

ACRES OF DIAMONDS : HOW HAVE TEMPLE UNIVERSITY

PRESIDENTS BETWEEN 1884 AND 1973

REALIZED THE CONWELLIAN VISION?

BY

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ABSTRACT

Russell Herman Conwell was the founder and first President of Temple University. Conwell led the founding of Temple University on a dream of mining the “Acres of Diamonds” in Philadelphia, Pennsylvania—making higher education accessible for working adults. His mission and vision for the college was derived entirely from his life experiences as a son of liberal Methodist farmers who, because of his parents’ humble estate, had to work and attend school from a young age.^{*} Temple University’s founding was significant because the college was created to serve the needs of the surrounding community and its inhabitants. Temple is unique because it represents a bottom-up philanthropic founding whereby the voice of the student became the primary mode of creation.

This research focuses on the period between 1884 and 1973 and examines how Temple University presidents Charles Ezra Beury, Robert Livingston Johnson, Millard E. Gladfelter and Paul R. Anderson each distinctly interpreted and implemented Conwell’s vision. Furthermore, this study examines how Conwell and his four successors acknowledged and ameliorated the educational needs of Philadelphians through administrative policies and procedures.

“Acres of Diamonds: How Have Temple University Presidents Between 1884

^{*} James Terry White, Russell Herman Conwell, National Cyclopaedia of American Biography: Being the history of the United States as illustrated in the lives of the founders, builders, and defenders of the republic, and of the men and women who are doing the work and moulding the thought of the present time, Volume 3, (New York: J.T. White Company, 1893), 29

and 1973 Realized the Conwellian Vision” is significant because it contributes to four areas of academic research: The history of Temple University, the history of the development of the twentieth-century-university, the biographical history of five Temple presidents and institutional history. Temple University has yet to publish an official history. There were three attempts to write the history by Henry E. Wildes, Arthur N. Cook and J. Douglas Perry; however, each manuscript was rejected by the Board of Trustees. This study does not represent a full history of Temple, but does add to the research literature on this specific university and universities in general. This investigation also augments the biographical history of Temple Presidents Conwell, Beury, Johnson, Gladfelter and Anderson. For these reasons, this inquiry is important to the study of the history of education.

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INTRODUCTION

Russell H. Conwell created Temple College as an arm of an institutional church which would provide practical education to improve the lives of working adults. He wanted to make college more convenient for students. He also believed in the untapped potential of all people. In order to cultivate Philadelphia's undiscovered potential, he over-extended the resources of Temple College and made up the difference through his tireless fundraising.

Conwell's administrative approach was completely student-centered; all curriculum development during his tenure was based on student need or request. Conwell had a close relationship with his students and when his fundraising took him away from the college, he appreciated how Dean Carnell knew "every student's name and character." During his tenure, Temple had an open admissions policy. Conwell admitted all people regardless of race or gender; his views were progressive for the time. For example, Carnell was the Acting President in Conwell's absence at a time when women were not even admitted to other colleges.

Charles Ezra Beury was the second president of Temple University. He knew Conwell well and understood his vision. The Board of Trustees selected Beury, a businessman, with the intention of recreating Conwell's talent at fundraising. He was successful in building relationships with wealthy donors. Temple was able to double the size of its physical campus during the Great

Depression because of his efforts. The cornerstone of his public relations campaign was a successful football program; winning football did bring attention to Temple.

By extending the resources of the university to build buildings and accommodate more students with more classroom space, Beury's expansion policy was a reflection of Conwell's vision. However, he was unsuccessful in fully realizing Conwell's vision because he focused on building buildings and developing Temple's football program and did not focus on the mission of Temple as an agent of social change. Beury was concerned more about finding wealthy donors and talented football coaches and players than providing a practical education for the working people of Philadelphia.

Temple University's third president, Robert L. Johnson, was selected for his prominence in business as well. The Board of Trustees believed that he would bring celebrity to Temple, which in turn, would help the college raise money. When he was selected, it was understood that he would not have to perform any presidential duties beyond making appearances and speeches. Johnson admitted that he did not develop any administrative policies on his own while president.

Johnson demonstrated a shallow consciousness of Conwell's vision until 1954, following his second sabbatical, when he started to exhibit a deep understanding and appreciation for the mission of Temple. During his tenure, Temple University expanded the curriculum and physical campus to accommodate students while student enrollment doubled. Development of curriculum to meet students' needs fulfilled Conwell's vision. Unlike Conwell,

Johnson was not progressive in his views about race; black people were underrepresented at Temple during Johnson's tenure. Because of the large influx of African-Americans to Temple's North Philadelphia neighborhood, Johnson planned to move out of the city.

Millard E. Gladfelter was Temple's fourth president who realized Conwell's mission and vision. He demonstrated consciousness of the Conwellian Vision; during every speech and appearance, he made clear that his motivation was based on fulfillment of the original mission. In order to fulfill Conwell's vision of convenient education, he expanded Temple's main campus and curriculum and created Temple University Rome. He took a student-centered approach to governing and focused on student need when developing course curricula. He extended the university's resources to reach out to the community and cause social change. Gladfelter believed his biggest accomplishment was when Temple became part of the Commonwealth System of Higher Education in 1965, which made college more accessible for Pennsylvanians.

Gladfelter was different than Conwell in that he was a trained educator, not a visionary or a fundraiser. During the Beury and Johnson administrations, Gladfelter was the educational leader. He began teaching at a young age and served Temple for thirty-seven years as Registrar, Vice President, Provost and President. Unlike Conwell, Gladfelter was a hands-on administrator.

Paul R. Anderson was Temple's fifth and its least Conwellian president. He was a trained educator who came to Temple as Vice-President of Academic Affairs. One of his goals was to cut all social and community programs because

he believed that Temple was just an institution of higher learning, not an agent of social change. In the face of budget deficits, he planned more cuts, instead of thinking of ways to raise money. By employing a dictatorial and strict administrative style with students and faculty, he upset Temple's natives who were used to shared governance and mutual respect. His inauguration was protested by students and faculty. In 1970, the faculty called for his resignation. In response to demonstrations and dissension, Anderson stayed steadfast in his mission and ignored their concerns.

Anderson did not demonstrate consciousness of Conwell's vision; instead, he seemed content to govern on his terms. However, when he listed his accomplishments as president, they corresponded to Conwell's vision. His four achievements—completing new classroom buildings, increasing graduate student matriculation, diversifying demographics of admitted students and raising the amount of full-time faculty by 49%--all helped more students receive a Temple education. Despite the fact that Anderson's vision for Temple unintentionally overlapped Conwell's, his administration is remembered for its controversy.

The research questions guiding this study were:

How do Temple University Presidents Beury, Johnson, Gladfelter and Anderson realize, interpret and implement Conwell's original mission and vision for the University?

- 1) Were Beury, Johnson, Gladfelter and Anderson conscious of Conwell's Vision?

- 2) Did the successive presidents produce administrative innovations to extend the resources of Temple University in an attempt to carry out Conwell's Vision of education?
- 3) How did the successive presidents institute innovations and reform in policies towards students that reflected the original mission of Temple?

When investigating the Conwellian Vision, four themes emerged which were employed to study the succeeding Presidents. Conwell's goal was to cater to student needs and desire; therefore, he used student-centered administrative approach. Conwell also believed in the unlimited potential of students. In order to enact social change, he stretched the university's resources and compensated when needed with money he earned through his tireless fundraising. His progressive ideas about race, ethnicity and gender created an urban university open to diverse groups of people. "Acres of Diamonds: How Have Temple University Presidents Between 1884 and 1973 Realized the Conwellian Vision?" examines how Conwell's student-centered, progressive and hopeful mission of higher education is translated during the university's first eighty-nine years.

CHAPTER 1

THE CONWELLIAN VISION, 1884-1925

“The value of an education does not depend on the hour of the day,
the day of the week, or the year when it was taken.”

~Russell Herman Conwell, 1923

Russell Herman Conwell was born to Martin and Miranda Wickham Conwell on a three hundred and fifty acre farm in Hampshire Highlands, Massachusetts, on February 15, 1843. Conwell’s childhood experiences on the farm influenced his educational philosophy. In letters to his future wife, Jennie P. Hayden, Conwell explained that his childhood experiences inculcated him with such maxims as *experience is the best teacher* and *they are the wisest men who get the most out of everyday events of life*.¹ Later, these same mantras exemplified Conwell's practical philosophy of education. Conwell’s parents were liberal Methodist abolitionist farmers who taught him through example. When Russell was a young man, the Conwell home became a station on the Underground Railroad. Temple University historian Douglas Perry explains Russell’s experiences: “Whenever he [Russell] saw a padlock on the door of the

¹ Russell Herman Conwell to Jennie Hayden, (pers. comm.) Civil War Battlefield 1866, in Letters to Jennie Hayden, Russell Herman Conwell Personal Papers, Temple University Archives, Paley Library, Philadelphia – Within these letters to his bride-to-be, Conwell often discusses his childhood memories and what lessons he learned from his parents. Later in the life, he used the farm he grew up on, called “Eagle’s Nest, as a summer home.

woodshed, he knew a black man was hiding in the loft awaiting nightfall when Martin Conwell would take him to the next hideout in Vermont.”² Furthermore, the Conwells were close friends with John Brown, the famous anti-slavery advocate. In fact, Brown once brought Frederick Douglass to the Conwell home. December 2, 1859, the day of John Brown’s execution, was a day of mourning in the Conwell home. Reverend J.G. Ramage of Atlanta, Georgia, a former slave who stopped at the “Conwell Station,” was later admitted to Temple College to pursue the degree of LL.D.

Growing up on a farm forced Russell to labor during the day and go to school at night. As the National Encyclopedia of American Biography highlighted, “He kept along with his classes in the district school by studying in the evenings, as he was compelled much of the time to engage in manual labor during school hours.”³ Because his parents were poor farmers, Russell and his brother were forced to work to pay for their tuition, room and board at Wilbraham Academy.

When Russell went to Yale College, he and his brother Charles were treated like pariahs among students who came from wealth, luxury and privilege.⁴

² J. Douglas Perry, A History of Temple University, 1967, Templana-Conwellana Collection, Paley Library, Temple University, Philadelphia

³ James Terry White, “Russell Herman Conwell,” National Cyclopaedia of American Biography: Being the history of the United States as illustrated in the lives of the founders, builders, and defenders of the republic, and of the men and women who are doing the work and moulding the thought of the present time, Volume 3, (New York: J.T. White Company, 1893), 29

⁴ Agnes Rush Burr, Russell H. Conwell and His Work: One Man’s

Russell and Charles withstood taunts, sneers and bullying at Yale because they were not members of the elite. Jerome Karabel, author of *The Chosen*, highlights the role the “Big Three”—Harvard, Yale and Princeton—played in the formation and isolation of the wealthy in America. “Educational institutions—notably, boarding schools and the elite private colleges—played a critical role in socializing and unifying the national upper class.”⁵ In September 1862, Yale College records indicate that Conwell left college. Biographer Agnes Rush Burr explained that after his first year and a half in college, funds ran out and Russell was forced to leave Yale to teach district school.⁶

Once Russell returned home from Yale in October of 1862, he started delivering inspirational speeches to Union soldiers all over Massachusetts. Two years earlier, in 1860, Republican leader Abraham Lincoln campaigned for the presidency on a platform that opposed the expansion of slavery. To slavery advocates, Lincoln’s victory represented a trend in public opinion against slavery. Between Lincoln’s election in November and his inauguration on March 4, 1861,

Interpretation of Life. (Philadelphia: The John C. Winston Company Publishers, 1926)

⁵ Jerome Karabel, The Chosen: The Hidden History of Admission and Exclusion at Harvard, Yale and Princeton, (New York: Houghton Mifflin Company, 2005), 25

⁶ Agnes Rush Burr, Russell H. Conwell and His Work: One Man’s Interpretation of Life. (Philadelphia: The John C. Winston Company Publishers, 1926)

seven Southern states declared secession from the Union.⁷ Conwell wanted to do his part to support the Union forces. In a letter to his daughter Jennie, Elizur Hayden wrote the following:

“By the way, R.H. [Conwell] has been speaking to the people in Westfield. They had a war meeting in the Park last evening...He got up, made some apology for thinking to entertain such a large assembly, being nothing but a boy with a juvenile mind addressing superior and grey-headed veterans...But all at once, the fire of eloquence began to burn and wax hotter and hotter ‘till they were led by him strangely...They got 30 [enlistments] that night at Westfield.”⁸

Russell’s affinity for public speaking and persuasion were apparent when he was nineteen years old. In addition to speaking to soldiers, Russell helped with the “Conwell Station,” which continued to operate during the War. In the fall of 1862, Abraham Lincoln called for 100,000 new soldiers. Russell enlisted and was commissioned at the rank of Colonel.

As a soldier, Conwell was recognized for his eagerness of self-sacrifice. His proclivity for self-sacrifice seemed to be inspired by a young boy named John Ring. The Ring family and the Conwell family were neighbors in Massachusetts.

⁷ Harold Holzer, Lincoln, President-Elect: Abraham Lincoln and the Great Secession Winter, 1860-1861, (New York: Simon & Shuster, 2008)

⁸ Elizur Hayden, Letter to Jennie Hayden (pers. comm.), 1861, Conwellana-Templana Collection, Special Collections, Paley Library, Temple University, Philadelphia

While Ring's father thought it inappropriate for a boy of sixteen to enlist in the Army, he felt comfortable with him enlisting in Colonel Conwell's brigade. John acted as Conwell's assistant and continually kept his sword polished. While stationed with his unit at Newport Barracks in North Carolina, Conwell became frustrated with his superiors who were not responding to his requests to pay his troops. One day, Conwell left his unit at Newport Barracks and traveled to headquarters in New Bern, North Carolina. In his absence, his company was attacked. Conwell maintained that Ring was killed trying to save his beloved sword; archives of the War Department state that John Ring died six weeks after the attack at Newport Barracks of "disease."⁹ The capture of the Newport Barracks gave Confederates a land advantage. Conwell was arrested and found guilty for leaving his company without permission during a time of danger. On May 20, 1864, Conwell was dishonorably discharged from the army.

While Conwell insisted that he was reinstated five weeks later by General James B. McPherson, given a promotion to Lieutenant-Colonel and served in McPherson's corps, no military records confirm that Conwell continued with the army after May 20, 1864.¹⁰ Conwell also claimed that he moved to Atlanta as part of General William T. Sherman's campaign. On June 27, 1864, he was shot and wounded in the Battle at Kennesaw Mountain.¹¹ Conwell said that while he

⁹ United States Department of War, Enlistment Records, 1864

¹⁰ United States Department of War, Enlistment Records, 20 May 1864

¹¹ Agnes Rush Burr, Russell H. Conwell and His Work: One Man's Interpretation of Life. (Philadelphia: The John C. Winston Company

was lying in the swamp, going in and out of consciousness, he prayed that if he was allowed to live, he would work for two men for the rest of his life—eight hours for himself and eight hours for John Ring—and would dedicate his life to the service of others in the name of God.¹² Despite being rescued, he would later suffer a lung hemorrhage from the remaining bullet that risked his life.

After being wounded, Conwell returned to Springfield, Massachusetts and entered the law office of a friend. In the fall, he enrolled in the University of Albany Law School where he graduated with a Bachelor of Laws degree in the spring of 1865. On March 8, 1865, he married Jennie P. Hayden, his former student from the district school in West Granville, Massachusetts. Jennie's brothers were in Russell's company during the Civil War. When Conwell's brigade was stationed in Springfield, Jennie was studying at Wilbraham and the couple spent time together. After the brigade reposition, they continued to communicate through letters. Jennie was anxious for the War to end and for Russell to return to her safely.

Within a week of their marriage, Conwell moved to Minneapolis in order to establish a law practice. He traveled alone because he could only afford one person's transportation. Moving to Minneapolis began a very prosperous time for him. In 1865, Minneapolis was a small town of approximately 8,106 residents, half the size of St. Paul, and lacked a fire department, a sewage system and a city

Publishers, 1926)

¹² Ibid

water supply.¹³ Conwell became involved in the First Baptist Church of Minneapolis. On May 3, 1865, he was baptized at First Baptist Church of St. Paul, Minnesota. When asked to provide his testimonial, Conwell performed a song-version. Approximately one month after his Baptism, he received a license to practice law in Minnesota. His law office opened over Gray's Drug Store in Bridge Square in 1865. In the summer of 1865, Conwell became the Minneapolis correspondent for the *St. Paul Press*, effectively launching his career as a journalist. Jennie joined Russell in August of 1865.

Conwell thought that Minneapolis should have its own newspaper, and in 1867, created "The Minneapolis Tribune." In 1868, he created another newspaper, "Conwell's Star of the North" in which Jennie was the editor of the "Ladies Department" and wrote a regular column. Jennie was very progressive, as if she were a modern feminist. She wrote, "Woman has been hampered by custom, spoiled by the fascinating cords of fashion, and has never had the opportunity of proving whether she be man's equal or not. Whatever she has done, in nearly every instance, has been appropriated and claimed by men."¹⁴ "The Minneapolis Tribune" eventually became the "Star Tribune"—after merging with the "Star" and "The Minneapolis Journal"—which is still in publication

¹³ Isaac Atwater, Ed., History of the City of Minneapolis, Minnesota, Volume 2, (New York: Munsel and Company, 1893)

¹⁴ J. Douglas Perry, *A History of Temple University*, 1967, Templana-Conwellana Collection, Paley Library, Temple University, Philadelphia

today.¹⁵

In addition to working as a lawyer and a journalist, Conwell established the Minneapolis YMCA. On June 27, 1866, he invited his friends to a meeting at his church, Free Will Baptist, which led to the establishment of the city's own YMCA. Representatives from nine churches—First Baptist Church, Free Will Baptist Church, Union Baptist, Plymouth Congregational Church, Methodist Episcopal Church, First Presbyterian Church, Westminster Presbyterian Church, Gethsemane Episcopal Church, and the Society of Friends Church—signed the founding document that evening.¹⁶ According to the YMCA in Minneapolis, the organization began as “an organization dedicated to the promotion and preservation of male virtue and faith.”¹⁷

One night while at a meeting for the Grand Army of the Republic—a fraternal organization composed of veterans of the Union Army who had served in the American Civil War—Russell and Jennie's home caught fire and everything they owned was burned. As the Conwells were walking back towards their home, they saw the flames. As Russell ran to the burning house, his lung

¹⁵ The Star Tribune Company: Our History,
<http://www.startribunecompany.com/123>

¹⁶ Paul Hillmer, *Breaking New Ground, Building Strong Lives: 140 Years of Youth Work With the Minneapolis YMCA*, p. 11
www.ymcatwincities.org/ymca-nonprofit-community-about

¹⁷ Hillmer, *Breaking New Ground, Building Strong Lives: 140 Years of Youth Work With the Minneapolis YMCA*, p. 12
www.ymcatwincities.org/ymca-nonprofit-community-about

began to hemorrhage. The doctors told him that a change in climate might fix the problem. William “Rainey” Marshall was the owner of the St. Paul Press when Russell became a correspondent for the paper; Marshall purchased the *St. Paul Daily Times* and the *Minnesotian* in 1861 and merged them into the *St. Paul Press*.¹⁸ Marshall and Conwell remained connected. After the doctor’s suggestion, Conwell’s friend, William “Rainey” Marshall, who was now governor of Minnesota, sent him to Europe as an “emigration commissioner for the state of Minnesota.”¹⁹ His wife Jennie moved back to Boston with her family as they had no money and she had nowhere else to go. While he was away, his condition worsened. He found himself dying, poor and alone in a Parisian hospital. They carefully shipped him to New York City’s Bellevue Hospital where he underwent surgery to remove the lingering bullet. Russell recovered and returned to Boston to be with Jennie.

Upon returning to Boston, Russell and Jennie were penniless. He and Jennie had their first child, a girl named Nima, during this struggle. Russell landed a position as a journalist with “The New York Tribune” until he could afford to re-open his law practice and deal in real estate again. In 1870, “The New York Tribune” and “The Boston Traveller” arranged for him to go on a world tour

¹⁸ J.H. Baker, Loves of the Governors of Minnesota, (St.Paul, Minn.: Minnesota Historical Society, 1908), 149

¹⁹ Orison Swett Marden, Russell H. Conwell: A Varied Career Develops the Resourceful Head of a Great Institutional Church and College, (Whitefish, Montana: Kessinger Publishing, 15 September 2006), 428

interviewing Heads of State. While he was gone, his second child, a boy named Leon was born. During this trip around the globe, he heard the story upon which his famous “Acres of Diamonds” speech would be based.

Russell Conwell was paid to deliver his “Acres of Diamonds” speech 6, 105 times around the world.²⁰ In 1924, *Time Magazine* called *Acres* “undoubtedly the most famous lecture.”²¹ Secular and religious groups would hire Conwell to deliver the “Acres of Diamonds” speech in an attempt to encourage the development of urban youth and adults to become “diamonds” in their own communities. The theme of the speech is that opportunity for prosperity is in one’s own community. The “Acres of Diamonds” metaphor is based on the story of Al Hafed. A tour guide in Baghdad told Conwell the story of Al Hafed, a prosperous man who was so eager to be extremely wealthy from diamonds that he left his home and property and went looking for “Acres of Diamonds.” He squandered all of his money on his journey seeking diamonds elsewhere and in the dense fog of self-pity killed himself. The new owner of Al Hafed’s property discovered that the property contained a prosperous diamond mine. Thus, the tragedy of Al Hafed could have been prevented had he simply looked for diamonds in his own backyard. During the speech, Conwell included various examples of the same theme. At the age of eighty-one, Russell Conwell announced that he would never lecture again. By that time, he claimed to have

²⁰ Staff, “Diamonds,” *Time Magazine*, 29 September 1924, www.time.com/time/magazine/article/0,9171,719228,00.html

²¹ Ibid

raised \$12 Million for charity by delivering *Acres*.²²

While Conwell's "Acres of Diamonds" speech inspired many people, some people found it to be supercilious and elitist because they believed the purpose of "Acres of Diamonds" was only inspired people to become wealthy. Conwell stated: "I say that you ought to get rich, and it is your duty to get rich....The men who get rich may be the most honest men you find in the community. Let me say here clearly...ninety-eight out of one hundred of the rich men of America are honest. That is why they are rich. That is why they are trusted with money. That is why they carry on great enterprises and find plenty of people to work with them. It is because they are honest men."²³ In this quote, Conwell explained that rich men are rich because they are good. He equated monetary wealth with the wealth of character. He also believed the poor were being punished for their sins. In his "Acres of Diamonds" speech, Conwell also stated: "To sympathize with a man whom God has punished for his sins ... is to do wrong.... let us remember there is not a poor person in the United States who was not made poor by his own shortcomings."²⁴ In this quote, Conwell declared poor people were poor because they were being punished by God for their own deficiencies. Conwell struggled with poverty from an early age. In accordance with Protestant beliefs of the period, Conwell felt that he was poor because he

²² Ibid

²³ Russell Herman Conwell, Acres of Diamonds. (New York: Harper & Brothers, 1915)

²⁴ Ibid

was punished for his sins.

