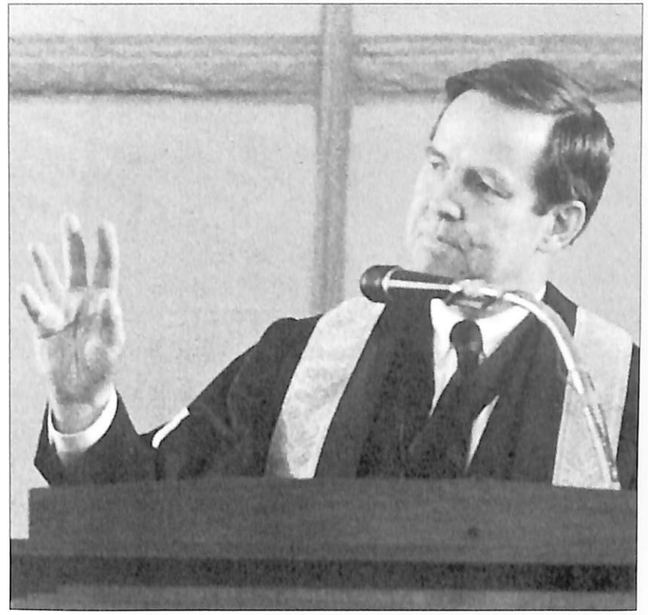






From the time he led the academic procession through throngs of admirers, the inauguration of Kean as Drew's tenth president blended serious purpose with refreshing good humor. Kean provoked loud laughter, including his own, when he put his mortarboard on backward during the ceremony. Tasteful entertainment included the Newark Boy's Choir (right).





Nancy Schaenen, trustee president, formalized Kean's presidency as she administered the oath of office (above, left). The president then laid out his hopes for the immediate future, a broad, generally liberal, advocacy of a broad academic experience for Drew students. The capacity audience in the tent, more than 6,500 people, enjoyed every minute.

committee spent two months on invitation lists for the event, set for April 20. More than 24,000 invitations went out to a compilation of lists. Six thousand people were expected to attend; no building on campus could hold such a throng. Since New Jersey's April weather is uncertain, a huge tent was erected next to the new field hockey complex. The white canvas stretched for about 380 feet—longer than a football field. Occasional strong gusts of wind set the canvas billowing on inauguration day.

Kean dressed in the President's House, and shortly before the scheduled start of the academic procession, he walked across the campus to greet professors, students, alumni, and friends. Knowing his penchant for "Tom Kean Standard Time," the president's shepherds for the day pushed him to the starting line in time.

Strolling to the slow keening of bagpipes, the procession moved through The Forest. Representatives from nearly 300 colleges, universities, learned societies, and professional associations were in line to honor Drew's new leader. The brightly robed participants walked between rows of admirers, then entered the tent to a burst of excitement.

Paul Hardin, Drew's ninth president and now chancellor of the University of North Carolina at Chapel Hill, preceded Kean into the tent. He received a resounding round of applause that gave way to the louder greeting for Kean. Hardin was past tense at Drew, however well remembered. This day belonged to Kean.

The ceremony would linger in memory as a time of pomp and a time of laughter. Lamar Alexander, president of the University of Tennessee, gave the inaugural address. He was a splendid choice, as a recent two term Republican governor in a Democratic state, as a strong advocate for education while governor, and as a recent governor who also became a university president. In a warm, often very funny speech, Alexander warned Kean of an Australian belief that being an ex-governor had little carry-over value: "A rooster today; a feather duster tomorrow."

Others brought tributes, most notably Hardin, and Roger H. Martin, president of Moravian College and an alumnus of Drew's College of Liberal Arts, Class of 1965. The stage had been set to inaugurate Drew's tenth president.

Midway through the presentation of gifts and trappings of office, Kean was given his presidential cap and gown, a gift from the faculty that was specially made by the firm of Ede and Ravenscroft in London, robemaker to Her Majesty, Queen Elizabeth II of England, and the Duke of Edinburgh. The fabric featured the university's colors, Oxford blue and Lincoln green, trimmed with 22-carat gold lace drawn with acorns and oak leaves.

Kean donned the robe, then placed the mortarboard on his head. The audience tittered politely and nervously; Kean had put it on backward. When it was called to his attention, he reversed it solemnly, then burst into the spontaneous laughter that had been pleasing the campus for weeks and political audiences for years. The audience was his.

The laughter died away in a sobering ceremony. Trustee Chair Nancy Schaenen administered the oath of office. Kean stepped to the microphone, smiling broadly in acknowledgment of the audience's enthusiasm. He spoke slowly, making no effort to disguise either his New England accent or his full, liberal commitment to a broad-based educational opportunity.

The new president paid proper homage to Drew's heritage, to its cherished woodland, to its faculty and students, and to his predecessors. Along with the praise he injected some broad outlines of the future. He invoked the words of President Woodrow Wilson, another former governor and university president (although Wilson had been Princeton University's president *before* becoming New Jersey's governor). Kean recalled that Wilson said a campus must not be a haven from the problems of society but the place where the problems can be solved.

Drew's eight off-campus programs in London, Brussels, New York, Washington, D.C., and Santiago, Chile, were a marvelous start in reaching outward, Kean agreed, but said that in a shrinking world the university should consider expanding those programs to Asia, Africa, and Latin America. He declared:

> Within this small university, we have people from more than forty states and twenty-five countries and I want to see this diversity increase ... Perhaps if we learn to live together on this campus, we will be prepared to live together in the world.

Greater education for minority groups was a Kean emphasis. "We must work to attract more minority students," he said. "Once they are here they must feel welcome not only in the classroom but also in the dorm room." He said a commitment to minority hiring "means more than trying to land one of the country's top ten minority professors. We have to nurture the young scholars on our own faculties as well."

The greatest applause came when the president urged a greater tolerance for all ideas:

> Here at Drew, dissent from the norm must not only be tolerated but embraced. Here, sexism, racism, or homophobia must be denounced, for their existence denies the very essence of a university.

The crowd drifted out of the tent, agreeing that this had been a day of philosophy, of wisdom, and, above all, of wit and laughter. Of all the words said, perhaps those that will be longest remembered were recited by Drew's poet laureate, Robert Chapman, professor emeritus of English, and renowned author of *The New Dictionary of American Slang* and editor of the modern *Roget's Thesaurus*. Reading his original poem, playing on the governor's pronunciation of Kean as "Kane," Chapman began:

> The question arises: Is Kean also able?
> And we of this dear and forested spot,
> Met to affix the presidential label,
> Respond with a question:
> Who is, if he is not?

Is Kean also able? The audience (and Kean) had roared with appreciative laughter, yet within those clever lines were summed up the hopes and fears of the Drew community for the immediate future. Chapman hastily answered his own question with high optimism. History would provide the ultimate answer.

Of all the words spoken at the inauguration, those most likely to be long remembered were a line by Robert Chapman, poet laureate, professor emeritus of English, and distinguished author, shown here with his wife, Sarah. With a pun on the pronunciation of Kean's last name and the Book of Genesis, Chapman asked, "Is Kean also able?" He believed Kean was, but the challenge was clear.

CHAPTER 28

Power of Persuasion

EARLY IN HIS PRESIDENCY, university watchers puzzled at Governor Tom Kean's reaction to a trustee request that he submit a contract that would make his presidency secure. Kean declined, saying that, since he had never been college president, he did not know if he would like the job. He would stay as long as he was happy and Drew was pleased with him. No contract ever materialized.

That low-key approach to personal job security heightened concern among politically minded watchers, on campus and off, that this nationally known, non-Methodist, non-academic, low-key ex-governor might merely roost pleasantly beneath the oaks until the chance came to be a Republican United States senator from New Jersey—or perhaps even president of the United States. Look to 1994, the watchers said, when Democratic Sen. Frank R. Lautenberg's second term would end. Tom Kean did not comment.