Conwell's 1870 world tour for *The Boston Traveler* and *The New York Times* helped him get back on his feet, financially speaking. When he came back from his world tour, he was so busy in Boston that he worked from five in the morning until midnight. He kept his law office open at night for those who could not come during the day and gave free legal advice to the poor. He even put an ad in the Boston newspapers that read: "Any deserving poor person wishing legal advice or assistance will be given the same free of charge any evening except Sunday, at No. 10 Rialto Building, Devonshire Street, None of these cases will be taken into the courts for pay."²⁵ Conwell knew what it was like to be poor and wanted to help those that found themselves in a similar situation.

But this successful period was not going to continue. On January 11, 1872, Jennie Hayden Conwell died. In the days after Jennie's death, Russell worked as a religious missionary for the Tremont Temple Baptist Church in Boston. In the Panic of 1874, Conwell lost \$50,000 of his savings and an additional \$10,000 from money lent to a friend. Also in 1874, his father died, followed by the death of his mother in 1877.

Performing missionary work boosted his spirit and changed his life's course. In April 1874, he married Miss Sarah F. Sanborn whom he had met doing religious mission work.²⁶ She was from Newton Centre, where the Newton

²⁵ Agnes Rush Burr, Russell H. Conwell and His Work: One Man's Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926), 92

²⁶ Mitchell Harrison, Prominent and Progressive Americans, Volume

Theological Seminary was located and was the daughter of a reverend. The Sanborns were an aristocratic Boston family. In 1877, he was called as a lawyer to the Baptist Meeting House in Lexington, Massachusetts by a few older parishioners who were trying to prepare the property for sale. Conwell “suggested they put new life into the place.”²⁷ Conwell explained “On the spur of the moment, I said that if they would gather there the following morning, I would address them.”²⁸ Conwell began preaching to the small group each week and, soon, the group grew. When Conwell suggested they get a pastor, the parishioners said that if he would be their pastor, they would build a new church.²⁹ Conwell began formally studying for the ministry. In 1880, he graduated from Newtown Theological Seminary and was ordained a Baptist minister. Upon his installment as pastor, the parishioners continued to grow by the week. “The congregation of sixteen of seventeen at the first service grew the following Sabbath, to forty worshippers.”³⁰ The Baptist Meeting House in

1, (Chicago: The Tribune Association, 1902)

²⁷ Orison Swett Marden, Russell H. Conwell: A Varied Career Develops the Resourceful Head of a Great Institutional Church and College, (Whitefish, Montana: Kessinger Publishing, September 15, 2006), 430

²⁸ Ibid

²⁹ Ibid

³⁰ Agnes Rush Burr, Russell H. Conwell and His Work: One Man's Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926), 100

Lexington grew to be the largest Baptist congregation in the United States.³¹ As Conwell's following grew, he decided that it was time to build a new church. On building the new church, Conwell told the church's next-door neighbor, "I confess I don't know exactly how it is going to be done, but in some way it is going to be done."³² A neighbor bet Conwell that he could not tear down the old church by himself, and if he did, the neighbor promised to pay for the building of the new church. Conwell ripped down the old Church by himself and was able to get the "betting neighbor" to pay for the help he needed to build the new church.³³ Conwell continued to work alongside the workmen to build the new church. He closed his large law practices in Boston and resided with his family in Lexington on \$10 per week or a \$520 yearly salary in comparison to making \$10,000 per year as a lawyer. Conwell stayed at the Baptist Meeting House in Lexington until he moved to Philadelphia in 1882 as new pastor of Grace Baptist Church.

Conwell was called to the pastorate of the Grace Baptist Church of Philadelphia before members of the church had heard him preach. In 1882, Deacon Alexander Reed from the Grace Baptist Church in Philadelphia came up to see the pastor in charge of after he heard about Reverend Conwell in a letter

³¹ Ibid, p.108-109

³² Agnes Rush Burr, Russell H. Conwell and His Work: One Man's Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926), 102

³³ Ibid, p.102-104, The neighbor told Conwell he would pay to for the labor to build the new Church if Conwell was able to accomplish tearing the old one down by himself, so he did.

from his son. Deacon Reed recommended that Conwell become the new pastor of Grace Baptist. The official "call" was made requesting Conwell's services on October 16, 1882. At the time, Grace Baptist Church was in serious financial trouble. The membership was down and people were not tithing. On Thanksgiving Day, November 30, 1882, Deacon Reed's request was answered and Russell Conwell reported for duty at Grace Baptist Church in North Philadelphia.

While North Philadelphia was previously an agricultural center north of the city, urban expansion led to The Consolidation Act of 1854, a state law which appropriated all of the townships within Philadelphia County to the City of Philadelphia.³⁴³⁵ In the 1880s, Philadelphia, like other major U.S. cities, was facing the challenges of industrialization, immigration, and diversification. Industry was thriving, with more textile factories than anywhere else in the world. Moreover, Philadelphia emerged as the world's largest manufacturer of pharmaceutical chemicals, iron machinery and tools, glass, furniture, ships, printing, and publishing.³⁶ Rapid industrial growth created a hub for immigrants

³⁴ R.L. Barnes, New Map of the Consolidated City of Philadelphia, Historical Society of Frankford, 1855

³⁵ Governor William Bigler and the General Assembly of the US Commonwealth of Pennsylvania, The Act of Consolidation 1854 (P.L. 21, No. 16), enacted February 2, 1854

³⁶ United States History Timeline of Philadelphia, A Historical Timeline of Philadelphia,
<http://www.ushistory.org/philadelphia/timeline/1880.htm>

looking for work. European immigration changed the ethnic make-up of the city. From 1870 to 1900, the city's Italian population increased from 300 to 18,000, the Jewish population increased 9-fold, and a sizable number of Polish and Hungarian immigrants came to Philadelphia.³⁷ Many African Americans moved to Philadelphia from the South looking for work. Within this same time period, the African American population grew from 25, 000 to 40,000. The city of Philadelphia flourished economically and demographically.

Within this rapidly changing community, Conwell's voice challenged people to recognize the potential in others, as diamonds that simply need mining. He emerged as a champion of the working class and poor. The Grace Baptist Church grew considerably in the matter of two years as people clamored to hear this "awkwardly tall" man with a robust voice. By 1883, Sunday services at Grace Baptist Church were standing room only. By 1884, the full-time membership rose from two hundred to more than five hundred.³⁸ With the church growing, there was no more room for new parishioners. Conwell decided it was time to build a new church. In order to raise money to build a new church for the parishioners, he often told the story of "Hattie Wiatt's Legacy." According to Conwell, Hattie Wiatt was unable to attend Grace Baptist Church's Sunday School due to overcrowding. A year later, as the little girl was dying, she told her

37 Russell E. Weigley, Philadelphia: A Three-Hundred Year History, (New York: W. W. Norton & Company, Inc, 1982)

38 Agnes Rush Burr, Russell H. Conwell and His Work: One Man's Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926), 118

Mommy that she saved her treasure in her little red purse for the Grace Baptist Church to expand. Hattie Wiatt's treasure was fifty-seven cents. As a tireless fundraiser, Conwell told this story and other sermons across Philadelphia in order to raise money to build a new church. "Thus the work went ahead, and in September 1886, the lot on which The Temple now stands at Broad and Berks was purchased at a cost of twenty-five thousand dollars."³⁹

Social historians refer to the idea of an "institutional church" and Russell Conwell called it "total ministry," but the idea is the same. The terms refer to churches that create para-church organizations, like orphanages or schools, as agencies to solve social issues and minister to the larger community's needs. Grace Baptist would become the largest institutional church in America. In this way, Russell Herman Conwell ministered to the entire community of Philadelphia. Conwell "studied the needs of the neighborhood and the hour. Then he went to work with practical, common sense to meet them."⁴⁰ Most of Grace Baptist Church's members were working people and tradesmen. In addition, Conwell says he was constantly coming across beggars as he walked the streets of Philadelphia. One night, however, he went to the home of a wealthy family, to give the last rites to a dying grandfather. What he noticed was that

³⁹ Agnes Rush Burr, Russell H. Conwell and His Work: One Man's Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926), 122

⁴⁰ Ibid, 115

“those rich people were strangely poor.”⁴¹ While the family was extremely wealthy, they were ignorant and lacking sound ethics. Conwell remembered that one son was in prison and the other was an alcoholic. Still waiting to see the dying grandfather, he noticed a book on the side table entitled “Abolition of Poverty.” At that moment, he said he realized that “There was but one general remedy for all these ills of poor and rich, and that could only be found in a more useful education....It seemed to me then that the only great charity was in giving instruction.”⁴² Conwell believed that education was able to cure all social ills through the eradication of ignorance and the instillation of “right instruction and proper discipline.”⁴³

Conwell had only been at the Grace Baptist Church in Philadelphia for two years, when a young man named Charles M. Davies entered his office requesting to study Christian ministry under his guidance. The two men agreed that they would meet three evenings a week for at least one hour a night. On the agreed upon evening, in 1884, seven men—instead of one man—arrived at Conwell’s office desiring to learn the Christian ministry. All of these men worked during the day and could only pursue higher learning in their free time in

⁴¹ Ibid., p.184

⁴² Ibid.

⁴³ Ibid.

the evenings and on weekends. During this time, there were no other learning institutions educating working adults in their free time in Philadelphia. At the second class, forty hopeful young men appeared, some interested in learning the Christian Ministry, but most were interested in a broader education that would help them in their careers and increase their wages. As Conwell recalls most of the forty men present that evening desired “practical, intellectual training.”⁴⁴

In the autumn of 1887 during one of his sermons, Conwell proclaimed that he would form a college. He solicited the Young Men’s Association of the Grace Baptist Church to assist him with the specifics of the institute. The YMA quickly appointed a Board of Trustees. Conwell and the Temple College Board of Trustees on Tuesday, October 4, 1887 held their first meeting in a building behind the Church at Berks and Mervine Streets. During the first meeting, the Board elected Conwell president of the faculty and appointed Dr. Edward S. Fitz as professor of Latin, Greek and Hebrew and Professor Morris Korstine as professor of German.⁴⁵ Later, the temporary board and president made a selection of studies for the first term. Orlando T. Steward, one of the original seven, said that in the first month after Conwell’s announcement of the college, two hundred people expressed interest to join with him and the others who had been studying with Conwell since 1884.⁴⁶

⁴⁴ Ibid, 32-33

⁴⁵ Temple University Board of Trustees, Minutes, 4 October 1887

⁴⁶ J. Douglas Perry, A History of Temple University, 1967, Templana-Conwellana Collection, Paley Library, Temple University, Philadelphia

Temple College was founded by one man's desire to respond to the immediate needs of his neighbors in Philadelphia. Russell H. Conwell foresaw a university centered in the urban center of Philadelphia, close to factories and businesses where men and woman could conveniently attend classes. Higher education in the cities of the northeast remained, with exceptions, unchanged from its colonial and early 19th century origins. In Philadelphia, colleges and universities largely followed traditional curricula as exemplified by the University of Pennsylvania. In 1872, the University of Pennsylvania relocated to West Philadelphia with the idea of transformation; however, elitist strategies remained through traditional curriculum and selective admissions policies. This static situation of higher education in Philadelphia changed with the founding of Temple College in 1887.

During the late nineteenth and early twentieth century, there was a disparity between professors' expectation and students' educational needs and desires. The educational historian, Laurence R. Veysey highlighted what R.E. Pfeiffer called "the awful chasm,"⁴⁷ "The academic experience held such different meanings for the students and instructors that their minds for the most part met only on the basis of temporary, intermittent compulsion."⁴⁸ Students desired education based upon possible careers in a newly industrialized world while professors still wanted to teach Latin, Greek and the Classics. In contrast, the

⁴⁷ R.E. Pfeiffer to Woodrow Wilson, Letter, 11 May 1910 (WWLC)

⁴⁸ Laurence R. Veysey, The Emergence of the American University, (Chicago: The University of Chicago Press, 1965), 294

premise of the “Conwellian Vision” is that it is student-centered, based on the students’ needs for education and career advancement. Conwell made sure to know each student by name and face. He always made himself available to students for consultations about their studies.

Russell Herman Conwell was not a professional educator. What later became known as Temple College was the result of Conwell’s support for eager working adults interested in higher education. Employed adults came to Conwell hungry for learning because they believed his college was a chance to improve their careers. Conwell explained, “The professional schools of Temple University were each the outgrowth of an independent idea and originated in some well-known need.”⁴⁹ In fact, every program developed at Temple University was because of a student or community request. The implementation of such an institution is unlike the planned inception of other colleges and universities which began as educational ventures. In this way, the original mission and vision of Temple College is different from any other institution in America. Conwell was opening the doors to anyone who was willing to learn. As Conwell explained, “Everywhere the call for some useful education to aid in the daily toil of the people was loud and sincere.”⁵⁰ The founding of Temple University was a process. Within a few years the studious group from that night in 1884 had grown from seven to several hundred students, and a charter for “The Temple College”

⁴⁹ Russell H. Conwell, The History of Temple University, (Philadelphia: The Judson Press, 1920), 111

⁵⁰ Ibid, 113

was issued on May 12, 1888.⁵¹ However, one year prior to this in 1887, the first catalogue for Temple College was issued and classes were formally organized. The first catalogue from 1887 stated that the college was founded with the following purpose:

“...of opening to the burdened and circumscribed manual laborer, the doors through which he may, if he will, reach the fields of profitable and influential professional life. Of enabling the working man, who labor has been largely with his muscles, to double his skill through the helpful suggestions of a cultivated mind. Of providing such instruction as shall be best adapted to the higher education of those who are compelled to labor at their trades while engaged in study, or who desire while studying to remain under the influence of their home or church. Of awakening in the character of young laboring men and women a strong and determined ambition to be useful to their fellowmen. Of cultivating such a taste for the higher and most useful branches of learning as shall compel the students, after they have left the college, to continue to pursue the best and most practical branches of learning to the very highest walks of mental and scientific achievement.”⁵²

⁵¹ Temple University History, “Temple University History,” www.temple.edu -when logging into check the history of Temple, the story of the opening of the college is provided.

⁵² Temple College, The Temple College Catalogue 1887

Conwell's original intent was to create a college where blue-collar workers could receive an education in their free time so that they could progress in their careers, in their lives, and, ultimately, contribute to society. Through five straightforward sentences, the first Temple College catalogue made clear that Temple will extend its resources to accommodate the students' needs so that the students of Temple College can "reach the fields of profitable and influential professional life." The instruction provided by Temple College was, thus, "best adapted" to the students' needs according to the time, day and subject matter. According to the first catalogue, Temple College wanted to instill a love of lifetime learning, so that students after graduation "continue to pursue the most practical branches of learning." The mission of Temple college, then, is the "enabling" and "awakening" of working men and women through "practical" courses that are "best adapted" to their "professional" and individual needs.

Temple College was established as part of an "institutional church;" however, the charter for Temple College made no mention of the Grace Baptist Church. While Russell Conwell enlisted suggestions from other Baptist ministers and held a meeting on October 31, 1887 to discuss the intentions of the college, Conwell made clear that he wanted the college to train young men and women in other trades than Christian ministry and he saw the need for such training within Philadelphia. Despite the fact that the charter did not mention Grace Baptist and the curriculum was not centered on Baptist theology, the church contributed to

(Philadelphia: Temple College Press, 1887)

meet the college's monthly payroll of \$50 to \$60.⁵³ When the church contributions did not cover payroll, records show that Russell Conwell made up the difference.⁵⁴

Conwell's initiative established a college that would be coined the "Workingman's University." From the beginning, Temple College was meant to serve working men and women who were eager to receive a higher education. In order to make sure Temple College was "best adapted" to the needs of working people, the classes had to be conducive in time and location. That is why from 1884-1891, all courses were only offered in the evenings, so students who would work full-time, could take classes.⁵⁵ In this way, Temple was considered unique because of the night and weekend courses provided to working class people. In the future, Temple College's mascot would be deemed the "Owl" to justifiably mark the tradition of the night school. Because students were working full time, they would often take many years to complete the course of study.⁵⁶

Conwell foresaw the University opening branch campuses closely

⁵³ Edward O. Elliot, Tent to Temple: A History of the Grace Baptist Church, Philadelphia, PA, 1870-1895, (Jenkintown, PA: Times Chronicle Company, 1946

⁵⁴ Ibid

⁵⁵ Agnes Rush Burr, Russell H. Conwell and His Work: One Man's Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926), 262

⁵⁶ Ibid, 102

accessible to the homes of men and women finishing work late, so that they too could take classes. In 1906, when Temple College became Temple University, Conwell told the *Philadelphia Press*,

“It will be a university for busy people, the same as the college has been a college for busy people. Our institution reaches and benefits a class—in some respects the greatest class—of persons who want to study and enlarge their education, but cannot attend the other universities and colleges for financial reasons and because of their business....The Temple University will be similar to the London University, a city university for busy persons.”⁵⁷

Conwell believed that students who worked and studied truly received a richer education, probably because he always worked while he was in school. He would often say that it was important to bring higher education to the people.

Conwell believed that going to school while working was the finest education. When Conwell was off-duty during the Civil War, he would continue to read and study the law. Conwell did not believe in wasted time and used any free moment to read his law books from Yale College. After the war, he resumed his studies at Albany Law School—where he graduated—and worked as a clerk under Judge W.S. Shurtleff, of Springfield, Massachusetts—his former Colonel. In a published letter to his grandson, Conwell wrote, “The strongest, ablest men on earth are in the ranks of the industrial classes.”⁵⁸ In an earlier sermon that

⁵⁷ Ibid, 220

⁵⁸ Russell H. Conwell, Letter to grandson, Russell H. Conwell Personal

was printed in *Temple Magazine*, Conwell explained, "...the best and most leading men of the world who have secured an intellectual education, are those who were compelled, at the same time, to work for a living." Later in the sermon, Conwell listed men from history who worked and studied, including Christian Saints David and Paul, Greek philosophers Homer and Socrates, American Inventors Benjamin Franklin and Thomas Edison and President Abraham Lincoln. He then listed one hundred ninety-one current US Congressmen and Senators from thirty-eight states across the United States "who were workingmen and secured their education while they worked at some manual work or at some trade."⁵⁹ Conwell's lecture used the names of prominent statesmen, philosophers and inventors to explain that they were highly successful because they studied while they worked. At the time, Conwell's use of these lists was an attempt to bring prestige to the educational pursuits of students at Temple University, who were also working and attending school.

In order to excite his congregation about the founding of Temple College, Conwell persuaded his parishioners that founding a college where students studied while they worked was "God's work." According to Conwell, the establishment of Temple College was part of the mission of God, made clear during Conwell's May 31, 1891 sermon connecting the mission of Temple

Papers, Temple University Special Collections, Paley Library, Temple University, Philadelphia

⁵⁹ Russell H. Conwell, "Sermon," Temple University Magazine, (1891), 10-13

College, to the mission of God. Conwell explained how God “ordained” the mission of Temple College by connecting Temple College to the “school of the prophets” detailed in the sixth chapter of II Kings in the Christian Bible. Conwell said: “The words “sons of the prophets” are more clearly translated “schools of prophets.” It was the first school which we have record in history, and it was a school for workingmen. And Temple College shakes hands across the ages...we shake hands across the ages with that first school for workingmen.”⁶⁰ This quote is found within the beginning of the sermon, and tries to establish a connection between Temple College and the “school of the prophets.” By bridging this gap “across the ages,” Conwell declared that the success of Temple College was a holy mission from God; since God established a school for workingmen in the Bible, Conwell was doing God’s work.

In an attempt to carry out his mission and vision, Conwell wanted to be able to cater to students educational needs. From the beginning instruction was varied, including ancient and modern languages, history, oratory, penmanship and Bible teaching. As Temple University Dean Laura H. Carnell highlighted, “Our system of forming classes and departments was very simple. Wherever there was a need we formed a class.”⁶¹ When the need for a new curricula or department would arise from current or potential students, there would be a new course or program at the college. For example, poor, working class and even wealthy

⁶⁰ Bible, II Kings, Chapter 6

⁶¹ Arthur F. Warfel, Ed. “Early Days of Temple Described in Interview With Dr. Carnell,” Temple University News, 5 February 1929

young people were coming to Temple College looking for day classes, so the day division was opened in 1891, which furnished the equivalent of a four-year degree.⁶² All of the courses at Temple College under President Conwell were provided upon an observed student need or student request.

Temple College's course offerings expanded based on student and community need under President Conwell. The Law School of Temple College opened on September 16, 1895 offering evening classes for would-be lawyers. The Department of Music, which was originally established in 1893, expanded to become a School of Music in 1896. (The School of Music was later discontinued in 1942 to save money during World War II; however, the Department of Music Education was continued as part of the Teachers College until its 1962 re-emergence as a separate College of Music at the University.) In 1899, Dr. Conwell established a Kindergarten Class at Temple. In establishing a kindergarten class, Dr. Conwell boasted that this was the only school that took students from their pre-school years to corporate training. On September 16, 1901, the School of Medicine held its first class. Classes for the School of Medicine were often held in the loft over a barn behind College Hall. The School of Medicine was the first co-educational medical school in the state, as well as the first evening medical school in the state. In 1906, the School of Pharmacy emerged as a separate college in addition to the School of Medicine. In 1907, Temple College Board of Trustees amended the charter to read "Temple University" in order to demonstrate the encompassing nature of the course

⁶² Ibid, 195

offerings. In 1910, Temple University begins offering courses in “Manual Arts:” Woodshop, Metal Shop, etc. In 1915, Dr. James Dunham came to Temple from Princeton and was named Dean of the College of Liberal Arts. Dean Dunham governed the College based on same standards and traditions from Princeton, giving Temple University’s College of Liberal Arts a strong academic base. In 1918, the variety of courses in the business field merged in the School of Commerce under Dean Milton Stauffer. Stauffer originally came to teach shorthand and interviewed with Dean Carnell. (In 1963, the School of Commerce became the School of Business Administration). By 1922, Temple University had 12 schools and colleges, 400 faculty and staff—many of whom taught only one course—and over 8,000 students. Temple continued to expand its resources to accommodate students.