His popularity with students began on the day he arrived on campus for the announcement that he had agreed to be president of Drew. It never diminished; he made himself visible and accessible to students. He often made time to amble across the campus to mingle with them or appeared at athletic events or other student functions to show that he cared.

Amiable, extremely approachable, at ease with students, and able to joke about himself, Kean constantly and sincerely underscored in public appearances his awareness and faith in

The coat-off, rolled-up-sleeves look was President Tom Kean's personna, whether in his office (left) or teaching a class (above). He seemed never to become unsettled as he led the university to new heights.

Drew's quest for excellence, its healthy Methodist roots, and its long-standing commitment to strong teacher-student relationships. His aim was to learn about Drew before he changed it. This new broom had not come to sweep away the past.

There were a few bumps, probably inevitable, in the transition from governor to college president. Kean brought with him several members of his governor's staff. They had power to take questions aimed at Kean and to make decisions, serving, in effect, as lightning rods to shield the president, just as they had done

when he was governor. This rattled the academic community who felt the door to the front office was not as open as it could be. One of the best and most influential was Margaret E.L. (Peggi) Howard, Kean's deputy chief of staff in Trenton who had superb credentials as a labor negotiator and in the areas of problem solving and conflict resolution. She became Vice President of Administration and University Relations and continued as one of Kean's most trusted advisors.

An immediate area of concern for the new president was a deteriorating relationship between campus security and students. To remedy the problem, Kean, in 1990, reached out to Thomas W. Evans to direct the department of public safety. Evans was a decorated officer in the New Jersey State Police and a principle in the successful investigation of the murder of Trooper Philip Lamonaco which led to the arrest of members of the United Freedom Front Terrorist group.

Others might get credit or blame, for what was happening, but Kean's hand and mind would be in any fundamental campus venture.

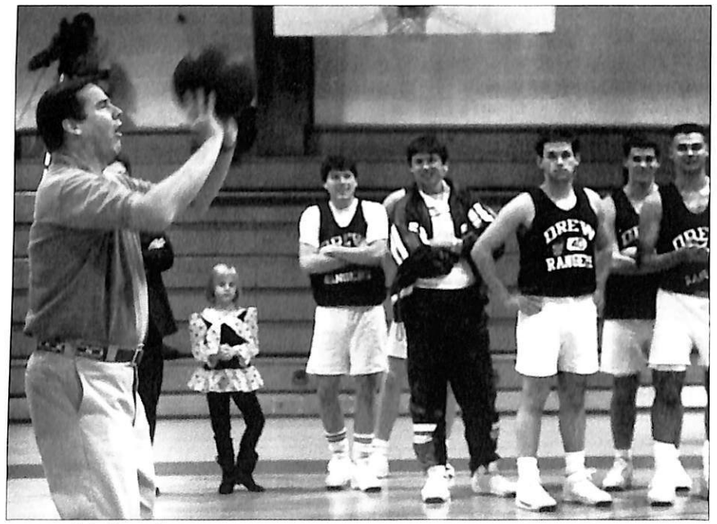
A professional friend and close associate summed up Kean in this fashion:

> Tom's style is quiet. He tends to size up situations quickly, then picks people who can get the job done. He supports them while they accomplish the task. He functions as a chief executive who knows how to delegate to his management team except, I think, with students, where he wades right in and makes personal contact whenever and wherever he can.

Early on, there were loose ends to tie up, such as the melange of trailers nestled in the main parking lot to house university offices forced out of the building by the Mead Hall fire. They had to go—but Kean insisted that they could not return into what he described as Mead Hall's pre-fire "rabbit's warren of offices." It took six years to solve fully the dilemma.

Offices taken out of the trailers were tucked here, there, and everywhere, including the Rose Library basement, the Tilghman House, and a spacious leased mansion at 120 Madison Avenue. The university waited before making a final, successful bid of $890,000 in 1997 to buy the mansion, saving an estimated $1.5 million by delaying. The Development and Alumni/ae Affairs offices moved into 120 Madison Avenue in early August 1997, setting off another frenzied game of musical offices. Ten administrative departments changed locations in August and September.

Occasionally, Kean left campus to serve on a national panel. It was great publicity for Drew; every Kean off-campus foray strengthened Drew's reputation by raising the level of recognition throughout the nation. Each national newspaper report peeled away some of Drew's boast that it was "the nation's best-kept secret."



Kean's old-fashioned, two-handed set shot amused members of the Drew basketball team, but it also warmed their hearts: The president was not only trim, but he had taken time to visit the gymnasium.

But, if 1994 were a possible target date for a run for the United States Senate, when would Kean begin to raise the funds that the university needed to improve physically and academically? The astonishing success of the February 1990 dinner—when friends of Kean and supporters of Drew raised $1,003,565.61 in a single night—prematurely raised expectations.

Completely informal in demeanor and appearance, Kean enjoyed nothing more than talking to students about the university close to all of their hearts.

The dinner raised funds to match a $1 million challenge grant from the Amelior Foundation, earmarked for minority students. The dinner demonstrated the remarkable power of the Kean name and presence.

Kean's seeming slowness in seeking funds was neither a whim nor evidence of a reluctance to seek contributions. Rather, a careful review, by Mike McKitish, vice president for finance and business affairs, revealed a serious imbalance in the university's last two budgets. Before he joined Kean's team, McKitish had acquired almost 20 years of high-level financial experience in state government, including his last post as Administrator of New Jersey's General Services Administration with authority for more than one billion dollars. McKitish knew budgets. Kean vowed not to seek major funds until the university's financial affairs were in order, explaining that foundations tend to shun requests from a university unable to balance its budget.

In 1991, when McKitish personally presented that year's proposed budget to the college faculty, he painted a bleak picture.

"He laid out the grim news," Kean recalled. "They gave him a standing ovation. Why? It was the first time they had ever seen a budget in advance of final approval by the trustees." Before adoption, the budget also went by e-mail to the entire Drew community, followed by an open town meeting where any comment could be made.

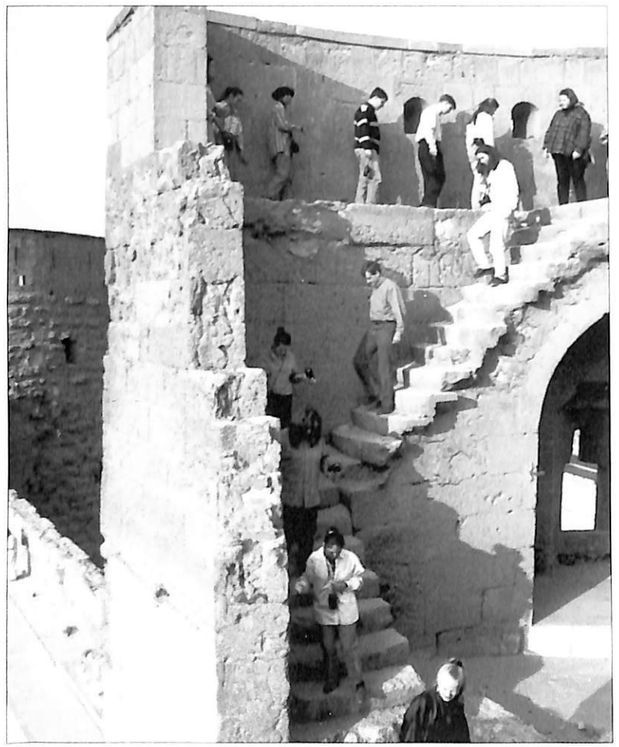
Raw budget figures were not (and seldom are) pleasant reading. The 1990-91 budget, Kean's first, showed a rise of $3.8 million. In the budget, students faced an increase in tuition in 1990-91, albeit trustees called it the "lowest increase in twelve years." (By 2001-2002, College students paid $32, 593, including tuition, room and board; Graduate students, $30,246; and Theological School students, $16,008.)