In July 1848, over three hundred women and men convened in Seneca Falls, New York for the first Women’s Rights Convention.⁶³ During the Convention, the Declaration of Sentiments was written which highlighted the exclusion of women in higher education. "He had denied her the facilities of a thorough education, all colleges being closed against her."⁶⁴ One of the resolutions of the Declaration of Sentiments was to demand entrance into higher

⁶³ Maggie Lowe, “Early College Women: Determined to Be Educated,” (St. Lawrence County, New York: American Association of University Women, 2011), <http://www.northnet.org/stlawrenceaauw/college.htm>

⁶⁴ The Declaration of Sentiments, 1848

education.⁶⁵ One of the most respected examples of opposition to women in higher education was Harvard professor Dr. Edward Clarke's 1873 book entitled *Sex and Education* in which he explained "...a girl could study and learn, but she could not do all this and retain uninjured health, and a future secure from neuralgia, uterine disease, hysteria, and other derangements of the nervous system."⁶⁶ In 1870 only .7% of the female population went to college.⁶⁷ This percentage rose slowly, by 1900 the rate was 2.8% and it was only 7.6% by 1920.⁶⁸ While Land-Grant colleges in the Midwest and West opened as coeducational, the Northeast colleges and universities sustained female exclusion. The opening of the Seven Sister Colleges—Mount Holyoke, Vassar, Wellesley, Smith, Radcliffe, Bryn Mawr and Barnard—chartered between 1861 and 1894—was a way to allow women to attend college while keeping them out of such institutions as Harvard, Yale, MIT, Princeton, Columbia, Swarthmore, Haverford, Amherst and the University of Pennsylvania. Amidst this culture of female exclusion, Temple College was coeducational from spring semester 1885.⁶⁹

⁶⁵ Maggie Lowe, "Early College Women: Determined to Be Educated," (St. Lawrence County, New York: American Association of University Women, 2011), <http://www.northnet.org/stlawrenceaaauw/college.htm>

⁶⁶ Edward Hammond Clarke, *Sex and Education*, (Boston: Houghton, Mifflin and Company, 1873)

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Agnes Rush Burr, Russell H. Conwell and His Work: One Man's

From early on, Russell Herman Conwell made sure that Temple College was a comfortable place for both genders. In 1891, the Temple College Charter was amended to include the word “women.” The 1891 charter stated “The purpose for which the Corporation is formed is the support of an Educational Institution intended primarily for the benefit of Working Men; and for young men and women desirous of the same.”⁷⁰ The first College Degrees were conferred in 1892 on eighteen students from Conwell’s class for the Bachelor of Oratory. Among 18 total graduates, four of them were women: Margaret Laura Welsh, Mary Elizabeth Young, Frannie M. Chambers, and Ella Fraser. Temple’s Medical School opened on September 16, 1901 as the first coeducational medical school in Pennsylvania. In 1906, Temple College School of Medicine held its first Commencement Ceremony. Among the small graduating class, two of the graduates are women: Sarah Allen and Mary Emma Shepherd. In 1909, Dr. Conwell’s efforts to garner funds from wealthy women in the City resulted in the “Women’s Club,” which was in existence at the University until 1980. In 1913, Temple University awards its first Honorary Degree to a woman: Mary B. Hancock, who had been the head of the “Women’s Club” since 1909 and whose husband was on the Board of Trustees. Still, the majority of women enrolled at Temple were studying for traditional roles. According to the 1914

Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926)

⁷⁰ First Amendment of Temple University Charter, signed 9 April 1891, Conwellana-Templana Collection, Paley Library, Temple University, Philadelphia

‘commencement book’ called “The Owl,” the majority of women in the senior class—nineteen—are “Domestic Studies” majors.⁷¹ However, as “The Owl” also demonstrates, women were not prohibited from majoring in Medicine—with two female Seniors—or Pharmacy—with three female Seniors in the class of 1914. While Russell Conwell made sure that his Temple College educated working people regardless of gender; traditional gender roles were often reinforced.

Admitting women to college, especially as Home Economics or Domestic Studies majors, became more common in the late nineteenth and early twentieth century. However, a woman president of a coeducational college was virtually nonexistent. From 1872-1873, Julia Anne Sears served as the first female president of a public, coeducational institution of higher learning in the United States—the State Normal School at Mankato, Minnesota—only to be replaced by a man and demoted after her first year in office.⁷² In 1893, Conwell hired Dr. Laura Horner Carnell as Principal of the Women’s Department at Temple College. In order to continue fundraising and lecturing to raise money for Temple, Conwell needed someone to run the University in his absence. In 1896, Carnell became the University’s chief administrator as Dean of the College and

⁷¹ Temple University, The Owl, June 1914, called a “Commencement Book,” second attempt at a yearbook, following “The Record”

⁷² Joan Forssmark Pengilly, “The First Female President of a Co-Educational Public Institution of Higher Education: An Historical Examination of the Presidential Tenure of Julia Ann Sears, 1872-1873,” (Ed.D. diss., University of Akron, 1995), Paper presented at the Annual Meeting of the American Educational Research Association, 10 April 1996, New York, 1-264

Secretary of the Board of Trustees; she was also informally called the “Dean of Deans” informally. For twenty-five years, from 1900-1925, while Conwell traveled, lecturing and fundraising, Carnell was the primary administrator of Temple University. Her role as Temple’s principal administrator at this time made her one of the first women to lead a coeducational college. Conwell said her work for the university was “the life labor of a martyr,” who “devoted herself to the philanthropy of the college.”⁷³ Conwell admired the fact that Carnell knew every student’s name and character.⁷⁴ When Conwell got sick in early 1925, she was offered the position of Temple University President. Carnell purportedly refused the position, saying, “the position needs a man.” From 1925-1929, Carnell served as “Associate President” under the Beury administration. Carnell’s leadership position at Temple demonstrated Conwell’s revolutionary vision towards woman’s role in the modern university.

Russell Conwell wanted to bring education to the working people of Philadelphia, regardless of race, nationality or creed. In the beginning, classes were held all over the city in various “academies” that made it more convenient for people. One of Temple’s academies called “The Pine Street Academy” was located near the African-American neighborhood. On January 1, 1895, a Temple College newspaper entitled “The Owl” described the “Pine Street Academy,” “Over fifty percent of our students are colored. The color of skin is no longer a

⁷³ Russell H. Conwell, The History of Temple University, (Philadelphia: The Judson Press, 1920), 109

⁷⁴ Ibid

hindrance to education we are very grateful to say. The ambitious colored youth is making remarkable strides to success. Perseverance is the motto to which they strictly adhere.”⁷⁵ There is no record of the first African-American to attend Temple nor demographic statistics on the student population before the 1920s. As the 1895 article states, “skin is no longer a hindrance to education,” demonstrates Conwell’s attitude towards student admission. In 1908, Temple University Medical School graduated Agnes Berry Montier, the first African-American Medical School graduate in the State of Pennsylvania. Students began organizing themselves into different interest groups, which was encouraged by the administration to foster a sense of belonging for all students. For example, there was the “Christian Women’s League,” dedicated to women who were Protestant Christians, “The Menorah Society” dedicated to serving the University’s Jewish population, “Le Cercle Francais” to create a greater interest in the language, history and culture of France, and “Deutscher Verein” to promote interest all things German. Students of different races, ethnicities and religions were accepted at Temple University.

While Conwell’s ideals were to cater to the students’ needs, running an increasingly large college became quite costly. Having a free college also presented the problem of people attending classes just because they had no other plans. As Temple’s second President, Charles Ezra Beury stated in his Inaugural Address, “The College at first was entirely free, but as the attendance increased, it was found necessary to charge a nominal tuition fee in order to keep out those

⁷⁵ Staff, “The Pine Street Academy,” The Owl, 1 January 1895 , p. 7

who had no serious desire to study, but came irregularly “just for the fun of the thing.”⁷⁶ Students were able to attend Temple for free or reduced cost for most of Conwell’s tenure as president due to his abilities as a fundraiser. For example, in 1894 in an attempt to raise funds for the building of College Hall, Conwell sold Certificates to signify a share of the equity being created for the college.⁷⁷ He also sold the actual bricks, which could be engraved, for between \$0.10 and \$100 per brick, depending on the visibility and amount of engraving on the brick. Additionally, all of the money he received from his various speaking engagements was donated to the college. On average, he lectured between 102 to 225 times a year; and was paid approximately \$1,000.00 per speaking engagement.⁷⁸ As was written in his biography, “Much of the time during the winter he is away lecturing, but he keeps in constant communication with The Temple and its work....These lecture trips carry him all over the country.”⁷⁹ Temple University also received sizable donations from alumni, faculty, staff and community

⁷⁶ Charles Ezra Beury, “The Evolution and Emergence of Temple University: A History and a Plan,” May 1926, Special Collections, Paley Library, Temple University, Philadelphia

⁷⁷ Russell Herman Conwell, Certificates for College Hall Equity, original certificate preserved in Conwellana-Templana Collection, Paley Library, Temple University, Philadelphia

⁷⁸ Agnes Rush Burr, Russell H. Conwell and His Work: One Man’s Interpretation of Life, (Philadelphia: The John C. Winston Company Publishers, 1926), 237

⁷⁹ Ibid, 231

members who simply believed in the mission of the College. For example, in 1904, Mrs. Lewis Crozer donated \$10,000 from her husband's estate to the College, which was the largest donation received to this point. In addition, Temple College created many promotional pieces to acquaint the local community with the programs available, encouraging student enrollment and increased tuition income.⁸⁰⁸¹

From its founding, Temple students were taught by volunteer professors. "In the earliest years the instructors were all volunteers and were all engaged in some other regular occupation during the working hours of steady employment."⁸² For example, a local physician would teach biology when there were students who had such an interest. However, local physicians, businessmen, tradesmen and other employers became concerned over the quality of education received from volunteer professors. Soon, professional communities—such as the American Medical Association—started to develop rules and guidelines that forced the establishment of increased standards for accreditation of colleges and universities. Conwell disapproved of such actions. He explained his disapproval

⁸⁰ Russell H. Conwell, "Are you Seeking an Education? Temple College Offers You The Best Possible Opportunity," printed pamphlet for community distribution, 1895, Conwellana-Templana Collection, Paley Library, Temple University, Philadelphia

⁸¹ Russell H. Conwell, "Philadelphia Baptist Temple & College: Broad and Birks," Postcard, 1910, Conwellana-Templana Collection, Paley Library, Temple University, Philadelphia

⁸² Russell H. Conwell, The History of Temple University, (Philadelphia: The Judson Press, 1920), 108

as it related to the medical field: “The manifestly unfair refusal to let any man into the profession who had not spent a certain established number of hours in some “recognized” day medical college was adopted, to the great harm of the general profession.”⁸³ Conwell did not readily accept externally imposed standards, especially regarding the amount of time within a classroom. However, Conwell realized that there was an increasing demand for better professors. While Temple College began paying their faculty, the pay was miniscule in comparison to other institutions. For example, the “Professor of Rhetoric and Logic” made \$50 per year in the early 1890s while “John the Janitor” made \$5 per month. In other words, their salaries were almost equal. In order to improve the quality of staff, Conwell connected with already established institutions. By connecting with the Samaritan Hospital, the Philadelphia Dental College and the Garretson Hospital, Temple was able to provide a host of medical students in exchange for instruction within the Hospitals. In 1891, Conwell also bridged connections with other community businesses in what he called a “half-time for half-pay” exchange—basically, a co-op—where students could work part-time in a trade of their choice while attending school.

While professors were paid comparatively low salaries, deans were compensated more adequately. The dean’s salary matched the job description, however, as the dean was required to perform the jobs of five Deans in one person. The Dean of Temple College was required to attend all sessions—

83 Russell H. Conwell, The History of Temple University, (Philadelphia: The Judson Press, 1920), 113

meaning every weekday evening—as well as being there from three to five in the afternoon everyday to “supervise college affairs.” The dean also had to keep accounts of income and expenses, solicit and collect subscriptions for endowments and prepare monthly reports for the President and the Board. Because of this heavy workload, there was what Temple historian Arthur Cook referred to as a “ghostly procession of deans.” From 1888 to 1891, there were five different Deans of Temple College: Reverend J.K. Stoddart, Charles M. Davies, Reverend J.L. Gray, Reverend Frederick B. Gruel, Reverend Frank A. Lambader. Some of the Deans, like Charles M. Davies—the original student of Conwell—only stayed in the position for a month; others stayed a year or two. Dean Lambader stayed from 1891 to 1896, breaking the fast turnaround cycle.

In November 1891, citing a desire to focus on other interests, spend time with his family and meet the demands of his speaking engagements, Conwell made the first of several attempts to resign. The Board of Trustees asked him to reconsider and promised a new dean to help him: Reverend Frank A. Lambader. The Board also added more responsibilities to the dean’s job description. In addition to the aforementioned tasks, the new dean was also placed in charge of admissions, student records, discipline, organization of classes and selection of textbooks. Russell H. Conwell stayed on as President and was the visionary founder and creator. However, when it came to the educational minutiae, Conwell was not interested. Temple University historian, Douglass Perry explained: “The product of his genius was the bold idea...Conwell was not a

detail man.”⁸⁴ Russell Conwell fashioned the idea for Temple College from his beliefs about what education should be; but, he did not have the time or knowledge to run many aspects of Temple.

In addition to the Dean, the Board of Trustees played a significant role in the administration of the details of Temple College. Perry explained that the Board handled the fine points: “The Board itself, working through its standing committees, attended to many of these details. It was a hard-working body of men. The Instruction Committee passed on faculty appointments, approved scholarships, determined salaries, and disciplined students. The House Committee was responsible for physical property and its use.”⁸⁵ As time went on, the Board of Trustees would expand to have more Committees to cover more management responsibilities. During the 1946-1949 school years, the Board of Trustees had eight committees: Executive, Alumni, Athletics, Education, Finance, Medical School & Hospital, Property and Student Welfare. In the current 2009-2010 school year, the Temple University Board of Trustees has eleven standing committees—Academic Affairs, Athletics, Audit, Budget & Finance, Campus Life & Diversity, Development, Executive, Facilities, Investments, Student Affairs, Trustee Affairs—and two support committees— Government Relations and External Affairs and Temple Educational Support Services—for a total of

84 J. Douglas Perry, “A History of Temple University,” 1967, Chapter V, page 5, Templana-Conwellana Collection, Paley Library, Temple University, Philadelphia

85 Ibid

thirteen committees. The Board of Trustees played a major role in the administration of Temple College.

In preparation for the first Temple College commencement in 1891, the Board of Trustees disobeyed the College President for the first time in a public way. In April of that year, Temple was given the authority to award degrees, including the honorary type. The Board decided to confer on Conwell the Doctor of Theology and Doctor of Laws Degrees. He declined the honor twice, saying it was “like pinning myself.” The Board believed this measure was immensely important to bring honor and prestige to the College. Against Conwell’s wishes, the college bestowed these honors upon him. Today, people still customarily refer to “Dr. Conwell.”

In 1923, Pennsylvania Governor Gifford Pinchot asked the then 80-year-old Russell Herman Conwell to draw up a statement defining the objectives of Temple University. Russell Herman Conwell said:

“Temple must provide instruction to all people of the Commonwealth in order to increase their earning capacity and to enlarge their appreciation and enjoyment of life. Temple must make it possible for all persons who have been graduated from high school to go to the University for special studies. Temple must do more than provide for those who are able to seek full-time instruction. It must include those who, while earning a living, are

willing to devote their leisure hours to education.”⁸⁶

In this statement, Conwell’s dreams for Temple College were made clear.

Inherent in the mission of Temple are three precepts: cater to the needs of the students, reach as many eager learners as possible and to provide education for working people. Even at eighty, weeks before his death, Conwell’s vision for Temple University remained immutable.

⁸⁶ Agnes Rush Burr, Russell H. Conwell and His Work: One Man’s Interpretation of Life. (Philadelphia: The John C. Winston Company Publishers, 1926)

CHAPTER 2

CHARLES EZRA BEURY, 1926-1941

“Writing of oneself seems very egotistical—like running for political office—and yet, as I understand it, that’s what is wanted. My experience probably squares with the average. A fellow has to work hard for what he gets. Bouquets are not handed out on silver platters. The man who doesn’t keep plugging and pushing despite the sense of slipping never reaches anything or anywhere.”

~ Charles. E. Beury, in a letter to “Whitney” dated September 23, 1913

Charles E. Beury was the second president of Temple University who served from 1926 until 1941. Beury was a businessman in the coal and mining industry. He had been a member of the Temple University Board of Trustees from 1917 until 1926. Serving on Temple’s Board of Trustees, Beury worked closely with Russell Conwell and Laura Carnell. Beury is the only of Conwell’s successors to have witnessed the Conwellian Vision firsthand. As Temple President, his goals for the university were to continue Conwell’s mission by building new buildings and developing a quality football team as publicity for the university. In this chapter, I intend to demonstrate that while Beury venerated Russell Conwell throughout his presidency, his focus on structural expansion and football thwarted his ability to accurately fulfill the Conwellian vision.

Charles Ezra Beury was born to William Beury and Susan Cockill on August 13, 1879 in Shamokin, Pennsylvania. William is described upon his death in *The Shamokin*, the local newspaper, as a “millionaire coal operator” whose “rise to

fortune” is nothing less than “remarkable.”⁸⁷ Large scale coal mining developed during the Industrial Revolution, and coal provided the main source of primary energy for industry and transportation in the West from the 18th century to the 1950s.⁸⁸ Coal was a new and profitable industry at the time and William took advantage of this new opportunity. Beury later followed in his father’s footsteps as a successful business man and coal plant operator.

Charles graduated from Shamokin High School in 1899 and the Beury family moved to Philadelphia. In 1903, Charles earned an A.B. from Princeton and earned a LL.B. from Harvard three years later. Beury did not attend his graduation from law school on June 27, 1906 because he was married and set off on an around-the-world tour for his honeymoon. In 1907, Charles operated a coal mine in West Virginia. In the autumn of 1908, he was admitted to the Pennsylvania Bar and began practicing law in Philadelphia. However, Beury still kept one foot in the coal mining business. The majority of Beury’s legal career was as a corporate attorney for various coal mining corporations. On February 2, 1917, *The Evening Bulletin* reported that Beury was indicted with violating Sherman Anti-trust Law by conspiring to fix the price of coal mined in Virginia and West Virginia.⁸⁹ He allegedly profited \$38.5 million. If found guilty, the

⁸⁷ Staff, “Obituary: William Beury”, The Shamokin, 11 March 1953

⁸⁸ Barbara Freese, Coal: A Human History, (Cambridge: Perseus Publishing, 2003)

⁸⁹ Staff, “Beury Violates Anti-Trust Laws,” The Evening Bulletin, 2 February 1917

total fines would have been \$870,000.⁹⁰ *The Evening Bulletin* listed his jobs: Vice President, Algoma Coal and Coke Company, President and Treasurer, GM Beechwood Coal and Coke Company, President, Branch Coal and Coke Company, President, Laurel Creek Coal Company, Vice President, Quinnimont Coal Company, President, Turkey Krob Coal Company.⁹¹ There is no record of Beury's conviction on Anti-Trust charges.

Soon after Beury was indicted, he was sent by President Woodrow Wilson on an investigation of Armenia. This "investigation" seems to be Beury's stint in community service. Beury had to cut the Armenian trip short and return home on May 26, 1917 due to the death of his daughter. However, within seven months, Beury was on another tour with the Protestant Episcopal Church. On December 18, 1917, Beury left home for a tour through the "Russian Empire," namely Russia, Persia and Turkey to study Bolsheviks. Russia had just endured two revolutions: the first ended on March 15, 1917 when the Czar's autocratic government was overthrown and replaced by the Duma, or provincial government; the second, began in October 1917 and ended on November 7th when Vladimir Lenin led the Bolshevik Party, or communist government, into power, effectively creating the USSR.⁹² In January 1917, Russia was in a state of

⁹⁰ Ibid

⁹¹ Ibid

⁹² Rex A. Wade, The Russian Revolution, 1917, (New York : Cambridge University Press, 2005)

upheaval. In American Opinion About Russia, 1917-1920, Leonid I. Strakhovsky explained:

“The inflation and the spiralling of prices, particularly food prices, the long periods between sessions of Russia's legislature (the Duma), the rapid change of prime ministers after 1915, dubbed "the leapfrog of ministers," the slanderous and malicious innuendoes about the influence of the depraved Rasputin in both government and court circles, and, finally, the unwarranted suspicion that the Empress was pro-German in her sentiments since, it was pointed out, she was by birth a German princess (she was also a grand-daughter of Queen Victoria and had been raised at the English court, but this was forgotten)--all this was commented upon. Russia, definitely, did not enjoy a "good press" in the United States.”⁹³

A struggling economy matched with inflation, quick turnover of heads of state and ethnic prejudice raged under the Tsarist government, which damaged Americans' view of Russia. Beury traveled to Russia to investigate and report back to America about the tumultuous times in Russia. On December 28, 1917, Beury reported that German propaganda was rampant in Russia. Beury cited German propaganda and unbelievable living conditions as reasons for the Russian revolt. During a 1918 address to Lutheran Social Union, Beury explained that

⁹³ Leonid I. Strakhovsky, American Opinion About Russia, 1917-1920, (Toronto: University of Toronto Press, 1961)

after sixteen thousand miles of travel through Turkey, Persia and Russia, “Russia is in chaos and confusion.” Then, he continued to say about Russia, “she will work out her salvation and emerge from the turmoil a great and strong country.”⁹⁴ While Beury witnessed Russia as it was beginning its’ era as a Communist stronghold, he was declaring that it would emerge as an important and robust country.

In addition to studying the new USSR, Beury began working with the Red Cross throughout Europe and Asia during World War I. This trip made him proud to be American. In a May 1918 article entitled “Attorney Beury Gave Vivid Word Picture of the Work of RC” in The Shamokin, Beury is quoted as saying: “...as I stood on the shores of Asia and got the distant and ergo truer perspective of what America really stands for to see how the peoples of China, of the Phillipines, and many other parts of the world look toward America as their ultimate hope of freedom.”⁹⁵ In this quote, Beury demonstrated his appreciation for American life. By comparing China and the Phillipines to America, Beury displays his belief that America is “the ultimate hope.” Later in the article, Beury is quoted as saying: “So you will see how well the Red Cross ideal of service and of sacrifice for humanity is true to the spirit of America.” Beury’s work with the Red Cross was akin to missionary work, full of service and sacrifice. Beury

⁹⁴ Charles Ezra Beury, “Address to Lutheran Social Union,” 1918, Beury Presidential Papers, Special Collections, Paley Library, Temple University, Philadelphia,

⁹⁵ Staff, “Attorney Beury Gave Vivid Word Picture of the Work of RC,” The Shamokin, May 1918

continued to work abroad until the early 1920s.

On December 15, 1913, Beury was elected to fill a vacancy on the Temple University Board of Trustees.⁹⁶ His 1913 election preceded his 1917 indictment by four years; however, even after he was charged with anti-trust allegations, Beury remained a member of the Temple University Board of Trustees from 1913 until 1926 when he was elected President. In an article entitled “Philadelphians Hobbies” in the Evening Ledger on September 28, 1925, Charles Beury is listed as the President of National Bank of North Philadelphia and Member of the Temple University Board of Trustees. In the article, Beury said, “Work for Temple is really my most important hobby, for almost all of my time (spare) is spent in doing what good I can for that institution.”⁹⁷ In this quote, Beury’s words reverberate like a dedicated philanthropist of Temple University. Within four months, Charles Ezra Beury is elected Temple’s second president on January 22, 1926.⁹⁸

At the time of President Beury’s election, it was believed that Temple University had a public relations problem. In the beginning of the college, Drs. Conwell and Carnell admitted everyone and offered so many different programs

⁹⁶ Temple University Board of Trustees, Minutes, December 15, 1913, “It was moved, seconded and unanimously carried that the Board elect Mr. Charles E. Beury as President of Temple University at this time at an annual salary of \$6,000.”