Underscored by the 1993-94 school year, when 13 university employees lost their jobs, budget balancing was difficult. Totals escalated through the 1990s, as they did at all universities, reaching $70 million at Drew in 2001-2002, a rise of about $30 million since 1991.

Budget difficulties did not eclipse long-range academic planning. If ever there was a time that cried out for strategic planning, it was now. Kean responded decisively by creating the Presidential Planning Commission (PPC) in January 1991, chaired by College of Liberal Arts Professor of History Perry Leavell. Kean charged the commis-

sion with developing the philosophy, and then the structure, for the university's first-ever strategic plan. Representatives selected by all three school faculties formed committees for intensive looks at where Drew was and where it hoped to be. There would be no secrets. It was a seminal moment in the university's history.

By year's end, after taking input from all corners of the university, the PPC had drafted a mission statement and set six priorities for the university: achieve excellence in liberal education, achieve a responsible stewardship of resources, improve community life and ethos, promote greater external recognition, promote international education and global learning, and promote an effective role for technology in the learning process.



Drew's studies abroad picked up pace in 1994 when International Seminars were introduced. The seminars took sophomores to faraway places–such as the walls of the Cairo citadel—for up to a month, all for the cost of a standard course.

Over the next few years the three schools and every major department constructed their own goals, based on and reflecting the university mission statement and the six goals identified in the first year. By 1995, the univesity's road map for the future, the strategic plan, was done, to be followed and adjusted as necessary.

Underscoring the administration's awareness that academic excellence was rooted in teacher proficiency, Kean instituted in 1991 the President's Award for Distinguished Teaching. Winners would receive $10,000, half of which could be spent as they wished, the other half would reinforce any project connected to the university.

In an important policy move aimed at easing smoldering old suspicions, the new administration published the details of every gift, from any source, and described what the donor intended to be done with his or her contribution. Some Theological School leaders had questioned for nearly 70 years whether there might have been unfair allocations of university gift money, especially in funds realized from the Wendel family will in the 1930s.

Kean had urged in his inaugural address that Drew diversify the nature of its student population and, in the process, step up the pace of its global study programs. The university's eight such existing off-campus programs had been a marvelous start, but the president wanted much more outreach, particularly in Asia, Africa, and Latin America.

Kean believed second-year students should be allowed to study abroad in the Drew International Seminars—for the price of tuition only. All travel costs would be paid by the university.

Anonymous gifts initially funded the program but later donations totaling $350,000 came from AT&T, $120,000; Warner-Lambert, $150,000; and the Hewlett Foundation, $80,000.

There was much to be done. Restored Mead Hall stood as a paragon

Aspiring big money managers and hopeful traders began enrolling as undergraduates in 1997 in the newly established Wall Street Semester. The course took them often to New York City, where they could talk with alumni, trustees, and others who earned their livings among the Bulls and Bears of Wall Street.

of modernity and historic value, but even casual study showed that other campus buildings desperately needed renovation. Most sought after were the long-planned modern gymnasium-natatorium complex and a long-desired arts center.

The time had come for a flexing of financial muscles. On March 31, 1992, university trustees approved Kean's first major initiative—construction of an $11 million athletic center and forum. Baldwin Gymnasium would be included in the structure, along with a natatorium, exercise rooms, squash and racquetball courts, a variety of other fitness rooms, and suitable offices for coaches and athletic administrators. The vast structure would have 127,000 square feet of multipurpose space.

About five weeks later, on May 5, at the ground breaking for the huge new building, Kean jubilantly called the structure a "milestone in Drew's history—a day for the future."

It was a bold initiative: No funds had yet been earmarked for the structure although a sound plan was in place. Starting from scratch, five million dollars would be sought in contributions, another $3.9 million would come from a $20 million refinancing plan, and the remainder would be realized from sales of real assets such as land.

McKitish arranged the refinancing package through the state's Educational Facilities Authority. The package would also fund the replacement of old roofs on several buildings across the campus and underwrite a complete renovation of the Haselton Hall dormitory. It was a confident bet on Drew's ability to interest donors.

The huge, brick-faced center fascinated sidewalk superintendents during twenty months of construction. With Baldwin Gymnasium being phased into the construction, men's basketball games were played on the Madison High School court and women's games were staged at the College of St. Elizabeth gym. Fencing matches were fought on opponent's floors. The athletic department and staff moved from Baldwin Gymnasium to the basement of the Baldwin residence hall.

On February 25, 1993, the new complex received both its largest gift and its enduring name: the William E. and Carol G. Simon Forum and Athletic Center. That day the Simons, noted northern New Jersey philanthropists, presented a $2.5 million check to Kean for the forum. At the time, it was the largest gift ever given to Drew by living donors.

The sprawling, shining red brick center was finished in January 1994. The Drew family put it to use almost immediately. Kean wandered through one of February's several snowstorms to see the action. He reported:

> As the snow fell hard outside, the building was a blizzard of activity: a three-on-three basketball game here, a gaggle of joggers there, and glass-enclosed courts nearby reverberating with the noise of diving bodies thwacking racquetballs.
>
> Young people packed the health fitness room, climbing aboard exercise machines that can work every muscle group in your body...
>
> ...In short, I am witnessing a community coming together in a vital new town square, where professorial ranks, course majors, and job titles are checked at the locker room door.

The "new town square" was not dedicated until April 22, 1994, in tribute to Drew athletes, past and present, gathered for the first Ranger Reunion Weekend. An "Alumni at the Center" brick wall, honoring alumni involvement, was also dedicated. During the weekend, the old bell that for decades had proclaimed Drew victories, tolled again in the bell tower near the Forum's main entrance.

Athletes revered the spacious, fully equipped center. Drew's quest for an athletic director to administer what had become a startlingly large athletic program led to modestly small Hobart and William Smith College in Geneva, New York. There trustees found Connee Zotos. She needed three interviews before being convinced that Drew fit her ideal of a sports program, "where athletes are an integral part of the student body rather than set off as idols."

To facilitate parity among the university's 18 teams and between men's and women's teams, Zotos insisted that every Drew sport have its own coach. She upgraded women's sports, quite proper, since women (in an average year) represent 58 percent of the entire student body and 52 percent of all students participating in athletics.

It had never been forgotten in the college that athletes cannot avoid a fundamental principal that has guided undergraduate activities since the day sports teams began: academics first, athletics second—or, in straight language, no pass, no play.

No Drew athletic event has ever topped the NCAA fencing championship staged during late March 2002 in the Forum. Nearly every major fencing school in the United States was represented among the 144 fencers who qualified for the NCAA tournament. The event ignored groupings and opened the entries even to small Division 3 schools.