⁹⁷ “Philadelphians Hobbies,” Evening Ledger, 28 September 1925

⁹⁸ Temple University Board of Trustees, Minutes, January 22, 1926

that the public looked at Temple as a second-rate institution for discards. In an interview with Temple University News printed on February 5, 1929, Dr. Carnell explained, “We did so many queer things in those days and took in so many kinds of people, that we now have a difficult time making people realize that we are a university with the usual entrance requirements and high standards of scholarship.”⁹⁹ In order to combat the public relations problem, Temple’s next president would have to know how to provide the university with beneficial and effective press. It is clear that the Board of Trustees elected Charles Ezra Beury not because he was a brilliant educator and philanthropist, but because he was a big businessman. A May 7, 1926 article in the Evening Bulletin entitled “Men and Things,” stated “The prime need of Temple at this time is to make its merits as well known outside of Philadelphia as within. The new President recognizes this and, in the language of business, which he uses in preferences to pedagogical phrases, he says: “Temple has the goods. We know it. But everybody who should know it does not.”¹⁰⁰ Primarily because Temple was considered by many to be only a second-rate institution, the Board of Trustees resolved to solve their public relations predicament by bringing Beury, a successful businessman, to Temple as president.

Charles Ezra Beury’s knew Russell Herman Conwell through his work as a member of the Board of Trustees since 1913. Over twelve years of working with

⁹⁹Staff, “Interview with Dr. Laura Carnell,” Temple University News, 5 February 1929

¹⁰⁰ Staff, “Men and Things,” Evening Bulletin, 7 May 1926

Dr. Conwell, Beury developed a strong respect and admiration for the founder of Temple. The day after he was elected Temple's second President, The Evening Bulletin ran a story on Beury entitled "New Temple Head Has Varied Hobbies." At the end of the story is a quote from Beury that says, "Those of us who have become teachers, trustees and officers of T.U., and have felt the wonderful power of the personality and the life of Dr. Conwell, see the great work that has been done and know the great work it is going to do along the same lines."¹⁰¹ President Beury admired the work of Dr. Conwell's administration and looked to continue his work. Beury's intention to continue Conwell's work is clear through his Inaugural Address five months later. Beury's Inaugural Address entitled "The Evolution and Emergence of Temple University: A History and a Plan," is five pages long;¹⁰² however, only one page is dedicated to the present, while the majority of the speech is dedicated to Russell H. Conwell and the history of the College. As exemplified by this public examination of Temple's history, Beury was conscious of the Conwellian vision. Beury discussed Conwell's motivation, Charles M. Davies, how seven grew to forty, the "Acres of Diamonds" Speech, the Hattie Wiatt Legacy and the Building Fund. He peppered his history of the University with praise of Dr. Conwell. Beury made his respect for Conwell

¹⁰¹ Staff, "New Temple Head Has Varied Hobbies," The Evening Bulletin, 23 January 1926

¹⁰² Charles Ezra Beury, "The Evolution and Emergence of Temple University: A History and a Plan," School and Society Journal, Volume XXIII, Number 595, May 22, 1926

known by stating, “His whole life was the epitome of sacrifice for service.”¹⁰³

Beury planned to continue Conwell’s plans for University advancement by expanding the University’s resources to benefit a growing student population. He stated, “In conclusion, we must preserve the ideas and ideals of my predecessor. These insistently demand new growth and command us larger fields of opportunity and service. With such a heritage, who would not venture forward?”¹⁰⁴ Beury hoped to continue Dr. Conwell’s mission for Temple University through expansion of the University. In other words, Beury’s primary goal was to enlarge the physical campus to accommodate more students. During his presidency, Conwell spent a lot of his time trying to find classroom space to accommodate students. As established in chapter one, accommodating students is a cornerstone of the Conwellian Vision. In this way, Beury’s goal of expansion to meet the needs of the students is a fulfillment of the Conwellian Vision.

In contrast to Conwell, Charles Beury was primarily a businessman. Expansion initiated by Dr. Beury transformed the University into a big business. As the lawyer and author John Jay Chapman wrote, “The men who stand for education and scholarship have the ideals of business men. They are, in truth, business men. The men who control Harvard to-day are very little else than business men running a large department store which dispenses education to the million. Their endeavor is to make the largest establishment of its kind in

¹⁰³ Ibid

¹⁰⁴ Ibid

America.”¹⁰⁵ Chapman highlights the educational commodities exchange by universities. Unlike the men Chapman is referring to, Temple began as a response to meet the educational needs of a community. However, Temple’s second president Charles Ezra Beury was a businessman; a coal industry tycoon who used a business model to manage Temple. Beury is an exact example of Chapman’s educational department store managers. Beury’s business approach was even noticed by the media. As the *Evening Bulletin* wrote,

“The new President recognizes this and, in the language of business, which he uses in preferences to pedagogical phrases, he says: “The prime need of Temple at this time is to make its merits as well known outside of Philadelphia as within. Temple has the goods. We know it. But everybody who should know it does not.”¹⁰⁶

The Bulletin recognizes Beury’s “preference” for the words of a businessman. In this aspect, Beury’s perspective is dramatically different from Conwell’s. President Conwell’s; whose primary motivation was that of service to “diamonds” who could be mined—people whose lives he could transform; whereas, President Beury was searching for ways to make the University physically substantial and fiscally viable.

Beury understood that every business needs advertising to thrive. Beury

¹⁰⁵ John Jay Chapman, “The Harvard Classics and Harvard,” *Science*, XXX, 1909, 440

¹⁰⁶ Staff, “Men and Things” *The Evening Bulletin*, 7 May 1926

highlighted his goals for the university: get noticed. In order to increase enrollment and expand Temple, the college needed some first-rate public relations. In fact, it seems that President Beury believed that being a publicity agent for the College was his primary mission at Temple. In the January 28, 1927 issue of Temple University Weekly article entitled “Dr. Beury Begins Second Year as President Here” Beury stated, “My work is to reveal the merits of Temple University to the world. I am in a sense a publicity agent or propagandist. I must talk Temple.”¹⁰⁷ In this quote, President Beury explained that his primary responsibility was as a publicist for the University. Similar to Conwell, Beury made speeches praising the qualities of Temple University, using the “free” press to his advantage.

Russell Conwell focused on catering to the educational needs of the community of Philadelphia. He built partnerships with Philadelphia businesses to create opportunities for Temple graduates and celebrated the provincial nature of Temple. As time went on, the community Temple University accommodated grew wider. By the time Beury became president, the community Beury wanted to accommodate was the national community. Beury planned to expand to supply more education that catered to a wider and more diverse faction that would attract more clients from around the country. At the January 22, 1926 Board of Trustees meeting when Beury was elected president, Beury said Temple University

“must cease to be a purely local institution, and must take its

¹⁰⁷ Staff, “Dr. Beury Begins Second Year as President Here” Temple University Weekly, Volume VI, No. 17, 28 January 1927

place in the national educational world. In order to bring such a vision of Temple to realization, it is necessary that we set to work at once to raise a sum of money as a memorial to Dr. Conwell sufficient to meet the endowment needs and erect additional buildings.”¹⁰⁸

Beury envisioned a national university; whereas, Conwell focused more on the local community—mining the “Acres of Diamonds” in Philadelphia. But, Beury was a big businessman who naturally wanted to grow his new business, Temple University, to wide-reaching proportions. In order to “grow” Temple, he needed two things, money and awareness; money to pay for the physical expansion and awareness of Temple University, including Conwell’s mission, to spur donations and interest in admissions. Beury called the money he needed to raise to build new buildings a “memorial to Dr. Conwell.” President Beury continued to evoke Dr. Conwell’s name to garner funds for expansion, even though it is unclear whether “ceasing to be a purely local institution” was part of Conwell’s original vision for the university.

Russell H. Conwell was a tireless fundraiser for the University. Beury attempted to continue Conwell’s fundraising efforts. One of Beury’s first acts as president was to create the Russell Herman Conwell Foundation of Temple University. The RHC Foundation was created to administer funds to erect new buildings. An article entitled “The New President of Temple University” in The Journal of Commercial Education wrote that President Beury planned a group of

¹⁰⁸ Temple University Board of Trustees, *Minutes*, January 22, 1926

buildings dominated by one “Temple of Learning” tower which would be twenty-three stories high. Dr. Beury saw that upward expansion would be easier in Philadelphia, where land was at a premium. Beury stated, “The “Temple of Learning” tower is planned as a distinctive monument to the educational ideals of the founder.”¹⁰⁹ He created “Founder’s Day” upon his election to be celebrated every February 15th, Conwell’s birthday. Beury realized he could invoke the name Dr. Conwell and receive donations for the Russell H. Conwell Foundation.

Beury did invoke the name of Dr. Conwell routinely. During an event dedicated to honoring Dr. Conwell on May 22, 1926—two weeks after Beury’s official Inauguration—Beury stated: “I am not so fearful about the thing I am attempting to do, because of the heritage that Dr. Conwell left.”¹¹⁰ In other words, the traditions and mission of Temple were so strong that Beury, Conwell’s successor, feels confident and comfortable of his goals. In his mind, Beury was already provided the business model for the College, he just had to implement the corporation’s previously outlined goals. Dr. Conwell was the centerpiece of the February 15, 1927 Founder’s Day Celebration. During Beury’s speech, he said: “Dr. Conwell was a Superman because he did so many things supremely well.” He continued saying that “Dr. Conwell was a great giver and an outstanding man with high ideals.” Beury’s countless complimentary remarks toward Conwell

¹⁰⁹Staff, “The New President of Temple University,” The Journal of Commercial Education, Spring 1926

¹¹⁰ Staff, “Conwell and Krauskopf Eulogized as Educators” The Philadelphia Record, 22 May 1926

during this speech and others reflect Beury's respect for the founder and his belief in the mission of Temple. Beury's respect is important because it is not just words. He saw Conwell in action, he knew Conwell the man. His respect is sincere. Towards the end of his speech, Beury stated: "No man alive today has done more in the service of his fellow men than the founder of Temple. We are here to rededicate ourselves to the work which he left us." Beury acknowledges the greatness of Conwell as a man of service and then commits himself to the continuation of Conwell's mission. To Beury, the purpose of his administration was to continue the work of Russell H. Conwell.

In addition to Conwell, Beury used other "star power" to bring attention to Temple. On Founder's Day, February 22, 1936, President Franklin D. Roosevelt was present to receive an honorary degree of Doctor of Jurisprudence. Both Albert M. Greenfield, Board of Trustees member, and J. David Stern, publisher of the *Philadelphia Record*, were instrumental in bringing FDR to Temple that day. Greenfield was a substantial contributor of the Democratic Party. Stern always gave the President good press while other newspapers were continually criticizing him. Stern wrote a letter to the President imploring him to attend, calling Temple "a great school for the common people."¹¹¹ The 1936 Founder's Day was a public relations success. "Newspapers, radio and international news agencies gave full coverage to the occasion."¹¹² On Sunday February 23, 1936, the *New*

¹¹¹ J. David Stern, Letter to President Franklin D. Roosevelt, February 1936, Charles Ezra Beury Presidential Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹¹² J. Douglas Perry, "History of Temple University," 1967, Perry

York Times dedicated columns one and two on page thirty-two to the story; included were the full text of President Roosevelt's speech and a large picture of Temple President Beury, US President Roosevelt and Colonel E.M. Watson, a military aide to the President, as Roosevelt received his honorary degree. During his acceptance speech, President Roosevelt praised Temple University and its founder Russell Conwell. He stated:

“This institution has carried in practice the basic ideal of its great founder, the late Dr. Russell H. Conwell. He believed that every young person should be given a chance to obtain a good education and he founded Temple University to meet the needs of those who might not be able to afford a college education elsewhere. He believed that education should respond to community needs and fit itself into the many-sided and complex life that modern conditions have imposed upon us.”¹¹³

President Roosevelt's positive reflections on Temple and its founder exhibited in a national newspaper like the *New York Times* were great press for the University.

Under President Beury, Temple's educational policy was formed by the Board of Trustees and its subcommittees. In its November 12, 1932 issue, the *Temple University News* highlighted, “The President also pointed out that with the rapid

Papers, Histories of Temple University, Special Collections, Paley Library, Temple University, Philadelphia

¹¹³ Staff Correspondent, “President's Address At Temple,” The New York Times, 23 February 1936, p. 32

growth of the University the centralized head has become a past, as committees now supervise much of the work of the Institution.”¹¹⁴ In this quote, Beury explained that the role of the President of Temple University is not of an educational administrator. Instead, the Board of Trustees made most of the decisions regarding the University. Therefore, President Beury’s administration could be called the initial strengthening of the University Board of Trustees. President Beury saw his role as the college’s business manager, not its educational administrator.

Capitalist economies that produce “big businessmen” like Charles E. Beury also yield boom-recession cycles. In other words, recessions are considered a normal part of a capitalist economy. However, three years into Beury’s presidency, a depression began that devastated the world. A depression is defined as a severe and prolonged decline in economic activity. The Great Depression originated in the United States with the stock market crash on October 29, 1929, otherwise known as Black Tuesday. Unemployment reached 25% in America and up to 33% internationally. Construction was virtually halted in most countries. During this same period, Beury built five buildings at Temple University and was given the moniker “Beury the Builder.” The five buildings—Carnell Hall, the medical school, the stadium, Mitten Hall and Sullivan Library—were erected during Beury’s administration. Beury claimed that financing for four out of the five buildings was accomplished before the Great Depression affected Temple

¹¹³ “Dr. Beury Cites Strides Despite Crisis In Report,” Temple University News, Volume XII, No.24, 21 November 1932

University's economics. Beury built relationships with three successful Philadelphians who financed most of Temple's expansion: Thomas E. Mitten, Cyrus H.K. Curtis and Charles G. Erny.

Thomas E. Mitten was the President of the Philadelphia Rapid Transit Company. On February 11, 1922, Mitten's employees purchased ten-thousand shares of stock in the corporation and gave their voting rights to Mr. Mitten. Employees felt that wages and working conditions had improved under Mitten.¹¹⁵ This move was unprecedented and made the employees direct stockholders of the company. Mr. Mitten was equally instrumental in raising money for Temple University. Through pressure and persuasion, "Mitten Men & Management" raised \$633,000 to erect Mitten Hall at Temple University.

Cyrus H.K. Curtis was the founder of the publishing empire that produced the *Saturday Evening Post* and the *Ladies' Home Journal*. When Beury became President of Temple, he immediately attached himself to Curtis. In 1926, Curtis donated \$100,000. On December 14, 1928, after lunch with Beury and four members of the Temple Board of Trustees—Roland S. Morris, Edward G. Budd, E.J. Lafferty and John H. Smaltz—Curtis offered \$500,000 to Temple, effectively making the erection of the Medical School possible in 1929. On November 1, 1930, Curtis donated another \$250,000 for a student recreation building or stadium. In 1933, Curtis died without a University building named after him. Curtis' surviving relatives refused to donate any more money to Temple. Curtis

¹¹⁵ "Buy Stock to Aid Mitten: Philadelphia Transit Employees Pledge to Support Management," The New York Times, 12 February 1922, p. 20

Hall was built and dedicated in 1956.

President Beury was a firm believer in college sports; he played high school football and managed the gymnastics team at Princeton. President Beury also realized that a “big-time” sports program could promote Temple University. At the first Founder’s Day on February 19, 1926, Beury stated, “I am strongly in favor of a big athletic program....There is nothing that carries the story of a University like football.”¹¹⁶ Beury believed that sports were a strong source of support for a University: Reading about Temple in the papers would attract students and endowments as well as encourage pride in students and alumni. Higher education historian Frederick Rudolph explains that football became so widely popular in the early 1900s at the same time that colleges began to see the importance of football in relationship to university business. Rudolph explains that the relationship between football and public relations was recognized as schools went out of their way to recruit and keep athletes. In fact, the salaries of the coaches often surpassed that of the professors.¹¹⁷ Beury understood the public relations power of football and wanted to use this extracurricular activity to his advantage.

Charles G. Erny’s donations to Temple began when he discovered that he and President Beury shared a love for college football. Erny grew up poor and was

¹¹⁶ Staff “Dr. Beury Envisions Great Progress for the University” Temple University Weekly, Volume 5, No. 20, p. 1

¹¹⁷ Frederick Rudolph, The American College and University: A History, (Athens, Georgia: University of Georgia Press, 1962)

forced to quit school after elementary school. He became rich as a builder and “amassed a fortune” through hard work and perseverance. In November of 1927, he went to watch the Bucknell v. Temple football game where Temple was meant to lose badly, but won 19-13 instead. Erny offered President Beury \$100,000 donation toward the erection of a football stadium. In order to finance the entire construction of the stadium, the remaining costs would be borrowed from Erny and paid back at 3% interest only when the stadium had revenue. He directed and supervised the entire construction of the stadium, which was dedicated on October 13, 1928. In the dedication address, President Beury honored him with exaggerated graciousness. Erny’s role at Temple University evolved. He and his business partner, Edward Nolan became members of the Board of Trustees.¹¹⁸ Beury, Erny and Nolan were enthusiastic supporters of a strong football program at Temple. In addition, Earl Yeomans who was appointed the Graduate Manager of Athletics in 1927, became the Director of Athletics in 1933 and a vice president and Secretary of the Board of Trustees. Therefore, the Board and the President agreed on athletics.

In 1932, attendance at Temple University football games dropped from 113,800 to 84,600 people for the season. The President and his Board realized they needed a “big name” to encourage attendance. In the 1933 football season, Glenn S. “Pop” Warner, previously of Stanford University, came to Temple as head coach. Beury was finally getting the headlines he had wanted for so long.

¹¹⁸ Clarence H. Smeltzer, “Election of Robert L. Johnson President-Temple University,” 7 May 1967, p.2, Special Collections, Paley Library, Temple University, Philadelphia

However, Warner's first season at Temple was nothing spectacular. In 1934, he took the Owls to an undefeated regular season, but the remainder of his tenure at Temple was weak. After the 1938 season, Warner resigned. In 1940, Ray Morrison came to Temple. The 1941 team was excellent; however, Robert Livingston Johnson became the new president of Temple that year. Johnson had different priorities and abandoned Beury's attachment to the "power of football," focusing his energy on other public relations projects to spread the name of the University.

On June 12, 1941, Beury delivered his last commencement address at Convention Hall in Philadelphia. Beury reflected on the role American democracy played in the world. Discussing the importance of libertarian institutions, such as universities like Temple, he remarked:

"Surely there is more power in a social organism that encourages men to think, to eat and to speak according to their best judgments as they cooperate with their fellows, than in a system that forced everyone to carry out the designs of but one limited group of thinkers and planners."¹¹⁹

Beury celebrated the individuality promoted at Temple. By referring to Temple as a "social organism," he recognized the important role Temple played as function of community progress. The day after he retired, he told *The Philadelphia Inquirer* "Temple is going to grow and improve in its usefulness. In

¹¹⁹ Charles E. Beury, "1941 Commencement Address," Philadelphia: Convention Hall, June 14, 1941, Special Collections, Paley Library, Temple University, Philadelphia

this changing world Temple is peculiarly suited to keep step.”¹²⁰ Conwell’s mission was to provide students with a practical education; as the modern world continued evolving, such an institution was further justified.

Beury built buildings, focused on football and talked Temple in an attempt to encourage enrollment and expand the University. He is the only predecessor of Conwell who actually knew Conwell. He had the utmost respect for Conwell and intended to continue Conwell’s mission and he viewed the physical expansion of Temple as a method to accommodate students. Beury was a businessman who ran Temple University as such, a dramatic disconnect from Conwell’s administrative approach; however, tracking the *educational* vision and policies of President Beury remains difficult because he did develop his own vision. The Board of Trustees and its subcommittees were placed in charge of all of the educational aspects of the university.

¹²⁰ Staff, “Dr. Beury Predicts Boom for Temple,” The Philadelphia Inquirer, 31 August 1941

CHAPTER 3

ROBERT LIVINGSTON JOHNSON, 1941-1959

“Let’s look back and see what did happen in those twelve years.
Let me read from the record. I do so without vainglory.
Nothing that was done was accomplished by me.”
~Robert Livingston Johnson, 1952

Robert L. Johnson was the third president of Temple University who served from 1941 to 1959. During his eighteen-year tenure as president, he went on sabbatical twice to work in politics. Before coming to Temple, Johnson was very successful in advertising, serving as the Vice President for advertising at Time Inc. Unbeknownst to the Temple community, he was selected president by a secret search committee--Charles Erny, Edward Nolan, Earl Yeomans, Millard Gladfelter and Clarence Smeltzer--*because of his **lack of** experience and interest in education.* The secret committee selected him to bring prestige and notoriety to Temple University. His sole responsibility was to make special appearances and flattering speeches about the university. Early on in his presidency, he demonstrated a shallow consciousness of the Conwellian Vision; he roughly knew what it was and made sure to praise Conwell when he could. However, after his second sabbatical, he seemed to develop a strong understanding of and admiration for the Conwellian Vision. Throughout his presidency, though, Johnson failed to undertake any measures in order to fulfill the Vision. In fact, due to his lack of

experience in education, Vice President and Provost Millard Gladfelter ran much of the business of the university during his presidency, which makes it difficult to decipher President Johnson's actual accomplishments as president. However ineffective he may have been as an administrator, he was celebrated by the faculty, staff and students at Temple for his years of service, mostly due to who he was as a person. His personal characteristics were similar to Russell H. Conwell's; his warmth and charisma, his Puritanical belief in right and wrong and his service to the United States were similarities that made Johnson, the man, Conwellian.

Robert Livingston Johnson was born on March 25, 1894 to Frank Russell and Grace Hazleton Johnson in New York City. Johnson is a direct descendent of John Redman who settled along the Delaware River before William Penn's arrival along with William Markham, Penn's cousin.¹²¹ Frank and Grace Johnson were wealthy and they sent their son to arguably the most prestigious schools in Connecticut. He attended the Norwich Free Academy in Norwich, Connecticut from 1909 to 1911 and the Taft School in Watertown, Connecticut from 1911 to 1914. He attended Yale University from 1914 to 1917, but he did not graduate from college. When the United States became involved in World War I in 1917, Johnson helped organize the Yale Battalion into the Seventh Field Artillery of the First Division.¹²² Before leaving for war, he married Anna Talcot Rathbone who

¹²¹ Associated Press, "Temple Elects Johnson; University Chooses New York Publisher for President," The New York Times, 18 September 1941

¹²² "Dr. Robert L. Johnson Dies at 71; A Target of McCarthy in 1953,"

was the daughter of Albert Rathbone, President Wilson's Assistant Treasury Secretary.¹²³

When he returned home from the war, Johnson entered the thriving field of advertising. He was an "Ad-Man" at Berrien & Company from 1919 until 1921. From 1921 to 1922, he worked at the advertising firm Smith, Sturgis & Moore. In 1922, Henry Luce and Briton Hadden, two of Johnson's classmates from Yale, invited him to join them to help found Time Inc. On December 1, 1922, he was appointed advertising manager and in 1927 he became vice-president of advertising at Time. In 1927, he was appointed Director of the Advertising Federation of America. In 1931, he was appointed a Director of the Better Business Bureau of America. Before leaving Time Inc., Johnson helped launch *Life Magazine* in 1936. Johnson promised Henry Luce to stay with *Life* until it was making a profit before he resigned.¹²⁴ He satisfied this agreement and left Time Inc. on November 1, 1937. He lead his own publishing and management consulting firm until 1941 when he was asked to become the president of Temple University.¹²⁵

Johnson was interested in politics and civic involvement. He was a

The New York Times, 20 January 1966

¹²³ Ibid

¹²⁴ Ibid

¹²⁵ Ibid

Republican who contributed money to several campaigns. Beginning in 1935, he became formally involved in political and civic arenas because he was appointed the Relief Administrator of the Commonwealth of Pennsylvania by the state's first Democratic Governor in forty years: the rich, socialite George Howard Earle.¹²⁶ Earle and Johnson met on a transatlantic crossing in 1934. Upon his appointment, a *Time Magazine* article quoted Johnson, who said: "This is a little bit of public service a fellow can do. It's a big, hard job, though. In fact, it is a tougher job than I ever expected to face. I am literally going into training to tackle it. ... I am a good organizer. . . ." ¹²⁷ In this quote, Johnson revealed that he felt ill-equipped for the position and required on-the-job training. He took a year hiatus from Time to be the Relief Administrator. From 1937 to 1939, he served as President of the National Civil Service Reform League. He was also a member of the Welfare Council of New York City and Chairman of the Ways and Means Committee of the Boys Club of New York. From 1937 until 1942, Johnson served as Director of the United States Department of State International Information Administration. The International Information Administration was created to combat Communist propaganda abroad. In 1942, he left the post over a book banning issue and the agency disbanded upon his exit. For the rest of his life, Johnson would be involved in civic and political work.

Johnson was selected as Temple University's third president by Charles

¹²⁶ "States & Cities: Earle Week," *Time Magazine*, 17 December 1934, <http://www.time.com/time/magazine/article/0,9171,748196,00.html>

¹²⁷ Ibid

Erny and Edward Nolan of the University Board of Trustees, Earl Yeomans the Athletic Director, Millard Gladfelter the University Registrar, and Clarence Smeltzer the Dean of the School of Psychology. These men worked together to stage his *selection* as an *election*. In 1930, Gladfelter came to Temple as Principal of the Junior-Senior High School and soon became Registrar. In the last years of the Beury administration, Gladfelter was Temple's chief administrator. The sudden death of Smaltz, the Chair of the Board of Trustees, shifted the dynamic of power within the Board of Trustees and the entire university. Erny's succession as Chair created a long-standing team of like-minded individuals at the top of the Temple hierarchy—Erny, Yeomans, Nolan, Gladfelter and Smeltzer—the men who chose Johnson as Temple's third president.

In 1967, Dr. Clarence H. Smeltzer, then Dean of the School of Psychology, provided an in-depth report on the circumstances that led to Johnson's selection as president. As Smeltzer explained, "It was quite apparent that Mr. Gladfelter was given a number of administrative responsibilities as President Beury became less effective."¹²⁸ According to the report, in the fall of 1940, Gladfelter called him to his office and asked him to provide names for Temple's next president. He asked Gladfelter whether he would like a businessman or an educator for the next President and he said that he wanted a businessman. Smeltzer then named Johnson. In January 1941, Yeomans called Smeltzer into his office and asked who he would suggest for President. He again

¹²⁸ Clarence H. Smeltzer, "Election of Robert L. Johnson President-Temple University," 7 May 1967, Special Collections, Paley Library, Temple University, Philadelphia

named Johnson. While there was a formal search committee, Erny, Nolan, Yeomans, Gladfelter and Smeltzer met privately. In these secret meetings, Smeltzer highlighted qualities of a Johnson presidency.

The group discussed the University's weaknesses. Smeltzer explained that "Temple needed at that particular time a person who could strengthen the financial structure of the university and give the institution a better image in this large metropolitan area."¹²⁹ Because of Johnson's business background and acquaintance with powerful people, he believed Johnson would bring national cachet to the university. His lack of experience in education was touted as a positive aspect of his candidacy. "I also felt that he would be big enough not to dabble in the educational matters of the university but let such affairs to others who were more competent in that regard."¹³⁰ Gladfelter and the Board of Trustees would continue to be in charge of the "educational matters of the university." They became powerful during the Beury administration. The secret committee wanted to make sure there would be no relinquishment of that power.

Without knowledge of the formal search committee, Smeltzer went to New York City to persuade Johnson to apply for the job as Temple's president. He originally stated that he had no interest in the post, but after meetings with members of the secret committee, Johnson signed the prepared application for the position. Smeltzer gave his completed application to Gladfelter who was on the

¹²⁹ Ibid, p. 5

¹³⁰ Ibid, pgs. 5-6

actual search committee.¹³¹

The actual search committee did not pick Johnson as part of the final ten candidates.¹³² During a meeting of the Board of Trustees', Gladfelter acted quickly and in a very casual manner, picked up Johnson's application and said "This guy looks pretty good."¹³³ Thus, eleven names were sent to the final committee. To narrow down the final eleven to one, Erny, the Chair of the Board of Trustees, appointed two people committees to each nominee to research them further and provide references for each. He appointed Nolan and Judge Klein to Johnson's case. Nolan completed the work for his committee without help because he convinced the Judge that he was too busy to help. For this, the judge was grateful. Dr. Smeltzer prepared a letter with Mr. Nolan's signature to be sent to Johnson's references: prominent lawyer and Republican candidate for president Wendell Wilkie, Senator William Howard Taft, President Angel of Yale College, Founder and President of Time Inc. Henry Luce, Air Force General John Stevenson, President of Penn Mutual Thomas Stevenson, Bishop Manning—the U.S. Episcopal Bishop of New York, Nelson Rockefeller, American writer and broadcaster Lowell Thomas, Federal Prosecutor Thomas Dewey, and Horace Dutton Taft—Headmaster of Taft School. Smeltzer wrote, "...we felt certain that no other committee would be able to muster better recommendations."¹³⁴ The

¹³¹Ibid, p. 6

¹³² Ibid, pgs. 6-7

¹³³ Ibid, p. 7

goal of the secret committee was to squelch the opposition. Johnson's name was the only selected candidate to be interviewed.

A four member committee, Dr. Caldwell, Professor of Chemistry, Dr. Thomas, Professor of Theology, Gladfelter and Erny interviewed Johnson at his home in Connecticut. In preparation for this meeting, Smeltzer called Johnson on the phone and gave him insights into each man's personality, work and interests. He explained,

“In order to apprise Mr. Johnson of the dominant interest of each committee member, I telephoned him one evening from Scarsdale and outlined a brief biography of each person he would be seeing. I suggested that he might consider emphasizing the place of science and research in a university to Dr. Caldwell; the place of religion in university life to Dr. Thomas, the value of a broad general education to Mr. Gladfelter; and, of course, the great value of athletics, especially football to Mr. Erny.”¹³⁵

Smeltzer groomed Johnson for the interview so that he would appear to be the perfect candidate. After this interview, the formal committee selected Johnson as Temple's next president. When he was first offered the position via telegram, he turned down the offer. Erny called and asked him to meet him in New York City.

¹³⁴ Clarence.H. Smeltzer, Ph.D. "Election of Robert L. Johnson President-Temple University," 7 May 1967, p. 9, Special Collections, Paley Library, Temple University, Philadelphia

¹³⁵ Ibid, p. 11

After they met in New York, Johnson accepted the position.

Enclosed in Smeltzer's brief on the transition from Beury to Johnson, is a thank you letter from Johnson dated August 21, 1941.

"It is a little hard for me to express myself quite adequately because I realize, Dr. Smeltzer, that I am more indebted to you for this great honor that has come to us, than to anyone else, and I am deeply grateful to you. Faithfully yours, Robert L. Johnson."¹³⁶

Johnson was grateful for the presidency. Smeltzer was afraid that Johnson would not be elected. He explained:

"All along I had the constant fear that someone would pounce on the fact that Mr. Johnson had not even graduated from Yale University....I knew he would soon receive a few honorary degrees and the whole matter would be forgotten, which is just what happened. In fact, Yale University later on granted him an A.B. How that was done, I do not know."¹³⁷

During the confirmation period, he was afraid that people would realize that Johnson did not graduate from college. Later, Yale did award Johnson a bachelor's degree. He also received several honorary doctorates. Subsequently, Temple's third president was branded "Dr. Johnson."

¹³⁶ Robert Livingston Johnson, "Letter to Dr. Clarence Smeltzer," 21 August 1941, Special Collections, Paley Library, Temple University, Philadelphia

¹³⁷ Clarence.H. Smeltzer, Ph.D. "Election of Robert L. Johnson President-Temple University," 7 May 1967, p. 12, Special Collections, Paley Library, Temple University, Philadelphia

On September 1, 1941, Johnson took office as the third president of Temple University. When he arrived, he asked Smeltzer what to do about the faculty. He responded: "I suggested there was much to do around Temple and that faculty members always had a feeling of belongingness if they were serving on committees. Thus, the early '40's saw a rash of faculty committees the like of which has not existed since!" A few weeks after Johnson arrived, he offered Smeltzer any job he wanted at Temple. Smeltzer declined and noted that other men who were also responsible for getting Johnson elected received special honors and positions. Yeomans served as the Assistant to the President from 1952-1957 and was appointed Vice President of Temple from 1957-1963, Evans became a member of the Board of Trustees, Caldwell became Dean of the College of Liberal Arts, Thomas became Dean of the School of Theology, Erny remained Chair of the Board until he died and Nolan was a member of the Board until he died. Johnson appointed Gladfelter Vice President of the University. In 1946, he created a new position called "Provost" for Gladfelter who would direct "the educational matters" of the university. In the conclusion of his manuscript, Smeltzer exclaimed "It is indeed a credit to all of the persons heretofore mentioned in this resume that no one has said anything for public consumption regarding the clever maneuvering that took place from the beginning to the end." 'Clever maneuvering' was the perfect term for his appointment because it allowed Gladfelter and the Board of Trustees to continue to manage Temple while Johnson was a figurehead.

Johnson's ceremonial Inauguration was December 4, 1941. A little after

ten in the morning at the Baptist Temple in Philadelphia on December fourth, he began his inaugural address entitled “Education for Today and Tomorrow.” In the speech, Johnson discussed the perilous state of the free world and the importance of American democracy. His opening sentence was: “To ask a man to accept the leadership of a free institution in an hour when free institutions are imperiled the world over, is either to set before him a magnificent challenge or to impose on him a very great and sacred trust.”¹³⁸ He understood that as he was speaking a war was raging and dictatorships were thriving. He explained that he believed present-day Temple was required to be a training ground for the military. Johnson also discussed the need to provide education for soldiers returning from the war. He said that it was his goal to continue the mission of Temple, which he defined as “education for democracy.”¹³⁹ He continued to explain that Temple’s original mission and vision was democratic because it provided education to all people.

“He [*Conwell*] knew that democracy couldn’t afford an academic caste system that limited, in effect, college training to only about three and one-half percent of the young people in America. He knew there was no necessary correlation between wealth and native ability. This University, therefore, must provide

¹³⁸ Robert L. Johnson, “Education for Today and Tomorrow,” 4 December 1941, Johnson Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹³⁹ Ibid

facilities for all who feel its need.”

In this quote, Johnson connected Conwell’s initial vision of education for all to the democratic ideals of America.

In his inaugural speech, Johnson outlined his five component plan for his presidency. The overarching purpose of his was to develop Temple to meet the needs of modern society, instead of catering to some traditional idea of what education *should be*. He explained,

“Temple cannot remain static under dynamic world conditions. It is not in the tradition that she should do so. Russell Conwell and my predecessor, Dr. Charles E. Beury, both gave to the people what they needed and wanted and they were not deterred from doing so by the conventionalities of orthodox education.”¹⁴⁰

He planned to adhere to a student-centered approach just like Conwell and Beury. Inherent in Temple’s mission of student-centered education is the idea that student populations change. In other words, in order to cater to students, the university had to change as the times changed. Johnson’s idea that Temple should be dynamic in order to provide for the needs of the modern-day student reflects one component of the Conwellian Vision. The original purpose of Temple was to respond to the needs of working adults in a time when meeting the needs of this student population was uncommon. Johnson’s goal to accommodate students is Conwellian.

In order to accomplish the larger goal of accommodating the modern-day

¹⁴⁰ Ibid

Temple student, Johnson put forth a five point plan. His first goal of his five part plan was to encourage the development of tolerance and civil appreciation of others. His personal belief in tolerance reverberates with stories of *Conwell Station*; both men believed in civil rights. His second objective was to restructure curriculums to show the connectedness of all subjects. The third aim of the plan was to link course materials to current affairs. The plan's fourth ingredient was to bridge the gap between academic and practical lives by training Temple students for philanthropic service. Johnson's fifth aspiration was to promote research in all departments in order to make discoveries that link the present to the social and technological needs of the future.

Three days after Johnson's Inauguration on December 7, 1941, the Japanese bombed Pearl Harbor, effectively pulling the United States into World War II. His tenure lasted from 1941 to 1959; during World War II and the first fourteen years of the Cold War. The President's personal interest in civic engagement and democratic citizenship were heightened by these two conflicts. In 1948, the Board of Trustees approved Johnson's first request for a leave of absence to work as Chairman of the Citizens Committee for Dwight D. Eisenhower's Presidential Campaign. Upon approval of this leave, the Board of Trustees minutes stated: "Whereas, it is the feeling of this Board that President Johnson has the unrestricted right to take such part in public affairs as he feels proper to do as a citizen, a right which is freely accorded to all persons connected with the University, including the faculty and students."¹⁴¹ The Board of Trustees

¹⁴¹ Temple University Board of Trustees, Minutes, 24 September 1948

made it clear that they agreed that Johnson's leave was part of his rights as an American citizen. After Ike's election, Johnson re-assumed his post while continuing to work in politics.

In 1948, Johnson was the keynote speaker at the Bucknell University Summer Commencement. *Temple University News* printed the text of the speech entitled, "Why I'm Glad I'm An American," on November 22, 1948, which outlined the qualities of America. A booming free-market capitalist economy, thriving democracy, and an intelligent, ambitious, industrious and moral people, make America the greatest country on Earth. In contrast, he thanked Communism for highlighting the "hideous effects that a materialistic philosophy can have on the manners and morals of men."¹⁴² Communism is a political ideology based on the idea that all people share all resources. The trouble was that Communist governments would fail to distribute the resources and instead hoard them creating a rich and powerful administrative caste and a substantial deprived majority. As a result, Americans judged Communists as evil. Johnson continued with other remarks that were more xenophobic: "What is freedom? Well, it is only a word, but crammed into it is much of the history of the English-speaking people." In this quote, Johnson implied that freedom is dependent on English-speaking nations. Anti-Communist sentiment during the Cold War escalated to McCarthy-ism and the ruin of many peoples' lives.

In 1949, Robert L. Johnson became the Chairman for the Citizens

¹⁴² Robert L. Johnson, "Why I'm Glad I'm An American," 22 November 1948, Johnson Papers, Special Collections, Paley Library, Temple University, Philadelphia

Committee for Reorganization of the Executive Branch of Government, which was a bi-partisan commission started under President Hoover that included citizens focused on streamlining the administrative branch to control the development of “big government.” On May 7, 1949, the chairman gave a speech in Boston entitled “This is Worth Working For.” During the speech, he called for a strong effort to look at the federal government as a business and eliminate the excess.¹⁴³ On January 30, 1950, he gave a speech in front of The Economic Club of Detroit entitled “The Future of the Hoover Report.” Johnson emphasized that government funding must be “wisely spent and well-managed.”¹⁴⁴ Johnson served as Chairman for the Citizens Committee for Reorganization of the Executive Branch of Government until 1952.

On September 10, 1952, Johnson submitted a letter to the Executive Committee of the Temple University Board of Trustees to request a second leave of absence. Unlike his previous request, this letter stated that the leave was for “an indefinite period of time” and due to “matters of a personal nature.”¹⁴⁵ On September 11, the Board met and appointed Gladfelter “acting President of

¹⁴³ Robert L. Johnson, “This is Worth Working For,” 7 May 1949, Boston, Massachusetts, Johnson Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁴⁴ Robert L. Johnson, “The Future of the Hoover Report,” January 30, 1950, Detroit, Michigan, Johnson Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁴⁵ Executive Committee of the Board of Trustees, Minutes, 11 September 1952

Temple University to serve during the balance of the leave of absence of Dr. Robert L. Johnson.”¹⁴⁶ While the Board of Trustees approved Gladfelter as “acting President” on September 11, 1952, the Board of Trustees was still an effective partner. On March 11, 1953, Bishop Fred P. Carson was elected chair of the Board. When reporting on the election, *The New York Times* reported that Carson

“would be, in effect, acting president of the university while Dr. Robert L. Johnson, the president, is on leave of absence as Director of the International Information Administration....Dr. Millard E. Gladfelter, vice president and provost of the university, said that the university would have no acting president by that title.”¹⁴⁷

Vice President and Provost Gladfelter did not confirm Carson’s role as acting president. In truth, Gladfelter was acting as president since September 11, 1952.

The “personal nature” Johnson referred to in his request was that he became the Director of the International Information Administration. He was chosen for the post by Eisenhower’s Secretary of State, John Foster Dulles. As Director, he fought the conceptual Cold War using propaganda overseas, including the popular radio program *Voice of America*. The Cold War was a conflict which followed World War II and was largely between the Soviet Union

146 Ibid

147 “Bishop Heads Temple U,” The New York Times, 12 March 1953

and the US. The title “Cold” reflects that the war never witnessed direct military confrontation between the two countries. In America, fear of communism dominated people’s fueled the conflict. On the forefront of fear arose the House Committee on Un-American Activities—which was created in 1938 to investigate Nazi sympathizers and Ku Klux Klan members—and Wisconsin Senator Joseph McCarthy, who became infamous for false accusations and witch-hunt-style trials.

Johnson was Director of IIA for six months before he came under the attack of Senator Joseph McCarthy who accused Johnson of circulating communist propaganda overseas.¹⁴⁸ In response to McCarthy’s attacks, Johnson stated “One of the tragic ironies of our time is that some of those who are in the forefront of the fight against Communism are among those who are damaging the action programs that do battle against it.”¹⁴⁹ Johnson was disappointed that his work against Communism was upset by McCarthy. He resigned as Director of the IIA and claimed he quit for “reasons of health.”¹⁵⁰ After his departure, the program disbanded.

In 1953, Temple University fired Philosophy Department Chair and Professor Barrows Dunham because he refused to name names to the House Un-American Activities Committee. Many people view Barrows Dunham as an example of courage. Upon the dismissal of Professor Dunham, protests raged at

148 Ibid

149 Ibid

¹⁵⁰ Ibid

Temple. In 1955 a Federal District Court dismissed contempt charges against Dunham. In 1981, Temple University apologized, restored his pension and granted him the title of emeritus professor of philosophy.¹⁵¹ The dismissal of Barrows Dunham is often recognized as the single biggest embarrassment in Temple University's history.

Johnson's next major appearance at the University is at the Founder's Day Celebration on February 13, 1954. The most notable aspect of his Founder's Day speech entitled "These Things We Did Together at Temple University: A Report to the Alumni," was that he publicly acknowledged that he could not take credit for the accomplishments at the college during the previous thirteen years. He first acknowledged that he came to Temple without much knowledge about the University: "Until this invitation came, I had known little more of Temple than Temple had known of me."¹⁵² In this quote, Johnson made it clear that he did not know anything about the University prior to accepting his position. While transitioning to discuss the strides made by Temple, Johnson stated: "Nothing that was done was accomplished by me."¹⁵³ In this quote, Johnson stated plainly that during his years as President he accomplished nothing. During the last part

¹⁵¹ "Memorial: Barrows Dunham, '26 *33," Princeton Alumni Weekly, 5 June 1996

¹⁵² Robert Livingston Johnson, "These Things We Did Together at Temple University: A Report to the Alumni," 13 February 1954, Johnson Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁵³ Ibid, p. 1

of his speech, Dr. Johnson reiterated this idea when he stated: “I am not always sure it needs a president. Sometimes it seems to run itself.”¹⁵⁴ While Johnson felt that Temple University ran itself—admittedly, because he was not involved in the running of Temple—a great deal of effort accomplished vast and remarkable goals of improvement and expansion during the Johnson presidency.

Dr. Johnson’s continued to highlight strides made since 1941. Temple almost doubled enrollment, added 350 faculty and doubled salaries of instructors. In order to accommodate the growing student population, Temple received \$9 Million in gifts to expand the physical University. During Johnson’s presidency, seven buildings were added to Temple’s campus including Presidents Hall at the Tyler School of Fine Arts, which received 1951 Gold Medal from Philadelphia Chapter of the American Institute of Architects as the outstanding architectural project for that year, Curtis Hall, Peabody Hall, a new plant for the School of Dentistry and School of Pharmacy, a Law School facility on Broad Street and the site for \$10 Million development of Temple University Hospital. He dedicated the School of Theology in a building dedicated to Mary Hunsicker and John R. Thomas with gifts from their son, Dr. Morgan H. Thomas, completed payment for the stadium. Through the acquisition of the Hirst Law Library, the Law School library was doubled. In addition, a new wing was added to the Oak Lane Country Day School to meet expansion and accommodate the Laboratory School of the University Reading Clinic.

Temple University also increased programs offered to students. Music

¹⁵⁴ Ibid, p. 8

majors could now graduate with an A.B. degree. A new undergraduate school, the Community College began to provide “a terminal program for vocational and cultural studies for people who would not be best served by the four-year curriculum.”¹⁵⁵ Other schools and institutes developed to meet the needs of students: a Management Service Division “to meet the specific problems of business and industry,”¹⁵⁶ the Research Institute which was dedicated “to the exploration of industrial processes and techniques which will add to the prosperity and well-being in the Delaware Valley, although its work draws national attention,”¹⁵⁷ the Bureau of Economic and Business Research under the School of Business and Public Administration which broadened the range of the School of Commerce to make it a School of Business and Public Administration, the Medical School and Fels Group Dynamic Center due to donations from Mr. Samuel S. Fels and the Fels Research Institute, developed Agnes Barr Chase Cancer Research Foundation which was the first Psychosomatic Clinic at a Medical School in America, a radio and television station to deliver education and public service to Philadelphia. Two cooperatives were created: “Wyeth Laboratories” was part of a cooperative between the School of Pharmacy and pharmaceutical companies and the School of Fine Arts and Psychiatric Clinic joined together to organize an art therapy studio for treatment of the mentally ill.