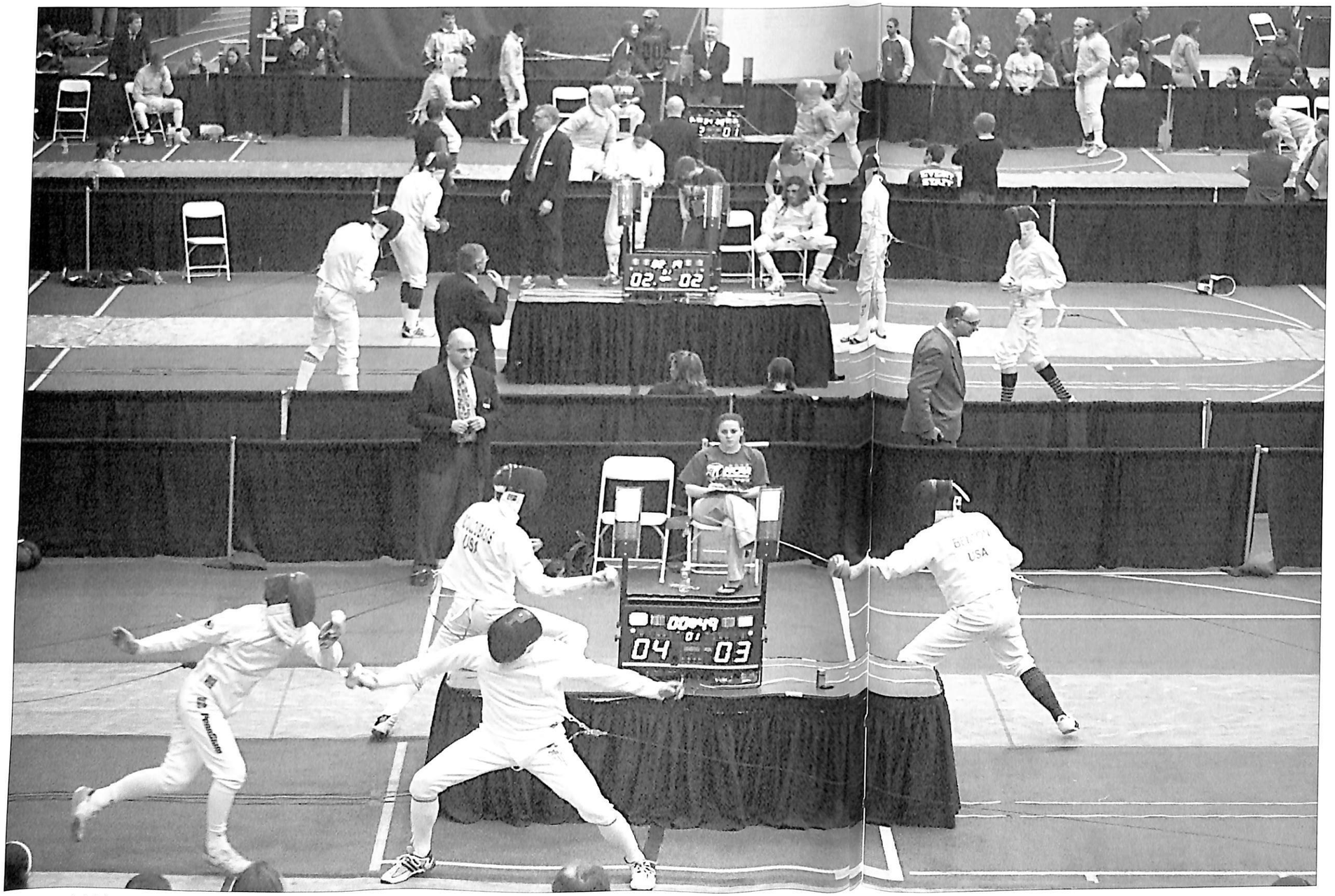
Kean championed scholarship and, in 1991, introduced the annual President's Award for Distinguished Teaching, given to a professor chosen by faculty and students. Winners, such as Professor of Psychology Jim Mills, above, enjoy recognition and a $10,000 prize.

The Simon Forum revolutionized athletics and physical fitness on the campus. It also completely enhanced the possibility of attracting the nation's finest speakers to the huge new field house/auditorium.
Right: William E. and Carol G. Simon posed with Kean at the press conference announcing their gift for the new athletic center and forum named in their honor.

Twenty-seven schools competed, including Drew, which made the finals on the coaching of Dayn DeRose and the fast sabre of sophomore Richard Frank, who in the regular season had won 67 of 68 bouts. As a team, Drew finished its season 17-0. Frank's single loss came in a team win over North Carolina. In the NCAA tournament, Frank finished as the nation's 19th best sabreman.

Visiting schools, from such campuses as Duke, the University of Pennsylvania, North Carolina, Notre Dame, and Yale expressed surprise at Drew's superior facilities. Elton Cochran Fikes, chair of the NCAA committee, said: "We look forward to Drew welcoming us back in the near future."

In a more usual use of the Forum, big name speakers paraded into the campus to talk at commencements or at an annual star-studded lecture series. They included former presidents George H.W. Bush, Gerald Ford, and William Clinton, and the current president, George W. Bush; plus Colin Powell, Henry Kissinger, Senator Hillary Rodham Clinton, Barbara Bush, Mario Cuomo, Shimon Peres, James Earl Jones, Winston Churchill III, Dick Cheney, Bill Cosby, and Olympia Dukakis. They were samples of



For four wonderful days in March 2002, Drew ruled the intercollegiate fencing world when it hosted the NCAA Fencing Championships. Drew's first-ever qualifier for an NCAA title, sophomore Richard Frank, singlehandedly fenced Drew to 19th place in the nation in sabre. Visiting coaches and fencers voiced praise for the Simon Forum and other university facilities.

Drew's ability to attract leaders in politics, theater, television, science, and diplomacy. It took absolutely no imagination to know who was the principal campus contact man.

Across the campus in Seminary Hall, almost unnoticed in the dedication of the massive Forum, a far smaller but highly symbolic change occurred simultaneously with the rise of the mighty athletic complex. After six months of renovation, 94-year-old Craig Chapel was reopened at the start of the spring semester in 1993.

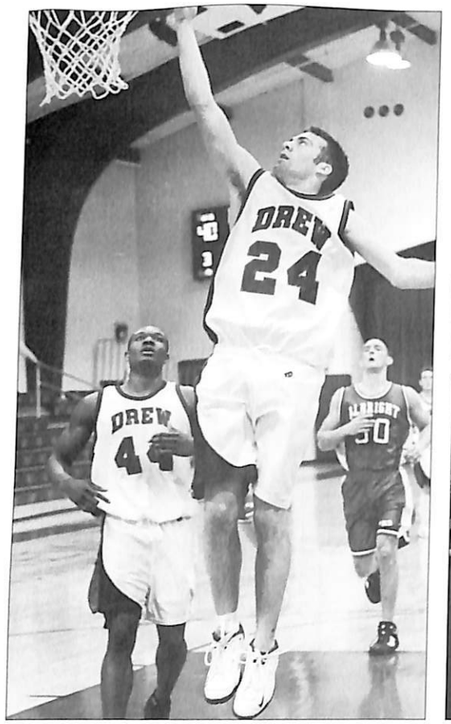
Nature and time set the stage for the renovation. During the summer of 1992, water damage and age had loosened floor tiles and softened the plaster around the organ. Pews had to be removed, creating an opportunity to replace their rigid order with moveable oak chairs. The pipe organ was replaced; the original pipes and keyboard were given to the Bethel African Methodist Episcopal (AME) Church of Madison.

Vital intellectual currents swept across the campus in the early 1990s, more impelling even than budgets or buildings—the currents of self-study in all three schools. How would (or should) the Theological School change to be strong in the wake of a rapidly changing, television-oriented society? Had the Graduate School carved out a meaningful position for itself? Could the College of Liberal Arts sustain in 1993 the vigor and aptitude for change that it had manifested for 65 years?

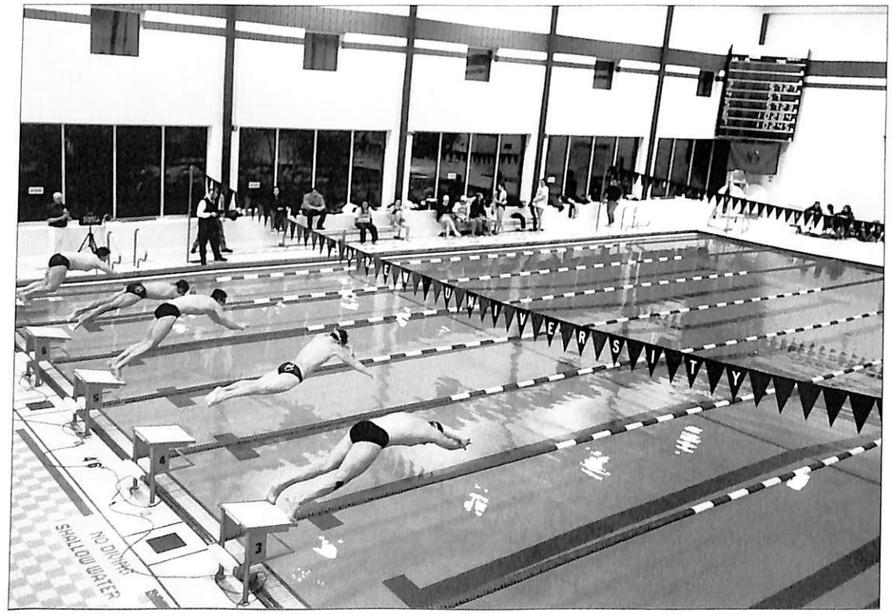
The college section of the 1990 Middle States accreditation team sounded a clarion call that verged on a warning:

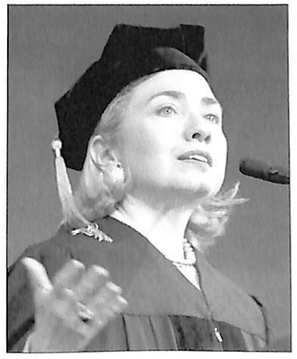
> Earlier, as a "well-kept secret" in higher education, Drew was able to set its own pace for change; now, as a nationally visible college, Drew no longer has the same latitude.
>
> Although we wish to protect the special character of the school we have always been, many of our decisions about policy and planning for the future must also take into consideration the nature of the company we intend to keep.

The college faculty soon would have to deal



The Simon Forum and Baldwin Gymnasium gave Drew's athletic teams facilities unmatched by any school of similar size in New Jersey. In addition to the refurbished gym, the building contained a variety of fitness machines, squash courts and an NCAA regulation swimming pool.





Just as important, if not more so, in reaching area communities, the spacious field house hosted the AIDS Memorial Quilt (top), which demonstrated the immensity of the structure. The university annually hosted important national speakers, including President George W. Bush, Colin Powell, Dave Barry, Bill Moyers, and Hillary Clinton.

The first step in restoring Seminary Hall was completed in the spring semester of 1993, when the newly refurbished Craig Chapel reopened after extensive work that included replacing the old carpet and removing pews to make way for individual chairs. The venerated old chapel, dominated by its period organ, never looked better.

with the prospect of 1,500 undergraduates, needing an estimated 10 to 12 additional full-time faculty members. Ideally, it needed more science sections and performing arts classes to meet broader student demands.

More likely to provoke faculty debate were a so-called "4-4 plan" and a revived general education plan. The 4-4 plan, the most controversial, would require each student to take four given subjects instead of the prevailing five per semester, with four credits instead of three for each class. The radical change provoked intense, and occasionally rancorous, discussion behind closed doors.

By the late fall and early winter of 1992-93, the faculty had approved general education requirements, requiring a mandatory minor and more flexible distribution of classes. Students would be required to take a first-year interdisciplinary seminar and to demonstrate writing competence by the end of the sophomore year.

Students also would be required to complete eight courses in different departments, areas, or programs to explore the humanities, natural sciences, and social sciences. It was in a very real sense a return to the past, when undergraduates in the early college years took required "survey courses" in varied disciplines.

The 4-4 plan evoked strong disagreement. Some faculty members doubted that four courses instead of five would be more likely to broaden a student's mind. Proponents believed fewer courses would allow a vigorous, broadening awareness of each subject.

The 4-4 plan squeaked by in a close vote, and both it and the general education program were in place for students entering in the fall of 1994. Current undergraduates could enter the new system or continue as they had since they entered Drew.

The swirling kaleidoscope of plans, buildings, students, and the future came frighteningly close to collapse on November 16, 1995, when at about 5:30 p.m. Kean complained of chest pains. He was rushed to Morristown Memorial Hospital, where diagnosis revealed the president had suffered "a near heart attack."

Nothing better showed Kean's importance to the university than this potentially dangerous situation. The news flooded around the parts of the world where Drew had set down roots, carried by e-mail and television. Word of Kean's attack was on local news channels almost before his ambulance arrived at Morristown Memorial Hospital.

Messages that mixed fear, concern, and hope flooded into the campus. Doctors performed angioplasty to unblock a clogged artery and Kean was back at his desk only two weeks after he had been stricken.

Life went on. Two vital movements thrust the Theological School into prominence nationally among all theological schools and into a stronger position within the university. First, the school went online in 1998, the first theological school to do so. The innovative move was prompted by nationally recognized dean Leonard Sweet.

Second, plans had been drawn by 2000 for dramatic additions to Seminary Hall that would give seminarians a classroom and office building worthy of the school that was Drew University's foundation.

A far-flung, online Doctor of Ministry series of courses was started at the Theological School in 1998 under the rubric *logon@drew*. It literally could serve qualified students anywhere in the world. The three-year, 30-unit program used online courses and discussions, electronic assignments, and interactive visits to Web sites. It was far from a computer game; students had to gather for consultations at various national locations, then attend a four-week intensive summer study program on the Drew campus, including a colloquium and a retreat.

Beautiful and spacious though it must have been when dedicated in 1899, Seminary Hall a century later was inadequate for a prestigious Theological School on a remarkably handsome campus. Drew theological graduates around the world, and all the Drew community, welcomed the first bits of news that after a century of service the building eventually would be enlarged by the addition of new study rooms and a modern chapel on the south side of the structure.

In the summer of 2000, Maxine Clarke Beach, former associate general secretary of the General Council on Ministries of the United Methodist Church, became the new Theological School dean, replacing Dean Leonard Sweet. Kean welcomed her as "a perfect match for Drew," expressing confidence that she would "lead our theological school, already recognized for its superb faculty, innovative curriculum, and proud heritage, to new heights."

The Graduate School was near extinction in 1990. The faculty needed a strong dean to help the school find its definable niche at Drew. Kean tapped the quiet-mannered, veteran teacher, Dr. James H. Pain, to become interim dean in 1991. Pain had been on campus for forty years as a student and teacher in all three schools, and as a dean. Kean called him the "B.M.O.C.," meaning "busiest mentor on campus." Pain supervised an incredible number of students working on dissertations.

After ten years as dean, Pain's colleagues praised him for his amiable nature, intelligence, spirituality, and strong leadership. Pain told Gloria Rojas (C'98) in a 2001 interview, "We don't do everything, but what we do, we do very well."

The "very well" included a Doctor of Letters program and innovative studies in medical humanities and historical preservation. The widened scope increased enrollment visibly.

The Graduate School, housed in S.W. Bowne Hall, has found a major place in the hearts and minds of middle-aged persons desiring to resume higher education interrupted in youth by such things as careers, marriage, or lack of funds. Such a student was Barbara Morris Caspersen (G'83, '86, '90), mother of four and wife of a leading New Jersey executive, Finn Caspersen. She earned a doctorate in English literature in the Graduate School and became one of Drew's most influential trustees.