¹⁵⁵ Ibid, p. 3

¹⁵⁶ Ibid

¹⁵⁷ Ibid

An arm of the ROTC Transportation Corps was launched. Temple produced programs leading to doctoral degrees in the College of Liberal Arts and Sciences—which meant that Temple University provided education from pre-school to doctoral. During the Johnson administration, faculty were given benefits like retirement plans, social security and tenure. A faculty cooperative also developed where faculty members were sent to other parts of the state to reach students who are unable to travel to Philadelphia. Johnson’s list discussed various levels of college expansion, whether physical or curricular. While Temple University enlarged its campus and expanded its curriculum, the School of Psychology developed psychometric testing to restrict admissions. In conclusion of his speech, Dr. Johnson explained that none of the measures listed were initiated or realized by him.

After Johnson’s second leave of absence, it became clear that his interest in Temple University, including its history and founding, grew. Specifically, during the latter part of his presidency, Johnson’s speeches were focused on the Conwellian vision and its realization. On November 23, 1954 at the “1954 Philadelphia Dinner” of the Newcomen Society of North America—a non-profit foundation focused on preserving American capitalism through education, research and business—Johnson, a Newcomen Member, delivered a speech that started by highlighting the philanthropy of Reverend Conwell. Johnson stated:

“The idea from which Temple University sprang grew out of the workaday experience of one of America’s greatest preachers.

Russell H. Conwell, who began his Philadelphia ministry in the early '80s, was more than a pulpit orator. His ministry was personal. It took him into hospitals, prisons, and courtrooms. He climbed the brownstone steps of North Broad Street mansions. He descended into basement rooms of waterfront tenements. He held the hands of those afraid to die. He talked to others afraid to live. Lust and greed prowled city streets as he watched, and they left people bereft of faith, hope and substance. This was the welter of suffering that was around him, and out of what he saw, came the idea!”¹⁵⁸

In this quote, Johnson elucidated Conwell's personal qualities, philanthropy and beliefs. Conwell's ministry with the afflicted inspired him to establish Temple College. He explained that Conwell believed that all deficiencies were a result of the “lack of right instruction.”¹⁵⁹ Then, Johnson described how Conwell was not a skilled businessman. Johnson stated, “His advisers often told him his institution was financially unsound and he ought to close its doors. Invariably, he listened attentively but said he thought things would soon get better. Somehow, they

¹⁵⁸ Robert L. Johnson, “The Case for Temple University: One of America's most unusual institutions!” 23 November 1954, 1954 Philadelphia Dinner of The Newcomen Society of North America, Johnson Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁵⁹ Ibid, “Lack of food, clothing, of home, of friends, of morals, or even of religion, is fundamentally nothing but the lack of right instruction,” p. 1

always did.” In other words, during Conwell’s presidency, the college was not fiscally sound. However, the college always survived.

The second half of Johnson’s Newcomen speech was dedicated to discussing the “Temple University of 1954.”¹⁶⁰ According to Johnson, the North Philadelphia of Conwell’s tenure was “still quite fine.”¹⁶¹ In contrast, Temple’s physical appearance was unsightly because the university was mostly run out of converted row houses which were teeming with students from eight in the morning to ten in the evening. Johnson complained of the major traffic on Broad Street. He, then, began trashing Temple’s North Philadelphia neighborhood, which he called “the number one slum in Philadelphia,” “a twilight zone” and a “rectangle of wretchedness” in which the “rate of juvenile delinquency...is the highest in Philadelphia.”¹⁶² Johnson stated that he had considered leaving North Philadelphia altogether, but in the end, he decided against it to instead complete some “social engineering.”¹⁶³ In light of community dilapidation, he proposed to connect with the City Planning Commissions and to “change the population trend of decades and wipe out some of its sorry results.”¹⁶⁴ The population trend he referred to was the decrease in white residents and an increase in African

¹⁶⁰ Ibid

¹⁶¹ Ibid

¹⁶² Ibid

¹⁶³ Ibid

¹⁶⁴ Ibid

Americans in North Philadelphia.

While Philadelphia remained integrated during the 1940s and 1950s, so-called integration drew lines between boundaries: Jewish neighborhoods, black neighborhoods, Italian neighborhoods and white Protestant neighborhoods. Starting in the 1940s, white Protestant people started moving out of North Philadelphia—the part of the city where Temple University is located—into homes in other parts of the city. Property values declined as homes were sometimes left vacant which encouraged more people to leave. By 1964, North Philadelphia was the city's center of African American culture home to 400,000 of the city's 600,000 Black Residents.¹⁶⁵

Johnson continued his Newcomen speech by focusing on the diversity of Temple's students. Johnson believed that the “spirit of tolerance and democracy” was one of the reasons students chose Temple. In 1954, Temple student body was composed of 7,900 Protestants, 4,000 Roman Catholics and 4,200 Jews. Then, Johnson said

“Negroes constitute six percent of our enrollment. That is double the proportion of Negroes in colleges in the Nation at large. The editor of the University Newspaper last year was a Negro. A few years ago students elected a Negro president of the student body. These were young men of ability and integrity. Nothing else mattered. That attitude is characteristically Temple!”¹⁶⁶

¹⁶⁵ “The North: Doing No Good,” Time Magazine, 4 September 1964

¹⁶⁶ Robert L. Johnson, “The Case for Temple University: One of

Johnson was proud that six percent of the students at Temple were black. He was equally proud of the two token black men who made it into positions of student power at the University. While this may be double what is expected at other colleges, this is not representative of the community. The majority of residents of North Philadelphia, and other cities in the northeast, were black, while the overwhelming majority of students at Temple were white. President Johnson continued to wonder why there were no race riots at Temple University. He came to the conclusion that education created peace between the races, instead of acknowledging the large disparity.

Because of the lack of facilities and the “rectangle of wretchedness” surrounding Temple, the City Planning Board “certified 38 acres for Temple’s “ultimate use” to build “a new campus spaced with modern classroom buildings and laboratories, student residences and playing fields.”¹⁶⁷ This campus would become Ambler Junior College at Temple University, eventually becoming one of Temple’s global campuses. In the end of his speech, Johnson expounded upon the relationship between Temple and its surrounding community. He stated:

“For seventy years we of Temple University have taken the community’s sons and daughters, kept them with us for awhile, then returned them to give to Philadelphia and its environs better homes, better schools, better health, more happiness, more

America’s most unusual institutions!” 23 November 1954, 1954 Philadelphia Dinner of The Newcomen Society of North America, Johnson Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁶⁷ Ibid

civilization, more of Almighty God. Out of this has come the partnership. It is too old and too intimate not to go forward!”¹⁶⁸

Temple’s original mission was to develop the “Acres of Diamonds” in Philadelphia, to educate the working class people of the surrounding community. The partnership between Temple and Philadelphia is an integral part of the college’s mission. However, “social engineering” and attempting to “change the population trend” of an increase of black residents is contrary to this vision.

On April 18, 1959, President Johnson appeared before the Board of Trustees to request a committee be formed to find a new president. He peppered his speech to the Board of Trustees with anecdotes of how well-known and renowned Temple had become around the world. He was proud that there was an increase in State Aid to the University. He stated that Dean Cochran, Dr. Atkinson, Mr. Pitts, Mr. Brown and Mr. Metzger were responsible for turning around the “business problems” of the university. In the end, Johnson recommended that an educator, not a businessman, be selected for the presidency.

¹⁶⁸ Ibid

CHAPTER 4

MILLARD ELLWOOD GLADFELTER, 1959-1967

“Temple University’s basic reason for existence continues to be to meet the educational needs of our community and society. And this will never cease, and we shall continue to seek greater ways by which we may achieve this end.”

~Millard E. Gladfelter

Millard E. Gladfelter was Temple University’s fourth president who served from 1959 to 1967. While his tenure as president was only eight years, he came to Temple in 1930 as principal of the high school. During the Beury and Johnson administrations, Gladfelter held prominent positions in University administration. As president, his goals for Temple were to follow the original mission and vision of the college, secure state-related status, celebrate Temple as an urban university in North Philadelphia and expand into the Philadelphia suburbs to make a Temple education a more convenient option for more people. Among the Temple University presidents in this study, Gladfelter demonstrated precise understanding and prudent execution of Russell Conwell’s original mission and vision for Temple.

Millard Ellwood Gladfelter was born on January 16, 1900 to Phillip Gladfelter and Ida Jane Shearer Gladfelter in North Codorus Township, York County, Pennsylvania. Gladfelter and his seven siblings grew up on Glattfelter’s Station, land settled by their great-great-great-grandfather, Casper Glattfelder, in 1743. The “Glattfelters” or “Gladfelters,” who originally came to America from

Switzerland, were Pennsylvania Dutch. Pennsylvania Dutch people are of Germanic heritage who settled in America, mostly in Pennsylvania, but also in other surrounding states. All Pennsylvanian Dutch people do not have the same religion, but they share a common language called Palatinate German. Gladfelter spoke Palatinate German, and when he spoke English, he had a strong accent.

Gladfelter became an educator at a young age. He attended a one-room school house in York. By the age of eighteen, he was teaching students in the same one-room school house. He taught for three years to attempt to earn his tuition for college. In 1925, he earned his bachelor's degree in three years from Gettysburg College. His first position was as the principal and history teacher at West York High School. He obtained his Master's Degree from the University of Wisconsin in 1930 and received a doctorate from the University of Pennsylvania in 1945. In 1928, he was selected supervising principal of the West York schools. He arrived at Temple in 1930 as principal of the junior-senior high school and continued to rise up the ranks at Temple. He became Registrar under President Beury in 1931, vice president in 1941 and provost in 1946 under President Johnson, then university president in 1959. Gladfelter remained at Temple University until his retirement in 1967.

On December 29, 1931, Gladfelter married Martha Louise Gaut in Streator, Illinois. Martha graduated as a "home economics" major from Milliken University. Affectionately called "Gladdy" and "Marty," the couple had two sons: Phillip Elmore Gladfelter, born June 24, 1933 and Bruce Gaut Gladfelter born June 15, 1936. Phillip became an attorney. Bruce was a teacher and a

graduate student at the University of Wisconsin in 1965. For eight years, “Gladdy” and “Marty” were Temple University’s presidential couple.

As discussed in previous chapters, Gladfelter was in a position of power at Temple University once he became Registrar in 1931. By then, he had been an educator for over ten years. During the Beury years, Registrar Gladfelter helped run the academic sphere while the president worried about building buildings and developing a football program. During Johnson’s presidency, Vice President and Provost Gladfelter managed the University while President Johnson was bringing prestige to the University and getting involved in politics.

Gladfelter discussed the roles of his predecessors at the University during his Inaugural Address. His assessments of Beury and Johnson are pertinent because he worked for both men at Temple and knew them intimately. He stated,

“Dr. Charles E. Beury, the second President, lead the faculties from the academic excursions that accompany the founding and initiating years to the establishment of standards and objectives....Even though his tenure was largely during the years of depression, the character and importance of Temple University as an urban institution in the service of the Commonwealth was then made firm and secure.”¹⁶⁹

In order to establish Temple as a prominent institution, Beury instituted standards for student admission, matriculation and graduation that tightened Conwell’s

¹⁶⁹ Millard Ellwood Gladfelter, Millard E., Inauguration Address, 14 December 1959, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

open-door policy. Beury also managed to keep Temple afloat during the Great Depression. Next, Gladfelter reflected on the Johnson administration, “His successor, the present Chancellor, Robert L. Johnson, gave eighteen years of service to interpreting and relating the University to its several constituents.”¹⁷⁰ In other words—as Johnson noted about himself—his only job as president of Temple was a public relations agent for the University. Gladfelter knew both Presidents and witnessed their administrations. His interpretations of their roles in Temple University history are both candid and reliable.

In contrast to the Beury and Johnson administrations, Gladfelter’s presidency was that of an educational expert; by the time he became the actual president of Temple—almost thirty years after his arrival at the college—he was a seasoned administrator who thoroughly understood Temple. A September 10, 1959 article in *Philadelphia Magazine* entitled *The Man in Management* highlighted Gladfelter’s accomplishments as an educator in Philadelphia. The article stated: “He is president of the Middle States Association of Colleges and Secondary Schools, a 15 year member of the Association’s Commission on Higher Education, and is chairman of the executive committee of the State Council of Higher Education.”¹⁷¹ Gladfelter was an education professional involved in professional associations and state committees. On April 20, 1959, the Board of Trustees unanimously selected him as president and his presidency

¹⁷⁰ Ibid

¹⁷¹ “The Man in Management,” Philadelphia Magazine, 10 September 1959

was scheduled to begin on May 26, 1959.¹⁷² He was not actually inaugurated as president of Temple University until December 14, 1959.

Gladfelter understood the Conwellian vision and wanted to mine the *Acres of Diamonds* in the Philadelphia community and beyond. He made it clear that Temple's "proud heritage" was "key to Temple's future"¹⁷³ when he stated: "The University is right here where Dr. Conwell taught, and we must labor to make it greater in this backyard in which most men believed there were no diamonds."¹⁷⁴ He pointed to the importance of the location of the university as well as its founder. Gladfelter recognized North Philadelphia as a community filled with undiscovered diamonds that simply needed mining. He also discredited detractors who were encouraged to abandon the original location for greener pastures. He continued to explain his belief in man's never ending possibilities. He stated, "There is no limit on the creativity and productiveness of men's minds."¹⁷⁵ In other words, people have unlimited potential. Belief in man's ability is inherent in the Conwellian vision. The purpose of the vision is to provide education for as many people as possible who are interested in learning, with the understanding that "right instruction" is all they need to improve their lives and careers. In fact,

¹⁷² "Dr. Gladfelter Chosen as Temple President, Duties to Start May 26," The Evening Bulletin, 29 April 1959

¹⁷³ "Dr. Gladfelter Points to 'Proud Heritage' as Key to Temple Future," Temple University News, 7 October 1959

¹⁷⁴ Ibid

¹⁷⁵ Ibid

Conwell explained that any person who has the ability to graduate high school should be admitted to Temple, which reflected his belief in a person's limitless ability.

The theme of Gladfelter's inauguration speech, which he delivered on December 14, 1959, could be expressed as "continue to achieve Conwell's goals." In the first lines, he made clear that his objective was "to advance purposes to which the University is dedicated..."¹⁷⁶ Gladfelter continued to talk about Conwell as a great shepherd whose sacrifices for the University made him feel "deeply humble, gravely responsible, and sincerely grateful" to be elected president.¹⁷⁷ In order to make the connection between his goals and Conwell's mission and vision concrete, Gladfelter actually recited the Temple College Charter of 1887. Then he explained,

¹⁷⁶ Gladfelter, Millard E., Inauguration Address, 14 December 1959, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁷⁷ Ibid, "One does not stand in this place where the founder and first President stood and receive this charge without feeling deeply humble, gravely responsible, and sincerely grateful. Humility comes through recognition of the vision, faith, sacrifice, courage, and endless labor of the founder within these walls of the Temple University. At the same time, he shepherded congregation, college, and university during founding and rapidly growing periods. Here, for 36 years, he preached and lectured to capacity audiences of men and women, rich and poor, lettered and illiterate, and most of all to those who, in response to his urging, dug and found diamonds in their own back yards. Rough diamonds though they were, they polished and placed them in the golden setting that is now Philadelphia, Pennsylvania and America."

“For 75 years, the purpose of Temple University has needed no restatement and its present dynamic character suggests that the future will underscore the vision of the founder. He, in a prophetic way, laid the foundations for an institution which, with others of its kind, will be indispensable to the orderly growth and development of all America—urban and rural. Indeed, it could appropriately be called Conwell University.”¹⁷⁸

In this quote, Gladfelter emphasized the uniformity between his aims and Conwell’s. Gladfelter did not outline a mission of his own design, but instead stressed how his objectives were realizations of the Conwellian vision. He stated that Temple University could be named “Conwell University,” which underscored his point that he planned to follow the Founder’s mission for the college. In the concluding paragraph, he reaffirmed his commitment to Conwell’s mission when he stated: “It is not necessary for us to identify purposes or seek goals. History and heritage have done this for us. They did it so well that it is our present task to reappraise our own efforts and directions in the light of past and present needs.”¹⁷⁹ Russell Conwell’s original mission and vision for Temple were Gladfelter’s mission and vision. The prevailing message of his inaugural message is clear: the Gladfelter administration will work to fulfill the Conwellian vision.

One of Gladfelter’s biggest objectives for the college was the

¹⁷⁸ Ibid

¹⁷⁹ Ibid

formalization of Temple University as a state-related college. Towards the beginning of Gladfelter's inaugural address, he recognized that Pennsylvania governors have relied on Temple, when he stated "Since the early years of this century each Governor of the Commonwealth has upon some occasion stood on this platform. Fortunately, each of these appearances has not been for an inaugural ceremony. They came because Temple University serves the Commonwealth of Pennsylvania."¹⁸⁰ Temple was commonly used by Pennsylvania governors as a public speaking location. Temple was also a hiring clearinghouse for state-based companies and governmental agencies. After making this point, he introduced Governor Lawrence and thanked him for his attendance. Gladfelter continued to highlight the utility of the University for the Commonwealth several more times during the speech. His goal of state-related status would help Temple achieve the Conwellian vision because when a college becomes state-related it is provided state funding, which can decrease tuition, as well as other resources of the state, such as tax credits, which can decrease costs. Increased state funding frees up money for increased spending on student-centered projects and increased access for students who could not otherwise afford Temple.

Gladfelter understood the importance of Temple as an urban university, inextricably woven into the fabric of Philadelphia. He explained, "One can scarcely go into a community about Philadelphia without feeling the force and

¹⁸⁰ Ibid

leadership of Temple University men and women...”¹⁸¹ He not only recognized the importance of the urban university, he also realized the deep connection between “Conwell University” and North Philadelphia. Conwell dedicated Temple to the education of working people in Philadelphia during the beginning of industrialization. According to Gladfelter—and Conwell—Temple University was bound to the city of Philadelphia. On October 7, 1959, in the face of pressure to move Temple University out of North Philadelphia, Gladfelter explained that it was anti-Conwellian to move Temple. He pointed to the value of urban universities in general. He stated that urban universities “...are doing now for urban America what the state and land-grant colleges once did for rural America,”¹⁸² and later, “Cities and universities are partners today as never before.”¹⁸³ In these statements, Gladfelter compares the time immediately following Lincoln’s Morrill Land Grant Act of 1862—which marked the beginning of the land-grant college founding era during the late 1800s—and the move toward urban universities in the twentieth century. American universities were more often located in “college towns,” not in city centers. James C. Olson noted that the formation and expansion of urban universities was a “twentieth century phenomenon” which developed in response to the needs of city

¹⁸¹ Ibid

¹⁸² “Dr. Gladfelter Points to ‘Proud Heritage’ as Key to Temple Future,” Temple University News, 7 October 1959

¹⁸³ Ibid

dwellers.¹⁸⁴ Therefore, Gladfelter celebrated Temple as an urban university and re-dedicated the university to serving the needs of Philadelphia and beyond.

Similar to Russell Conwell, President Gladfelter intended to make a Temple education convenient for students by expanding to the suburbs.¹⁸⁵ By extending Temple's presence to neighboring regions, creating new campuses and increasing funding to existing arms of the university, Gladfelter hoped to provide more people with an educational opportunity. He implemented a stronger bond between satellite campuses and main campus to create cohesion between campuses. Temple's Ambler Campus—which was established on June 16, 1958 as a result of a merger of the Pennsylvania School of Horticulture for Women and Ambler Junior College—would be united with Temple's main campus. Gladfelter intended to increase resources to the Community College, which had been opened in 1948 to increase vocational and technical education, and wanted to expand into the suburbs of Philadelphia to make college more readily accessible for students. For example, there were “facilities at the Pennsbury School in Bucks County, which could serve as a basis for a community campus.”¹⁸⁶ Gladfelter continued Temple's expansion within Pennsylvania.

¹⁸⁴ James C. Olson, “Proposed for Urban Universities: A Federal Urban Grant Program,” The Phi Delta Kappan, Vol. 59, No. 1, September, 1977, pp. 21-22, <http://www.jstor.org/stable/20298824>

¹⁸⁵ Bulletin Staff, “An Interview with Millard E. Gladfelter,” The Sunday Bulletin, 10 May 1959

¹⁸⁶ Ibid

During Gladfelter's tenure, students from around the globe were represented at Temple. During a speech on Friday, October 18, 1963 entitled "Temple University and the Philadelphia Renaissance," Gladfelter highlighted the fact that 74% of Temple University's students are from Pennsylvania; however, the University was not parochial.¹⁸⁷ The remaining 26% of the students represented forty-eight States and fifty-three foreign countries.¹⁸⁸ Gladfelter emulated Conwell by educating students from around the globe who desired an education.

Another goal of Gladfelter's was to raise faculty salaries. In 1959, Temple University faculty salaries stood at \$9,000. According to a study by the American Mathematical Society in October of 1959, the median salary for a full professor at a "Major Non-State University and College" was \$10,900 to \$16,000, where the highest salary reported was \$20,000 per school year.¹⁸⁹ The lowest professor salary reported in this chart was \$8,500, which was close to prevailing wage at Temple.¹⁹⁰ In other words, professors would make more money if they left Temple in 1959. As a previous teacher and provost, Gladfelter identified with the

¹⁸⁷ Millard E. Gladfelter, "Temple University and the Philadelphia Renaissance," 18 October 1963, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁸⁸ Ibid

¹⁸⁹ American Mathematical Society, "The Annual Salary Survey," Notices of the American Mathematical Society, Volume 6, Issue 5, October 1959, pp. 477-486, chart on page 480

¹⁹⁰ Ibid

faculty and intended to increase faculty pay.

Gladfelter's final objective was to advance research and enhance graduate education through the encouragement of lifelong learning. "The other is an area to which we intend to give our full strength of leadership and scholarship. It is the steady and substantial development of research and graduate education."¹⁹¹ He saw graduate education and academic research as the forefronts of educational practice and believed in continued formal education and he was a firm believer in lifelong learning. When he was asked "How long should college last," Gladfelter responded

"That is like asking, 'When should a man stop improving his mind?' We are becoming increasingly aware that education is a life-long process. We never escape it. Education's chief tool, the printed word, leaps out at us every day of our lives. A million paperbacks are published every day in this country. We're finding that college is just a starting point, a beginning."¹⁹²

In this quote, Gladfelter highlighted his belief in lifelong learning. He encouraged graduate education and research on the principle that people should never stop learning and wanted to increase funding and development of graduate education and research at Temple. Gladfelter's support for lifelong learning could

¹⁹¹Millard E. Gladfelter, "Temple University and the Philadelphia Renaissance," 18 October 1963, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

¹⁹²Bulletin Staff, "Interview with Millard E. Gladfelter," Sunday Evening Bulletin, 10 May 1959

be a statement made by a current university administrator; in some ways, his words are ahead of their time. In fact, not until June 2, 2000, did the Pennsylvania State Senate pass Resolution 180 which called for a study of why students did not adhere to the four-year college timeline.¹⁹³ Nevertheless, Gladfelter's belief in lifelong learning reinforced the Conwellian vision of educating working adults, which, in many ways, focused on abandoning the "supposed to's" of education. Students are *supposed to* go to college *before* getting a job. Students are *supposed to* attend college during the *day*. Students are *supposed to* graduate college in *four* years. Gladfelter, like Conwell, was an agnostic of the educational supposed to's. An educational expert, Gladfelter watched the trend of students moving outside of the four-year graduation box as it developed, and instead of criticizing the student for laziness or apathy, he took a progressive stance *for* the student. In this way, Gladfelter mimicked Conwell's student-centered approach.