Barbara's affection for Drew and the Graduate School never faded. In 1999, she and her husband gave Drew a $5 million gift to endow the school. The university bestowed a

Drew President Tom Kean met regularly with members of the University Cabinet whom he relied upon for advise on campus issues and policies and to keep him current with their respective schools and departments. From left to right back row: Michael McKitish, vice president of finance and business affairs; James Pain, dean of the graduate school; Paolo Cucchi, vice president and dean of the college; Edye Lawler, dean of educational and student affairs; Roberto Noya, dean of college admissions; and Jay Angeletti, vice president for development and alumni affairs. Sitting from left to right: Peggi Howard, vice president of administration and university relations; Thomas H. Kean, president and Maxine Beach, vice president and dean of the theological school.

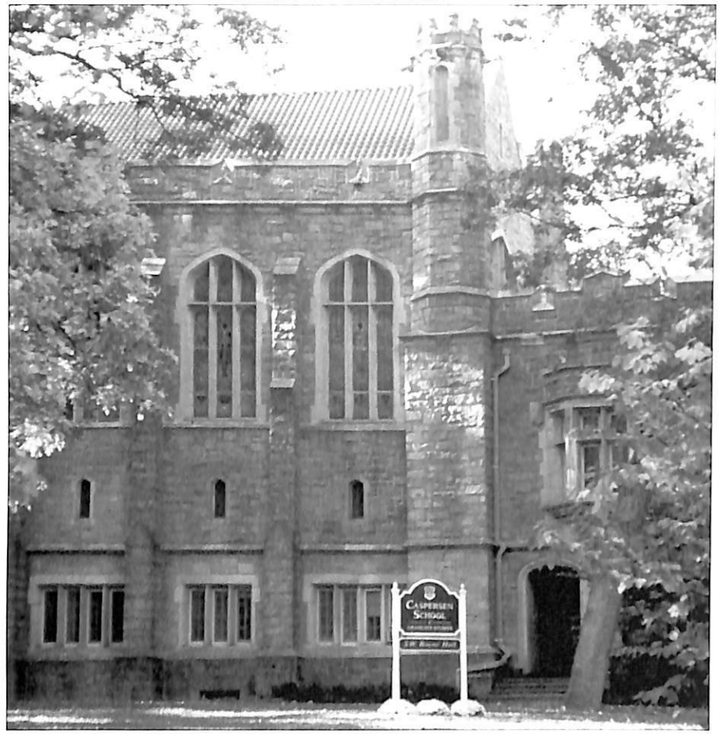
new name: the Caspersen School of Graduate Studies. It was a capstone to the Pain legacy of bringing a nearly defunct school into the black, with a changed, meaningful curriculum.

With a long-tested curriculum and facilities as excellent as any small university in the nation, it was proper to ask: What kinds of students might choose to gain their higher educations at Drew? In the autumn of 1995, 435 first-year students enrolled in the college, a high percentage of them exceptionally bright.

Admission is not an exact science. It can be difficult to predict which students might succeed. But in that fall of 1995, three remarkable entering students—James Van Der Beek, James Fiorentino and Dena Pedynowski—entered the college, each with a brilliant future virtually assured. Nearly any university in the world would have accepted any or all of them. All chose to attend Drew's College of Liberal Arts.

Van Der Beek arrived on campus in 1995 with a starring role in a movie, *Angus*, about to open in national theaters, rave reviews in *The New York Times* about his acting debut off-Broadway at age 16, and a career in TV about to unfold. He chose Drew because it was convenient to New York and because he felt it would afford him freedom to think and to grow intellectually.

Fiorentino, an artist, might have been even better known nationally than Van Der Beek. A national TV camera had focused on him as a celebrity as he sat in Yankee Stadium one afternoon in the summer before matriculating at Drew. He also had been on *This Morning at CBS* and *ESPN Magazine*. When he was 15, his watercolor of Reggie Jackson was hung in the Baseball Hall of Fame at Cooperstown, N.Y. At the request of Ted Williams, the great Boston Red Sox hitter,



Barbara Morris Caspersen (G'83, '86, '90) and her husband, Finn, demonstrated never-ending affection for Drew and the Graduate School in 1990 with a $5 million gift that resulted in the facility (left) being named the Caspersen School of Graduate Studies.

he then painted—on one canvas—a montage of baseball's 20 greatest hitters. It would be featured in the Ted Williams Museum and Hitters Hall of Fame in Florida.

Pedynowski had not yet won national fame, but she was sure fire to get it. She was already a Jill of all Work, deftly pursuing almost anything and everything. While still in high school, she bred exotic birds; at one time, 400 of them were caged in her parents' home. She bought food and cages for her birds and sold surpluses to customers, grossing about $100,000 annually during her high school years. She won scores of essay contests, was first in her high school class, had been offered nearly a half million dollars in university scholarships, and in her spare time the summer before entering Drew had read seven books about computer science while vacationing at the beach.

Fiorentino played varsity baseball at Drew, graduated, and had an assured future both as a nationally known sports artist and as a fine artist. Van Der Beek had taken an academic leave before his class graduated to star in *Dawson's Creek*, a new TV series that became a hit. He had no doubts that he would succeed on the stage, in movies, on TV, or all three.

Pedynowski followed the very exclusive roads less traveled. She finished her Drew requirements in three years and spent her fourth year exploring the deserts and canyons of the American Southwest, the rain forests and back country of New Zealand, and the peaks and valleys of Nepal and the Himalayas. In her senior year she was chosen to be a Rhodes scholar, Drew's first. Her future seemed certain to be sensational. She already had enough knowledge, experiences, adventure, and hands-on practice for a dozen ordinary lifetimes.

Pedynowski was also a Drew scholar, her tuition covered by the generousity of the college's founding family—the Baldwins. That uncommon devotion to Drew on the part of the descendants of Arthur and Leonard Baldwin

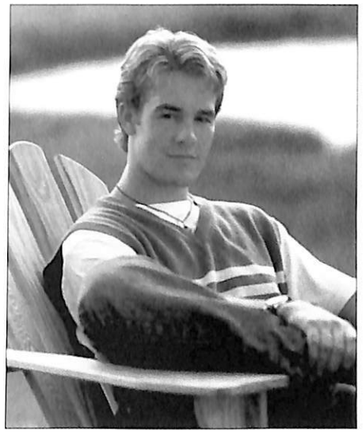
reached another plateau in 1995 when Leonard's granddaughter, Eleanor Haselton Barrett, gave $5 million to endow another scholarship program, this time in her mothers name.

Three cameos in one year do not a student body make, but they reflect the high abilities that many students bring to Drew. In the fall of 1999, the mean SAT score of 408 incoming College of Liberal Arts students was 1215. The lowest quarter averaged 1120. The female to male ratio (55 percent to 45 percent) showed continuing female dominance. Seventeen percent of the undergraduates were people of color. The Theological School's entering class in 1999 continued to rise, with a total of 84 new students—against a goal of 73. Graduate school admission showed 70 new students and 37 others in master's programs.