In 1959, America was changing. That year, Alaska and Hawaii became States, Fidel Castro took control of Cuba, the first Broadway play by a black woman, "A Raisin in the Sun," opened, Malcom X's documentary entitled "The Hate that Hate Produced" about Islam aired in July, Prince Edward County Virginia closed its schools to avoid integration and America signed an economic treaty with Iran while Iraq and Russia united in a treaty as well. Nevertheless,

¹⁹³ PHEAA, "Factors affecting time to baccalaureate degree at four-year colleges and universities in Pennsylvania: A Report Prepared for the General Assembly of Pennsylvania in Response to Senate Resolution 180," 2 June 2000, a report presented at the State Capitol in Harrisburg, Pennsylvania

President Gladfelter's inauguration speech celebrated free speech, full racial integration and thoughtful debate. He highlighted his support in his inaugural address when he stated, "The seed bed of an academic community is generally fertile with healthy controversy, diversity, and contemplation."¹⁹⁴ Gladfelter embraced the fact that college campuses are abundant with various citizens with differing opinions. When many educational administrators may have tried to squelch, control or separate the differences, Gladfelter enjoyed and encouraged diversity at Temple.

In the fall of 1962, Gladfelter made a speech to the university Board of Trustees in which he recalled the accomplishments of the 1961-1961 school year. The focus of much of the speech was how Temple helped the larger community for the past seventy-five years. He focused on how Temple gave back to its community and believed that the role of the urban university was to show leadership in resolving social problems. In September of 1961, The Center for Community Studies was created with the purpose of

"the collection and organization of data relevant to the understanding of urban problems, the establishment of a forum in which faculty can engage in interdisciplinary discussion and research, and the creation of a mechanism whereby the University can relate itself to community problem-solving activities in

¹⁹⁴ Millard E. Gladfelter, "Inauguration Address," 14 December 1959, Baptist Temple, Philadelphia, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

collaboration with public and private agencies.”¹⁹⁵

The Center focused on studying problems within the local community, and urban communities overall, and finding ways to meet these challenges. In addition, the Center created offshoot groups like the Philadelphia Council for Community Advancement, dedicated to “seek a fresh approach” to community issues, and the Skid-Row Relocation Program, which is similar to today’s halfway houses. Gladfelter understood that the mission of Temple is rooted in its dedication to the city of Philadelphia.

Gladfelter tied Temple’s dedication to the community to the college’s state funding. On March 7, 1962, Governor Lawrence signed a new investment act to provide increased fiscal allocations to Temple. Gladfelter explained that Pennsylvania’s increased allocations to Temple tightened the bond between Temple and Pennsylvania. These new allocations were a three-year precursor to Temple’s official state-related status which was one of his main objectives. Gladfelter celebrated the increased contributions.

During his speech about the strides made during the 1961-1962 school year, Gladfelter explained the closing of the School of Theology and the opening of the School of Music. The School of Theology was oft considered the “Parent College” of the University because the original seven students learned Christian ministry from Reverend Conwell. The closing of the School was a demonstration

¹⁹⁵ Millard E. Gladfelter, “Temple University Bench Marks: Report of the President Millard E. Gladfelter to the Board of Trustees 1961-1962,” Fall 1962, p. 2, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

of the times; increased skepticism in religion decreased enrollment forcing the college to close. The students were not interested anymore. In contrast, the School of Music opened in September of 1962 which, according to Gladfelter, “fills a vital need for those talented young people who seek training in special fields of performance as well as those who wish to teach music.”¹⁹⁶ Gladfelter identified a need at the college for students who were interested in studying a bachelor’s degree in music. The Temple School of Music was the first school in the Delaware Valley to offer college credits for music classes. The closing of the School of Theology and the opening of a new School of Music reflected interests of the student body, thus, reflecting President Gladfelter’s student-centered approach to curriculum development.

For the purposes of this study, Gladfelter could be considered the most Conwellian because he took a student-centered approach to his administrative objectives, curriculum development and strategic planning focused on mining the “Acres of Diamonds” in the community. Gladfelter stated “Temple University’s basic reason for existence continues to be to meet the educational needs of our community and society. And this will never cease, and we shall continue to seek greater ways by which we may achieve this end.”¹⁹⁷ Gladfelter realized that Conwell’s mission and vision for Temple was dedicated to the “educational

¹⁹⁶ Ibid, p. 5

¹⁹⁷ Millard E. Gladfelter, “Temple University and the Philadelphia Renaissance,” 18 October 1963, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

needs” of the community. Originally part of Reverend Conwell’s “institutional church,” Temple’s primary role was that of service to the community. Gladfelter continued to use Temple in service of the needs of the community.

After eighty-one years of the university’s service to the community, Temple received a commitment from Pennsylvania in return. In 1965, Gladfelter’s primary goal was realized when Temple University became a part of the Commonwealth System of Higher Education. According to the Pennsylvania State System of Higher Education (PASSHE), their mission is to “increase the intellectual wealth of the Commonwealth, to prepare students at all levels for personal and professional success in their lives, and to contribute to the economic, social, and cultural development of Pennsylvania’s communities, the Commonwealth, and the nation.”¹⁹⁸ PASSHE’s mission sounds similar to two tenets of the Conwellian mission: 1. education for student success and 2. give back to the community. Temple’s state-related status aimed to improve the ability to achieve the Conwellian vision by making the school more affordable and providing Temple with more resources. Becoming a state-related institution was intended to maintain low tuition rates and make education more easily accessible to the public.¹⁹⁹

During his April 13, 1965 speech at the annual celebration sponsored by

¹⁹⁸ Pennsylvania State System of Higher Education,
<http://www.passhe.edu/Pages/default.aspx>

¹⁹⁹ Obituary Staff, “Educator Paul Russell Anderson,” Pittsburgh Post-Gazette, 2 February 1993, B-5

the Thomas Jefferson Society of the United States of America entitled “Thomas Jefferson and Education—How Relevant Are His Ideas Today?” Gladfelter heralded Jefferson’s belief that education advances democracy by eradicating ignorance. In the speech, Gladfelter focused on Jefferson’s four principles for education. Jefferson’s beliefs in free public schools and university access for poor people resonated with Gladfelter. Gladfelter stated: “When we attain higher education for all young people with special talents, regardless of family income, then we will have attained the final two objectives of Thomas Jefferson who said, ‘Preach a crusade against ignorance: establish and improve the law for educating the common people.’”²⁰⁰ An educational meritocracy enables qualified people, regardless of affluence, to attend. From Jefferson’s time to Gladfelter’s era to the present, advocacy against an educational oligarchy has remained strong. In Jefferson’s day, educating the working class, or even worse—the poor—would be an idea met with censure. People who were poor were considered to have less native ability. Realistically, poor people were not privy to years of study at Groton in Connecticut, Milton in Massachusetts or The Collegiate School in New York. Without money to buy educational resources, working class and poor people remained ignorant. Jefferson believed that strong public education on all levels would combat ignorance. Gladfelter agreed.

At times, Dr. Gladfelter was honored for his dedication to serving the

²⁰⁰ Millard E. Gladfelter, “Thomas Jefferson and Education—How Relevant Are His Ideas Today?” 13 April 1965, speech at Thomas Jefferson Society of the United States of America, Temple University News Release, Gladfelter Papers, Special Collections, Paley Library, Temple University, Philadelphia

community. On December 2, 1965, Gladfelter was awarded the National Human Relations Award of the National Conference of Christians and Jews. According to the American Jewish Committee—the contemporary name for the group that bestows the award—the honor is given “to leaders who, with their skills, influence and dedication, distinguish themselves through their professional achievements and their commitment to good works.”²⁰¹ This award recognized President Gladfelter’s success as an educator and his tireless philanthropy for Philadelphia.

On Tuesday, January 10, 1967, Judge Klein, Chairman of the Temple University Board of Trustees made the announcement that Dr. Gladfelter would retire on October 1st. Klein delivered a brief statement honoring Gladfelter’s time at the University and stated,

“There can be no doubt that Dr. Gladfelter is one of the great educators of America and the progress that has been made in the seven years that he has been our president is phenomenal. No educational institution in the United States has made greater progress academically, in strengthening its faculty, and in developing a physical plant than Temple.”²⁰²

During his seven years as president, five new colleges or schools were established at Temple: College of Music, School of Communications and Theatre, School of Social Administration, College of Allied Health Professions and the Tyler School

²⁰¹ Alfred University website, AU alumnus, trustee received human relations award, <http://www.alfred.edu/nyscc/view.cfm?temp=3409>

²⁰² Temple University Board of Trustees, Minutes, 10 January 1967

of Art in Rome, Italy. As a former teacher, Gladfelter also respected Temple faculty and worked to provide them with better wages and research opportunities. He was beloved for the thirty-seven years of devoted service to Temple. He informally retired on July 31st. On October 1st, his retirement was official and Gladfelter was named Chancellor of the University.

While Dr. Gladfelter's tenure as President at the University was from 1959 to 1967, his career as one of Temple's chief administrators spanned from 1930 until 1967. His tenure as president saw great strides in his commitment to achieving the Conwellian vision. During the Gladfelter years, Temple increased its faculty twofold, restructured the freshman and sophomore curriculums, added five schools or colleges, built seven buildings and began seven others, and dramatically increased enrollment. Gladfelter's principal and most lasting accomplishment was causing Temple to become a state-related University, which bisected tuition and allowed the university to expand to help others. On Sunday, February 12, 1995 Millard E. Gladfelter, 95, died. Temple University honored Gladfelter again with a memorial service.

CHAPTER 5

PAUL RUSSELL ANDERSON, 1967-1973

“I would compare my role with that of an effective parent. Parents should know more about their kids than the kids know about themselves and if they don’t understand them, they can’t get very far.”
~Paul R. Anderson

Paul R. Anderson was Temple University’s fifth president who served from 1967 until 1973. His tenure is the shortest presidential term in this study. Anderson was President of Chatham College, a college for women, in Pittsburgh, Pennsylvania and came to Temple as Vice President of Academic Affairs under President Gladfelter in 1960. President Anderson was a career educator. His presidency is arguably the *least* Conwellian. 1967-1973 was a tumultuous time in American history; however, his strict stance exacerbated problems with faculty, staff and students. He shared certain educational beliefs with Russell H. Conwell’s; however, President Anderson seemed neither conscious of, nor concerned with, Conwell’s original mission and vision for the University—he rarely mentioned Conwell and never expressed a plan to realize the Conwellian Vision. He was unlike Conwell in his personal characteristics: Anderson was cold in his manner and boring in his delivery. He presented the biggest opposition to the Conwellian Vision when he forcefully opposed accommodating

students and opposed the University's social programs. Russell Conwell established Temple on the basis of student need or request; whereas, Anderson ignored all student requests and demeaned students. Conwell envisioned the college as a force of change in society while Anderson thought the University needed to stop sharing its assets with the community. He used his presidential power to rule, instead of to serve. However, when given the chance to reflect on his accomplishments as President, he reflected on four aspects of his presidency, which, when analyzed, are all realizations of the Conwellian vision, even if Anderson did not draw the connection himself.

Paul Russell Anderson was born on September 27, 1907 to Foster Cookman and Ora Estelle Anderson of Akron, Ohio. Akron's growth during what would have been Paul's childhood was phenomenal. In 1900, the population of Akron was 42,620.²⁰³ Harvey Firestone came to Akron in 1900 and in 1905 he agreed to provide tires for cars created by Henry Ford.²⁰⁴ Increased employment opportunities in Firestone factories attracted new and diverse inhabitants to Akron. In 1917, the Akron branch of the National Association for the Advancement of Colored People (NAACP) was born. Founded in 1909, the NAACP is the nation's oldest and largest civil rights organization.²⁰⁵ The opening

²⁰³ History of Akron,
<http://www.ci.akron.oh.us/history/timeline/1900.htm>

²⁰⁴ Ibid

²⁰⁵ The National Association for the Advancement of Colored People website, <http://www.naACP.org>

of NAACP Akron demonstrates the escalation of diversity in the city. By 1920, Akron's population grew to 208,435 and to 255,040 by 1930, an increase of almost six hundred percent.²⁰⁶ Anderson grew up in Akron during this booming period.

In 1928, Anderson graduated with his bachelor's degree in speech, philosophy and Greek from Ohio Wesleyan University. That same year, he began teaching at the American University of Beirut, Syria. From 1930 to 1933, he completed post-graduate work at the Union Theological Seminary and the New School for Social Research in New York City. In 1933, he graduated with a Ph.D. in philosophy from Columbia University. After graduating, he joined the faculty at MacMurray College in Jacksonville, Illinois, for one year. On July 26, 1934, Anderson married his first wife, Betty Ann Brown. The couple would later have one son named Bayard Dick Anderson. Later, Bayard married Martha Willis, whose father, Mr. William G. Willis, was vice president and secretary of Temple University.

From 1934 to 1940, Anderson taught at Lake Erie College in Painesville, Ohio. During the 1938-1939 school year, he took a leave of absence from Lake Erie to teach at Oberlin College in Oberlin, Ohio. In 1940, he got a job as an Associate Professor of Philosophy at Lawrence College in Appleton, Wisconsin. One year later, he was named Dean of Lawrence College. During the 1944-45 school year, Anderson served as special consultant to the American Council on

²⁰⁶ History of Akron,
<http://www.ci.akron.oh.us/history/timeline/1900.htm>

Education. He remained Dean and Philosophy Professor at Lawrence College until he was named President of the Pennsylvania College for Women—which he later renamed Chatham College—in Pittsburgh in 1945. He served as President of Chatham College from 1945 to 1960. In 1950 and 1953, Anderson visited India as a member of the International Seminar at Mysore, then as a United States State Department Lecturer. Anderson served as chairman of the American Council on Education from 1953 to 1960, and in 1960, Anderson was hired as vice president for academic affairs and professor of philosophy at Temple University.

On February 17, 1960, *Temple University News* reported the arrival of a “small college president to run academic affairs.”²⁰⁷ Before Anderson’s arrival, then President Gladfelter was still running the academic matters in addition to his other presidential duties because he did not hire a replacement immediately. Anderson served as Vice President of Academic Affairs until his election as President. When a selection panel began looking for Gladfelter’s replacement, Anderson was the only nominee. Since Gladfelter informally retired on July 31, 1967, Anderson took over on August 1, 1967; however, his inauguration was not until the end of the school year on May 1, 1968. Between August and May, the students and faculty had time to become acquainted with him. His dictatorial administrative style and refusal to listen to outside input frustrated students and faculty—who were accustomed to shared governance. Students and faculty

²⁰⁷ Ron Bratspis, “Small college president to run academic affairs; official word due tonight,” Temple University News, 17 February 1960

protested his administration for his entire tenure.

Student and faculty protests were a common response to the contemporary American condition in the late 1960s and early 1970s. During this time, popular counterculture and social revolution movements intermingled with rampant recreational drug use and increased school dropout rates. Within this social counterculture, young people—sometimes referred to as “Hippies”—fought against bureaucracy, government and establishment. The Vietnam War and Civil Rights were popular protest topics for “Hippies.” Americans’ view of war changed because, for the first time, they saw the travesty of war in their living rooms through front-lines-broadcasting. People also became angry about racial inequalities and the loss of Civil Rights’ Movement’s most well-known leader Martin Luther King Jr. on April 4, 1968. The social environment was emulated by such musical artists as Jimi Hendrix, Janis Joplin, the Grateful Dead, the Rolling Stones, Led Zeppelin, Neil Young, Bob Dylan and the Beatles. Temple University’s fourth president’s term coincided with this era of the riotous late Sixties and early Seventies.

Temple University students were not the only people protesting on college campuses during this period. In February 1965, the first organized “teach-ins” were held at American universities nationwide in protest of the War in Vietnam.²⁰⁸ In May of 1965, Columbia University’s NROTC graduation was disrupted by protesters of the War; this was the first time New York City police

²⁰⁸ Columbia in Crisis Timeline, 1965-1969,
http://beatl.barnard.columbia.edu/stand_columbia/Timeline1965-69.html

were called to the campus.²⁰⁹ At American University in Washington, DC, student protests occurred frequently during the late Sixties as well. In response to campus protests, new American University President George H. Williams “promoted dialogue between the students, faculty, and administration,” where students were “invited to participate in university governance discussions and significant changes to the curricula were adopted.”²¹⁰ President Williams listened to students concerns. Perhaps, President Williams learned from other President’s follies before him because American University protests seem timid in relationship to University of California at Berkeley from 1964 to 1974. Berkeley became infamous for campus protests. In 1964, University of California President Clark Kerr declared that the students could not protest on campus, which only escalated the anger of the protesters.²¹¹ As time wore on and word of the Vietnam War spread, protests at Berkeley became more and more violent.²¹² The ultimate violence during a campus protest occurred four years into Anderson’s presidency during the Kent State massacre. On May 4, 1970, students at Kent State University in Ohio were peacefully protesting President Nixon’s

²⁰⁹ Ibid

²¹⁰ Susan McElrath, “Finding Aid to the Papers of President George H. Williams,” January 2006, American University Library, http://www.library.american.edu/about/archives/finding_aids/williams.html

²¹¹ Berkeley in the 60s, The History of Cal, <http://sunsite.berkeley.edu/calhistory/60s.html>

²¹² Ibid

announcement of the invasion of Cambodia when members of the Ohio National Guard fired 67 rounds over a period of 13 seconds, killing four students and wounding nine others, one of whom suffered permanent paralysis.²¹³ While no one actually died during protests at Temple University, one man's reputation was utterly annihilated before he officially started his job: President Paul R. Anderson.

Anderson's belief in a student's role in relationship to his role as a school administrator fueled fires of angry sentiment towards him. As he explained in the quote in the beginning of this chapter, Anderson believed his role was that of a dictatorial parent. As a parental figure, he felt that control and reprimand were part of his arsenal against student protests. After an October 25, 1967 student demonstration, he failed to acknowledge student concerns and instead told the *Evening Bulletin* that "mass demonstrations are "the least effective means" students can employ to solve their problems."²¹⁴ He closed his mind to the concerns of student protesters. A year later, Anderson released his 1967-1968 "Report of the President" where he argued that student achievement was overlooked by the media during the 1967-1968 school year, which instead selectively concentrated on "nihilistic protests that are aimed at nothing less than

²¹³ Darrell Laurent, "Kent State — A history lesson that he teaches and lives - Dean Kahler disabled during 1970 student demonstration at Kent State University," *Accent on Living*, Spring 2001

²¹⁴ Katrina Duke, "Mass Protests Ineffective, New Temple President Says," *The Evening Bulletin*, 25 October 1967

the end of higher education as we know it.”²¹⁵ He believed student protests were detrimental because the goal of such protesting is to destroy higher education.

Russell Conwell began Temple to respond to the needs of nontraditional students. Temple’s primary mode of creation and development had always been student-centered. During Anderson’s tenure, when students spoke up, they were chastised and belittled. Two months after taking office, Anderson was already fighting against student and faculty protestors and he had yet to be formally inaugurated. Protests against President Anderson would continue to the end of his term.

Before Anderson’s inauguration, a large student cohort with some faculty and staff members organized into the “Committee for Action.” The leaders of the CFA were William Biggin, Secretary; Arthur Platt, Chairman; Robert Harmon, Coordinator; Ann Sylvester, Public Relations. The CFA distributed flyers which clearly stated their concerns, called for Anderson’s removal from office and described the planned walk-out for his inauguration day. Their primary concern was that President Anderson was dictatorial. According to the CFA hand-out, President Anderson was making “unilateral and arbitrary decisions.”²¹⁶ For example, he failed grant tenure to Dr. Sidney B. Simon, Professor of Education, which vetoed the decision by the full professors of his department. He also denied awards the “Outstanding Seniors,” who were selected by students, faculty

²¹⁵ Paul R. Anderson, “Report of the President 1967-1968,” Temple University News Release, 24 January 1969

216 Ibid

and administrators.²¹⁷ Anderson refused to honor faculty- and student-selected individuals which created considerable adversity because faculty and students were accustomed to shared governance.

On Anderson's Inauguration Day, May 1, 1968, two hundred representatives of the CFA organized outside of the Academy of Music and handed out letters to anyone entering which described their "lack of confidence" in Anderson's administration. The letter explained: "What we hope you will experience here today is a responsible protest by those concerned in the University community."²¹⁸ For the beginning of the ceremony, one hundred fifty CFA protesters entered the Academy of Music and took their seats. As Anderson was given the oath of office the one hundred fifty CFA members walked out, as one shouted "You are leading to the destruction of Temple University"²¹⁹ and continued to protest outside.²²⁰

Anderson's demonstrated his indifference to the current tumultuous atmosphere through his inaugural address, which could have been delivered at any urban university at any time since the turn of the twentieth century. The address,

217 Committee for Action, "Inauguration Protest," a handout announcing the inauguration day protests, April 1968

218 Ibid

219 Rem Rieder "Temple Installs President; 200 Stage Walkout," The Philadelphia Inquirer, 2 May 1968

220 "150 Temple Students Walk Out to Protest New President" Philadelphia Daily News, 1 May 1968

entitled “The University in an Urban Society,” was dedicated to defining an “urban university” in vague, academic and philosophical terms. He defined the word university as a public service institution and center for learning. He spoke about the economic and technological advantages of urban living. When he explained what an urban university should be, he used four points, with points one and four the same point. First, the urban university should not overextend its “real strength in manpower” and “resources.”²²¹ Anderson believed that Temple should not extend its resources to help the larger community. Second, the urban university’s purpose is “...to single out those individuals and those divisions in the university whose special aptitudes and interests peculiarly fit them to think and move comfortable in the realm of the applied as well as the theoretical.”²²² In this quote, he explained that the programs offered at Temple must be practical and academic. Through this quote, one could assume that Anderson was suggesting a tapering of program offerings that were not useful and intellectual. Third, the urban university’s purpose is to contribute resources to on-going teaching and research only. Fourth, the urban university should not overextend its resources to “outside commitments.”²²³ According to Anderson, the urban universities needed

²²¹ Paul R. Anderson, “The University in an Urban Society,” 1 May 1968, Anderson Papers, Special Collections, Paley Library, Temple University, Philadelphia, “...each institution should contribute only to the extent of its own real strength in manpower and resources.”