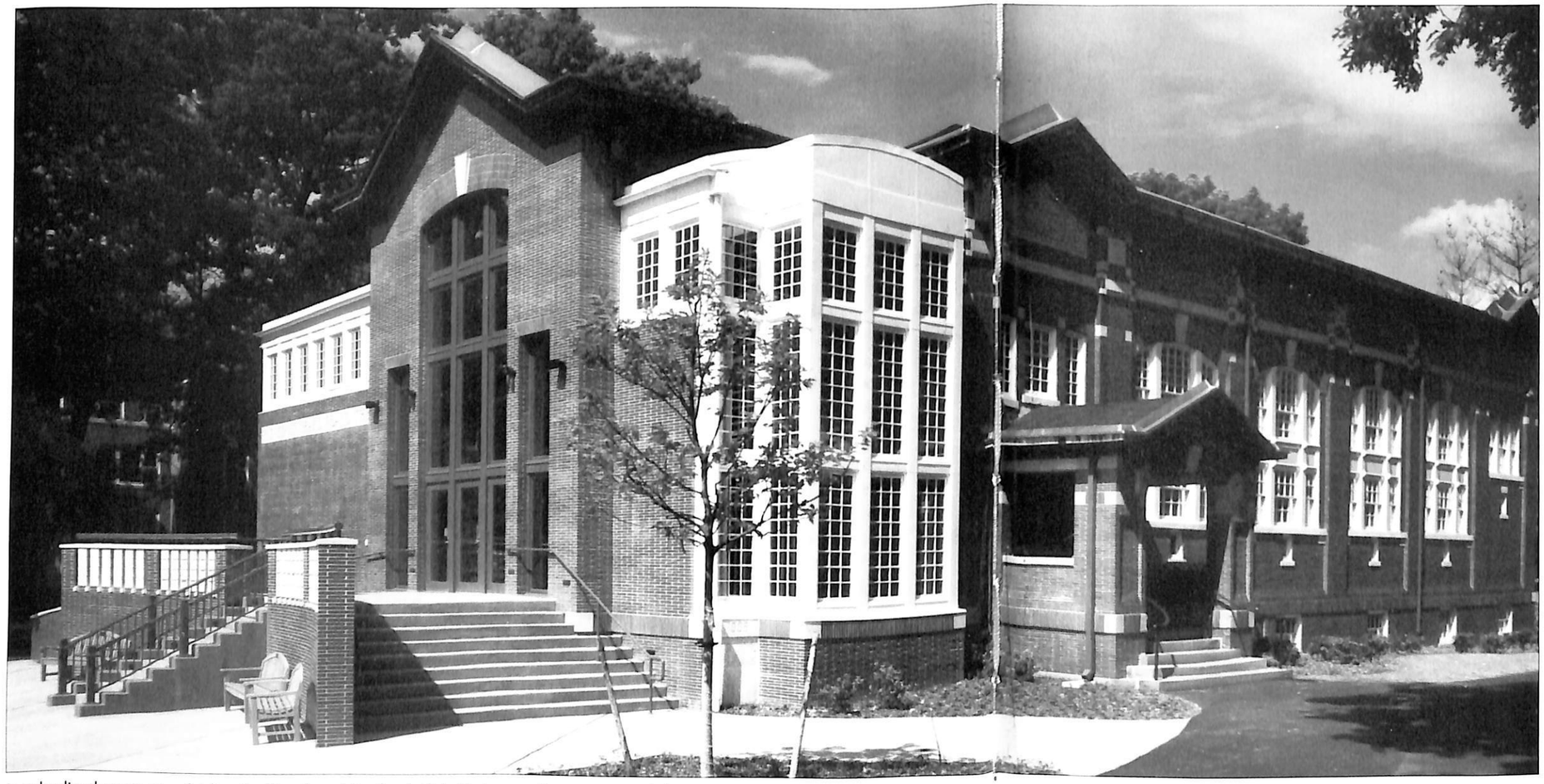
Yet of all the achievers, no student did more to unite the Drew family nationwide than Janet Wong of the Class of 2000. In February of her senior year, she became ABC TV's "Jeopardy!" national College Champion. In a stunning 84-minute stint over several weeks, she won $50,000 in cash, a new Volvo automobile, and $25,000 in scholarship funds for Drew University. On the night of her final triumph, the campus was alive with "Jeopardy!" parties and group viewings.

Bonding the Drew community by way of "Jeopardy!" was exhilarating, but students also came together in unprecedented numbers to volunteer their services in efforts to improve the lot of those less fortunate. In his column in the *Drew Magazine* in the summer of 1996, Kean likened the Drew volunteers to Olym-pians: "Torchbearers for the future."

Volunteerism encompassed many activities: tutoring and mentoring elementary students in the inner cities, carrying the Gospel into urban areas, helping to build homes for the homeless (including one in Honduras during a spring break), collecting clothing and food for the needy, and raising $25,000 while staging a display of 1,368 panels of the AIDS Memorial Quilt.



Three students with their futures virtually assured: Dena Pedynowski, upper left; James Fiorentino, upper right; and James Van Der Beek, below left, all entered the College of Liberal Arts with the incoming Class of 1999. Yet no student made a greater impression than Janet Wong (C'2000), bottom right, who won TV's national college Jeopardy! title in February of her senior year.



In a dazzling demonstration of skill and artistry, the architect for the Kirby Shakespeare Theatre maintained the exterior appearance of old Bowne and carried its window pattern through the outside walls of the completely rebuilt structure. The familiar old porch remained amid the new beauty, as did the name Bowne Gymnnasium on an eave above the porch.

The Drew University Class of 1996 boasted a record number of students entering the Peace Corps and the volunteer Teach for America program.

The curious status of the New Jersey Shakespeare Festival, a tenant in the old Bowne Gymnasium since 1972, came into sharp focus after Bonnie J. Monte became artistic director in 1990. What once had been called "a cozy theater" was suffering from, in Monte's words, "a state of exhaustion."

There were only two alternatives: The theater group must find a way to renovate the building or move off campus to a new venue. The university gave permission to rebuild—provided that specific walls were maintained, that none of the 200-year-old oaks or maples be felled, and that student accessibility and productions be increased. There was a bit of grumbling from some old grads that once-venerated Bowne Gymnasium would disappear.

Work began in July 1997 on a theater that far surpassed expectations of either enthusiasts or doubters. After 49 weeks of construction, the red brick structure reopened in June 1998 with an ambitious production of Edmund Rostand's *Cyrano de Bergerac*. The capacity opening night audience luxuriated in comfortable seats, none of which was more than 32 feet from the stage, and marveled at the comfort and the tasteful interior decor and lighting.

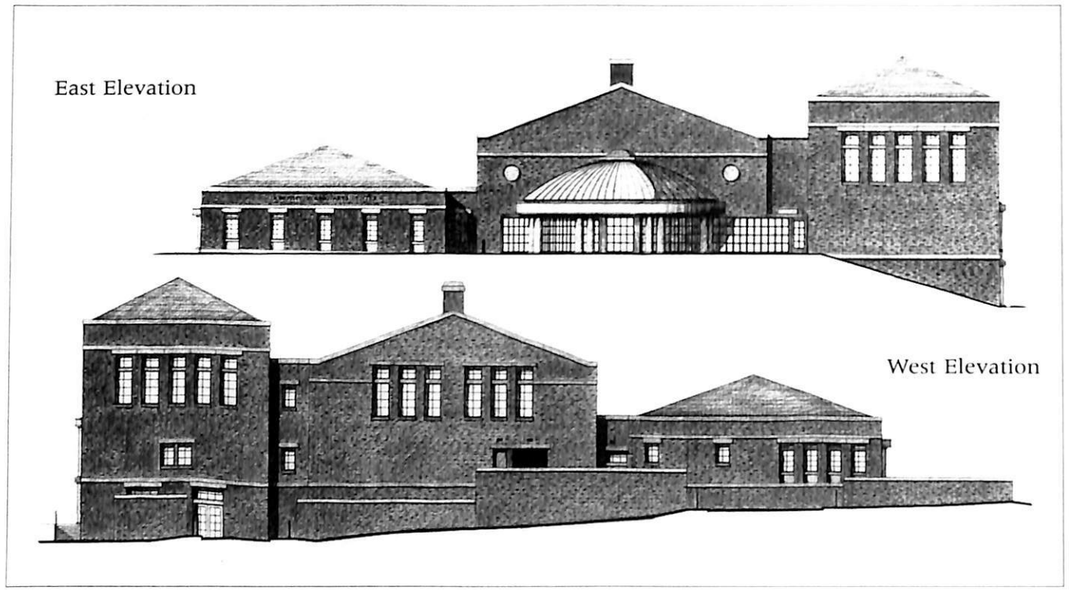
Even the most dour of old grads could not grouse about the homage paid the old gymnasium. The original old brick porch and the north and west walls were preserved. The size and form of the original window panes were carried out in a front wall of windows in the new theater. It was almost as if Monte and managing director Michael Stotts had themselves been old grads. Best of all, the original north wall maintained the words, Bowne Gymnasium, carved above the porch when the gym was dedicated in 1910.

Equally important was another name, The F. M. Kirby Shakespeare Theatre, inscribed on the wall next to the glass-walled, sunlit lobby. It honored the F.M. Kirby Foundation's lead gift of $1.5 million toward the total $7.5 million cost. The New Jersey State Council on the Arts provided $2.5 million but buildings are not named for state councils. Drew University contributed $1 million in an unusual arrangement that made the theater the prime fund-raising mechanism. In return, the theater received from the university a 50-year lease for an annual rent of $10.

Kean's record was impressive and exciting, but the question remained: Where was the big campaign to top all campaigns? In the spirit of "what have you done for me lately,"all but forgotten was the $50 million or so already committed to rebuilding Mead Hall, constructing the Forum and the Kirby Theatre, and refurbishing several residence halls.

Drew's most far-reaching and successful money-raising campaign began in 1997, coinciding with the arrival on campus of Joseph (Jay) J. Angeletti as vice president for development and alumni affairs. In an 18-year career, he had planned the Yale School of Medicine's $285 million component of the $1.5 billion Yale Campaign. In the University of Pennsylvania's Health System's search for funds, he was one of three planners of a $600 million Health System campaign, with his first priority a unique $77 million initiative designed to establish Penn as the only tuition-free medical school.

Angeletti and his staff worked closely with Kean and trustees to plan the university's first-ever comprehensive campaign, seeking an initial $62 million. Together, they tripled philanthropic revenues, including a record $23.2 million in



From the east or from the west, the architect's conceptions of the Dorothy Young Center for the Arts only hinted at the size and handsomeness of the vitally needed facility. By mid-summer 2002, the center loomed high above everything in the front western part of the campus.

It was a time when stewardship had been boosted to a new high, when academic levels had steadily risen, when the endowment had been tripled, when Drew soared in name recognition.

Kean could take satisfaction as he strode across the campus, recognizing the dramatic physical changes that had come during his stewardship. As much as, or perhaps more than, any of his predecessors as Drew president, Kean was involved directly or indirectly in nearly everything on campus, whether his name was mentioned or not. He invited complaints, the better to talk them out. If faculty members had new ideas, he supported them. If students had concerns, he listened and reacted promptly.

Perhaps most satisfying of all—because it was the least expected gift when he came on campus and because Kean is an aficionado of the arts—was the Dorothy Young Center for the Arts that has been rising since April 5, 2001, on a gentle slope north and west of Mead Hall and Wesley House. It had been long in coming. An arts center was prominent in 1930s plans, and every administration through nearly six decades had discussed it as a possible dream.

The funding came from an unusual gift to the university from Dorothy Young, one-time assistant to the great escape artist Harry Houdini and later a star in several Broadway musicals. She and her second husband, Gilbert Kiamie, traveled the world as a noted dance team. Starting in the 1940s, Young won critical praise for her landscape and still life paintings. She donated thirty of her paintings to Drew in 1996.

Young's family boasts six generations of Methodist ministers. She remembered walking the Drew campus as a young girl. In making her gift, she said, "I have never really left Drew."

She was the sister of the late Professor Sherman Plato (Doc) Young, one of the university's major icons. Doc was one of the young ministers and was on the original college faculty, teaching Greek and Latin. A powerful exponent of strong minds in strong bodies, Doc was Drew's first baseball coach, deftly mixing classical lore in the classroom with classical deeds on the diamond.

Young's gift, initially announced as totaling $8.75 million (later boosted to $12.5 million) came from the Gilbert N. Kiamie Charitable Trust, created by Young's late husband and overseen by her, a grandson, and a great-grandson.

Dorothy Young and other members of her family joined Kean at the April 5 ground breaking. The Young Center, scheduled to open in January 2003, will include classrooms, studios, offices, a black box theater, and a rehearsal space for the college's art and theater programs. A $5 million grant from the New Jersey Economic Development Authority has made it possible to add a wing for music.

Dorothy Young wields with Kean the traditional "first shovel"at ground breaking for the Dorothy Young Center for the Arts on April 5, 2001. Once known principally as "Doc Young's sister," she came vividly into the Drew story when she and her family contributed the funds necessary to build the center.

Drew has been a major beneficiary of Young and her late husband. They created the Sherman Plato Young Scholarship. Her own gift of $600,000 will become the Dorothy Young Scholarships in the Arts. She credited Kean for her continuing involvement in university affairs:

> How wonderful it has been for Tom Kean to be here. Words cannot describe what he has done for Drew—the grounds, the buildings, the morale. He makes me very happy to be affiliated with Drew.

Certainly, too, Dorothy Young's gift of nearly $13 million has made Kean happy, as well as the entire Drew community of students, faculty, alumni, and administrators. Nearly every university dream had come true.

In mid-summer 2002, the biggest dream of all—the university campaign—neared its goal of $75 million. Intriguingly, the number seventy-five also had strong university implications for the year 2003: The 75th anniversary of the founding of Brothers College was on the immediate horizon.

This Diamond Jubilee would be another prime opportunity for the university's administrators, faculty, alumni, and teachers to take stock of what had been accomplished since the founding of the college and what lay ahead. Planning for the celebration would be well along as leaves in the enduring forest took on the bright hues of October's autumn foliage.

The oak trees would be starkly stripped of leaves by January 22, 2003, the 75th anniversary of that fateful wintry Sunday afternoon when the university learned that the seed for a liberal arts college had been sown. A proper question on the 75th anniverary had to be: How can the future in the forest possibly be better than the past?

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the transformation of the college into a residential rather than a commuting institution, the troubled days of the 1960 and 1970s, and the addition in the 1990s of the imposing Simon Forum.

Drew changed remarkably during the administrations of its ninth president, Paul Hardin, who came in 1974 after he refused to knuckle under to Southern Methodist University football fanatics, and the tenth, Thomas H. Kean, ex-Governor of New Jersey, whose arrival on campus in 1989 set off tumultuous waves of expectation for the future.

Within these pages walk the images of successive Drew trustees, presidents, faculties, and differing generations of students. Here are the successes and the foibles, the nobility and the petty academic squabbles.

Out of the struggles and triumphs have come nearly 20,000 Drew alumni. Theological graduates have been powerful around the world for nearly a century, at every level of Methodism. Since 1932, liberal arts graduates have won success in all fields, from the arts to the sciences. Graduate School alumni have assumed distinguished roles in the world since the school's founding in 1957.

About The Author

John T. Cunningham long has been recognized as New Jersey's best-known author historian. Author of more than 40 books, more than 2,000 magazine articles, and 18 documentaries, he is also known for his textbooks and many collateral materials for New Jersey elementary and secondary schools. One of his films, Dreams of Distant Shores, won a television Emmy in 1986.

Rutgers University Press has published four of his books, including the best-selling *This Is New Jersey*, now nearing its 50th year in print. His book, *New Jersey: America's Main Road*, is the only one-volume history of New Jersey ever written. His works on New Jersey towns and cities range from a history of Chatham to an acclaimed volume on Newark.

His awards include nine honorary doctorates, especially one from Drew; many state and national awards; and four Awards of Merit from the American Association for State and Local History. He was the first recipient of the Drew award given annually to the liberal arts graduate who has achieved distinction in the arts and, in 1980, when the University was given its Phi Beta Kappa charter, he became the first College of Liberal Arts alumnus to be awarded PBK status.

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