²²² Ibid

²²³ Ibid, “...to have an institutional mechanism for determining the character and range of its involvement. We can ill afford to have our universities swallowed up by their outside commitments.”

to spend less money and curb the sharing of its assets. During the Vietnam War, campus unrest, sexual and social revolutions, President Anderson pinpointed parsimony as the role of an urban university.

It is crucial to note that Anderson admonished the overextension of university resources twice. Since Temple's founding, resources had been limited; however the university was just granted state-related status, which was meant to ease some of that burden. Additionally, an important part of the founder's purpose for Temple University was to dedicate itself to "outside commitments." Conwell believed the purpose of the university was to mine the *Acres of Diamonds* within Philadelphia. The university was part of an "institutional church," which chose to create social change by using a college. The city and the university were tied together tightly from the start. A university cannot be a mechanism of social change and ignore "outside commitments." Anderson's move towards curbing outreach programs is counterintuitive to the Conwellian Vision.

Anderson delivered an inaugural address that demonstrated his ignorance regarding the history of Temple University and his lack of consciousness of the Conwellian vision. He alluded to the history of the university at the end of the address when he stated "Temple's early purpose is a continuing one. For it to chart the course of an urban university is no less than the fulfillment of its original aim, charged by the same dynamic, but enhanced by new insights and long experience."²²⁴ This is the only mention of Temple's founding or history throughout the address. Unlike all of his predecessors, who dedicated a large

²²⁴ Ibid

amount of their inaugural address to the Conwellian vision, Anderson failed to mention the name “Conwell” or define Temple’s “early purpose.” He stated that he planned “to chart the course of an urban university” changed by “new insights and long experience;” however, he did not outline how he planned to realize the Conwellian Vision.²²⁵

Censure surrounding President Anderson did not cease. In December 1970, Anderson hired James D. Logan, who was the executive director of the Pennsylvania General State Authority at the time, to be the new vice president for fiscal affairs and treasurer.²²⁶ On December 10, 1970, the Faculty Senate voted 107 to 49 for Anderson’s resignation because he did not make “proper consultation with students and faculty.”²²⁷ The faculty senate membership in December 1970 represented half of the faculty members; there were 1,525 faculty on the Faculty Senate and 1,500 that did not belong to the faculty senate. Anderson’s responded by saying, “I can’t get very much concerned about this.”²²⁸ In January 1971, The Faculty Senate reversed itself in a wider vote of 476 to 335 several weeks later, 58% to 41%. Robert Holtzman interpreted the reversed

²²⁵ Ibid

²²⁶ Staff, “Temple Faculty Unit Backs Prexy, 58-41%” The Philadelphia Daily News, 29 January 1971

²²⁷ Ibid

²²⁸ Staff, “Obituaries: Paul R. Anderson, 85; presided at Temple” The Philadelphia Inquirer, 3 February 1993

results differently, when he stated: “I PERSONALLY would not be very comfortable as the president of an institution if I knew that 41 percent of the faculty which cared to vote expressed a request for my resignation.”²²⁹ While Holtzman would be adversely affected by the vote, President Anderson was indifferent to faculty sentiment.

On September 10, 1971, Anderson’s report to the Faculty Senate focused on what he called, “The New Depression in Higher Education.”²³⁰ He explained “The Carnegie Commission on Higher Education reports that two-thirds of all U.S. colleges and universities either are in financial trouble or are headed in that direction.”²³¹ In order to combat the monetary difficulties Temple was experiencing, he slashed all new programs and major academic expansion, halted all new faculty appointments and replacements, froze faculty pay at last year’s rate, cut all University budgets by at least 6%, eliminated unnecessary expenses such as telephone usage and University-paid postage, postponed any renovations, and minimized standard maintenance. He did not discuss any future fundraising efforts or a plan to increase donor interest. Anderson explained that “good fortune” is not a good basis to build strong financial stability. His response to

²²⁹ Staff, “Temple Faculty Unit Backs Prexy, 58-41%” The Philadelphia Daily News, 29 January 1971

²³⁰ Paul. R. Anderson, “Monthly Report to Faculty Senate, September 10, 1971,” Temple Times, Volume 2, Number 1, 16 September 1971, pp. 1 and 8

²³¹ Ibid

financial crisis contrasted Conwell who was a tireless fundraiser that came up with ingenious campaigns to raise money. Beury, Johnson and Gladfelter also worked to garner donations from wealthy people, community members and alumni. In contrast, Anderson bemoaned tax problems and spiraling inflation as the cause of their problems, which is true; however, he did not prepare an administrative action plan to *raise* money, which his predecessors had executed. Temple University's financial problems would not be resolved before President Anderson left office. On March 14, 1972, President Paul R. Anderson revealed that he would retire on June 30, 1973.

On July 25, 1972, Temple University Law School's Klein Law Library was destroyed in a fire. The fire was reported at 1:54 pm by a University security guard who saw smoke.²³² As the Library was burning, David Baldwin, the university's associate vice president for financial affairs formed a chain of volunteers, passing books down and out of the building.²³³ The fire department ordered the volunteers to stop because it became too dangerous. Minutes later, the second floor of the building collapsed.²³⁴ Law School Dean—and future Temple University President (1981-2000)—Peter J. Liacouras, asked that the

²³² Staff, "Temple U. Library Destroyed by Fire," The New York Times, 26 July 1972

²³³ Howard S. Shapiro and George Murray, "400,000 Books Lost as Blaze Ravages Temple Law Library," The Philadelphia Inquirer, 26 July 1972, p.1 and 6

²³⁴ Dan Callahan, Fire Destroys Klein Law Library, Temple News, Thursday, July 27, 1972

salvageable books be protected. To some, the burning of the law school library was fitting part of the final year for Anderson—a man who always managed to fuel or ignite fires as president.

In September of 1972, Temple University faculty was deciding on unionization. On September 16, 1972, Anderson made a speech to the Faculty Senate in Tomlinson Theatre. The Office of University Relations photocopied the end of the speech—in which Anderson discussed his views of unionization—and distributed it to all faculty members. The speech read like a warning notice; throughout which, he warned the faculty that unionization will cause faculty to lose shared governance and destroy their reputations as professionals. At one point, he made clear that a unionized faculty would not have the right

“to bargain over inherent managerial policy. This includes, but is not limited to, such matters as functions and programs, standards of service (including, in this case, teaching responsibilities to the students), overall budget, utilization of technology, organizational structures, and selection and direction of personnel.”²³⁵

Anderson explained that the faculty union would not be able to advise him in several areas that affect their careers. He made clear that if the faculty unionized, his administration would still be in charge of essential elements of university life. Later, he stated: “The reservation of managerial authority to the employer, under

²³⁵ Paul R. Anderson, “Monthly Report to Faculty Senate,” Temple University News Release, 16 September 1972, p. 4

Act 195, is itself a warning sign of erosion in shared governance.”²³⁶ He made evident that unionization would end shared governance and the faculty would lose any part they played in university decision-making. Anderson stated this about unionizing and faculty reputations: “the impact of unionization on our reputation in society at large must, indeed, be weighed with all candor and care.”²³⁷ In this quote, Anderson implied that unionization would negatively affect the reputation of Temple faculty and hoped to inspire fear to scare the Faculty Senate of the effects of unionizing. Then, he had the speech copied and distributed to all faculty, so they received Anderson’s message as well. In December 1972, Temple University faculty voted for the American Association of University Professors to become their bargaining unit.

On Tuesday March 14, 1972, President Paul R. Anderson announced his retirement effective June 30, 1973. After five years at the helm, he explained that his desire to retire “grows out of a normal desire to be somewhat freer in the years that lie ahead.”²³⁸ On May 24, 1973, *Temple Times* published their final interview with Anderson entitled “The Anderson Years.” In this interview, he reflected on his years in office, highlighted his accomplishments and discussed the conflicts. Reading Anderson’s successes, one cannot help but notice that they are a

²³⁶ Ibid

²³⁷ Ibid

²³⁸ Paul R. Anderson, Letter to the Board of Trustees regarding his retirement, 14 March 1972, Anderson Papers, Special Collections, Paley Library, Temple University, Philadelphia

realization of the Conwellian Vision.

The accomplishments Anderson touted in his final *Temple Times* interview were all a realization of Conwell's Vision. First, Temple's physical campus underwent a transformation because of the completion of buildings started by President Gladfelter. Adding buildings is a way to provide more classroom, office and laboratory space for students. Conwell was always trying to rent or borrow another building for use by Temple to cater to students' educational needs. Therefore, by completing the buildings, Anderson accommodated student learning and, thus, fulfilled one aspect of Conwell's vision. Anderson's next accomplishment was the significant increase in graduate student graduates. Graduate students at Temple were traditionally working adults who go to school, the exact population Russell Conwell wanted to serve. During Anderson's tenure, the number of graduate degrees awarded increased 250% from 1967 to 1972. Anderson accommodated working professionals and furnished them with a degree that could increase their wages and provide them with a better position in their career. Coined the "Workingman's University," career advancement and wage increases were the motivation for Temple's first graduating classes. Anderson's third accomplishment was a 49% increase in full-time faculty. Russell Conwell was always scouring Philadelphia for yet another faculty member so that more students could learn more subjects. Increasing faculty was another way that Anderson catered to students' educational needs. Anderson's final achievement was the varied changes in the student population. There were several demographic changes in the student population, including the matriculation of at least 3,000

Vietnam veterans, an increase of older students, an increase of women and an increase in underprivileged students.²³⁹ President Anderson shared his understanding of the growing number of women, particularly older women, who were matriculating at Temple when he explained that women were having children at a younger age, allowing them to finish child rearing earlier and have more time to “seek professional training either for income or self-improvement.”²⁴⁰ Russell Conwell, a veteran who grew up poor, accepted all students who had a desire to learn. Similarly, Anderson opened up the doors of educational opportunity to various populations with an interest in learning. The four things that Anderson highlighted as his accomplishments were all realizations of the original mission and vision of Temple.

Anderson’s relationships with the other people at Temple were not reflections of Temple’s Founder. In response to questions regarding organizational authority during his years in office, Anderson explained “that students in particular had little participation or responsibility –except in non-curricular affairs.”²⁴¹ He continued to state, “In academic matters I do not see how one can justify students having equal power of decision along with faculty members, yet the system

²³⁹ “The Anderson Years: An Interview,” Temple Times, Volume 3, Number 16, 24 May 1973

²⁴⁰ Ibid

²⁴¹ Ibid

should ensure that student input is included.”²⁴² In other words, student ideas could be heard, but the faculty and administration should make final decisions on academics. Anderson explained that while faculty members had a role in the decision making at the University, their role was unclear. In fact, he felt that the faculty’s decision to unionize would ultimately further limit their role in shared governance at the university. Later in the article, Anderson explained “Decision-making can, and should be, allocated to those most capable of making decisions within a clearly defined area.”²⁴³ Anderson clearly believed in a rigid chain of command.

The most significant sentence in Anderson’s final May 24, 1973 *Temple Times* interview reflected his *opposition to* the Conwellian vision. Anderson stated “We have reached a more selective process in which the institution deals with areas in which it has expertise and does not try to do everything just because it satisfies someone’s social consciousness.”²⁴⁴ When Anderson became president, he vowed to cut many of the social and community programs at the university. In this quote, Anderson celebrated the pairing down of services which satisfied “someone’s social consciousness.” Temple University was founded as an organization to minister to the community—as an institution that satisfied Russell Conwell’s social consciousness. While the original college had no

²⁴² Ibid

²⁴³ Ibid

²⁴⁴ Ibid

religious affiliation, Temple was part of Conwell's ministry. Eliminating Temple University's role as an organization of social consciousness tears the fundamental fabric of the institution.

President Anderson did not discuss the Conwellian Vision or present a plan to fulfill that vision. However, when asked about his achievements, he reveals ways that he fulfilled Conwell's Vision unwittingly. When Anderson died, his son Bayard D. Anderson explained that his father was not bothered by the criticism he received from students and faculty alike, "He was a very determined person and it really didn't bother him. He was going to see that justice was done. Damn the torpedoes, full speed ahead."²⁴⁵ Anderson was resolute and determined and he fought against students and faculty for most of his presidency. While he understood the value of shared governance, he used his power as president against faculty, staff and students often. While 1967-1973, was a particularly challenging time in higher education, his staunchness fueled the controversy. As his son rightly highlighted, Anderson believed he was doing the right thing. However, his relationships with students and faculty could only be described as tumultuous. In educational matters, he fulfilled some aspects of Conwell's Vision. Unfortunately, though, Anderson's presidency will be remembered for the conflicts, not the accomplishments.

245 Inquirer Staff, "Obituaries: Paul R. Anderson, 85; presided at Temple" The Philadelphia Inquirer, 3 February 1993

RESULTS

Russell Herman Conwell founded Temple University as a college for the working people of Philadelphia. As a young man, Conwell studied while he worked and empathized with people in a similar position. When Charles M. Davies, a working man desiring to learn the Christian ministry, came to Conwell, Conwell saw the need for a College. As pastor of Grace Baptist Temple, Conwell founded Temple College as part of Conwell's ministry for the people of Philadelphia. While Temple University was not founded as a religious institution, Grace Baptist Temple was an institutional church, which used its resources to combat social problems in its community. Charles M. Davies and the original seven were working men who wanted to study the Christian ministry. As time went on and Temple College developed under Reverend Conwell, Conwell allowed the college to expand to meet student requests and community needs. His student-centered approach was an important part of the Conwellian vision. Conwell was a tenacious fundraiser who used his charismatic personality and lessons of morality to earn money to finance the education of students at Temple. As time went on, he had to start charging minimal tuition rates. However, he continued spending most of his time raising money for and spreading the news of the university until he died.

Conwell's immediate successor, Charles Ezra Beury was a coal tycoon turned philanthropist. He served on the Temple Board of Trustees from 1913

until 1926 when he took office as President. While he had no experience as an educator, he was conscious of the Conwellian vision and tried to follow it to the best of his ability; he would continually refer to the original words of Conwell whenever he was asked about his mission and vision for the college. However, his business background and interest in football guided many of his administrative actions. During the Beury administration, the Temple University Board of Trustees grew more powerful and was placed in charge of many aspects of college administration. He was often called “Beury the Builder” because he built so many buildings during his tenure as president in order to fulfill his goal of expanding the physical campus of Temple.

Temple University’s third president, Robert Livingston Johnson, was selected as president for the prestige he brought to the university. Johnson was successful in advertising as Vice President of Time Inc. and used his ability and connections to spread the message of Russell Conwell. He knew his deficiencies as an educator; therefore, he appointed Millard E. Gladfelter Vice President and later, Provost, to handle the educational matters at the university. He demonstrated consciousness of the Conwellian vision during his inaugural address and other public speeches. After his second sabbatical, he exhibited a strong respect for Russell Conwell and the Conwellian vision. However, his administrative actions were focused on the public relations development of Temple University’s image.

In this examination, Millard Ellwood Gladfelter demonstrated the deepest understanding of the Conwellian vision through his actions as Vice President,

Provost and President. He was a trained and seasoned educator with many years of experience at Temple by the time he took office as President. With every administrative action, Gladfelter concentrated on the way in which he was fulfilling the Conwellian vision. His administrative actions demonstrated a belief in a student-centered educational approach. The Temple University curriculum developed according to student interest or need during his tenure. He also believed in serving the community of Philadelphia. His primary objective was for Temple to become a state-related institution which came to fruition in 1965. State-related colleges and universities receive increased funding from the state which motivated him because it would improve the experience of students at Temple by lowering tuition and increasing resources to allow more students to receive a Temple education. Gladfelter fulfilled the Conwellian vision when he made a college education more accessible. Similar to Conwell, Gladfelter was a beloved president of Temple because of his charismatic and friendly personality. He had open-door policy and quality relationship with staff and students alike.

Paul Russell Anderson was president from 1967-1973, arguably one of the most tumultuous times in American higher education. Anderson was a trained and seasoned educator by the time he took office as President of Temple. Anderson demonstrated no knowledge or appreciation of the Conwellian vision. Additionally, his strict governing style fueled tensions between him and the students, faculty and staff. By the time Anderson was formally inaugurated, his administration was protested and students and faculty were demanding his resignation. Tension between Anderson and Temple students and faculty did not

cease. During his tenure, graduate enrollment and the number of faculty saw large increases. He also transformed the physical campus and admitted new and varied student populations.

Four presidents have served Temple University since Paul R. Anderson's tenure: Marvin Wachman (1973-1982), Peter Liacouras (1982-2000), David Adamany (2000-2006) and Ann Weaver Hart (2006-Present). Marvin Wachman and Peter Liacouras were both celebrated Presidents at Temple who have recently published their memoirs. President Liacouras, who most people at the university simply call "Peter," was especially beloved and remains an integral part of Temple University family as Chancellor and professor. President Adamany was a stark contrast to President Liacouras because he was reserved, where Peter was charismatic. The current president, President Hart, is Temple University's first woman president. Her administration brings to mind the tenure of the "Dean of Deans," Dr. Laura Carnell. Temple's rich administrative history acts only as a guide to its future success. As Temple University continues into the future, there will be new presidents; however, the purpose of Temple will remain the same: to bring education to the people according to the students' schedules, needs and desires. Whether Temple's future presidents realize the Conwellian vision remains to be seen.

Through the examination of Conwell's Vision, four overall themes developed which were used to analyze the subsequent administrations. Conwell used student-centered administrative policy; his goal was to cater to students' needs. The second theme was Conwell's belief in students' potential; he believed

that the working people of Philadelphia were diamonds that needed mining.

Conwell extended the university's resources to enact social change and made up the difference with his fundraising efforts. Conwell demonstrated tolerance in his admissions policies and faculty selections. This study explored the development of the Conwellian Vision during the university's first five administrations.

The research questions guiding this study were:

How do Temple University Presidents Beury, Johnson, Gladfelter and Anderson realize, interpret and implement Conwell's original mission and vision for the University?

- 1) Were Beury, Johnson, Gladfelter and Anderson conscious of Conwell's Vision?
- 2) Did the successive presidents produce administrative innovations to extend the resources of Temple University in an attempt to carry out Conwell's Vision of education?
- 3) How did the successive presidents institute innovations and reform in policies towards students that reflected the original mission of Temple?

Due to its narrow focus and methodology, this research is limited.

Concentrating on the comparative administrative history of five administrations restricted the depth of each chapter. Since this study was not an institutional history of Temple, emphasis was placed on areas which satisfied the research questions, leaving out various details. Utilizing intellectual history as a methodology involved choices with which materials were used.

Several topics for further research are emphasized by this study. A larger study where each president's administration is examined in several chapters or the

modern administrations are included would enhance the narrative regarding the progress of Conwell's Vision. A qualitative study that uses interview methodology to examine the perceptions of Temple presidents would be a great addition to the current research. A comparative study between the administrative policies and practices of Laura Carnell and Ann Weaver Hart would be an interesting inquiry. The history of Temple should be published; such a unique university needs a formal institutional history.

APPENDIX I

ACRES OF DIAMONDS

SPEECH BY RUSSELL H. CONWELL

I am astonished that so many people should care to hear this story over again. Indeed, this lecture has become a study in psychology; it often breaks all rules of oratory, departs from the precepts of rhetoric, and yet remains the most popular of any lecture I have delivered in the fifty-seven years of my public life. I have sometimes studied for a year upon a lecture and made careful research, and then presented the lecture just once -- never delivered it again. I put too much work on it. But this had no work on it -- thrown together perfectly at random, spoken offhand without any special preparation, and it succeeds when the thing we study, work over, adjust to a plan, is an entire failure.

The "Acres of Diamonds" which I have mentioned through so many years are to be found in this city, and you are to find them. Many have found them. And what man has done, man can do. I could not find anything better to illustrate my thought than a story I have told over and over again, and which is now found in books in nearly every library.

In 1870 we went down the Tigris River. We hired a guide at Bagdad to show us Persepolis, Nineveh and Babylon, and the ancient countries of Assyria as far as the Arabian Gulf. He was well acquainted with the land, but he was one of those guides who love to entertain their patrons; he was like a barber that tells you

many stories in order to keep your mind off the scratching and the scraping. He told me so many stories that I grew tired of his telling them and I refused to listen -- looked away whenever he commenced; that made the guide quite angry.

I remember that toward evening he took his Turkish cap off his head and swung it around in the air. The gesture I did not understand and I did not dare look at him for fear I should become the victim of another story. But, although I am not a woman, I did look, and the instant I turned my eyes upon that worthy guide he was off again. Said he, "I will tell you a story now which I reserve for my particular friends!" So then, counting myself a particular friend, I listened, and I have always been glad I did.

He said there once lived not far from the River Indus an ancient Persian by the name of Al Hafed. He said that Al Hafed owned a very large farm with orchards, grain fields and gardens. He was a contented and wealthy man -- contented because he was wealthy, and wealthy because he was contented. One day there visited this old farmer one of those ancient Buddhist priests, and he sat down by Al Hafed's fire and told that old farmer how this world of ours was made.

He said that this world was once a mere bank of fog, which is scientifically true, and he said that the Almighty thrust his finger into the bank of fog and then began slowly to move his finger around and gradually to increase the speed of his finger until at last he whirled that bank of fog into a solid ball of fire, and it went rolling through the universe, burning its way through other cosmic banks of fog, until it condensed the moisture without, and fell in floods of rain

upon the heated surface and cooled the outward crust. Then the internal flames burst through the cooling crust and threw up the mountains and made the hills and the valleys of this wonderful world of ours. If this internal melted mass burst out and cooled very quickly it became granite; that which cooled less quickly became silver; and less quickly, gold; and after gold diamonds were made. Said the old priest, "A diamond is a congealed drop of sunlight."

This is a scientific truth also. You all know that a diamond is pure carbon, actually deposited sunlight -- and he said another thing I would not forget: he declared that a diamond is the last and highest of God's mineral creations, as a woman is the last and highest of God's animal creations. I suppose that is the reason why the two have such a liking for each other. And the old priest told Al Hafed that if he had a handful of diamonds he could purchase a whole country, and with a mine of diamonds he could place his children upon thrones through the influence of their great wealth.

Al Hafed heard all about diamonds and how much they were worth, and went to his bed that night a poor man -- not that he had lost anything, but poor because he was discontented and discontented because he thought he was poor. He said: "I want a mine of diamonds!" So he lay awake all night, and early in the morning sought out the priest.

Now I know from experience that a priest when awakened early in the morning is cross. He awoke that priest out of his dreams and said to him, "Will you tell me where I can find diamonds?" The priest said, "Diamonds? What do you want with diamonds?" "I want to be immensely rich," said Al Hafed, "but I

don't know where to go." "Well," said the priest, "if you will find a river that runs over white sand between high mountains, in those sands you will always see diamonds." "Do you really believe that there is such a river?" "Plenty of them, plenty of them; all you have to do is just go and find them, then you have them." Al Hafed said, "I will go." So he sold his farm, collected his money at interest, left his family in charge of a neighbor, and away he went in search of diamonds.

He began very properly, to my mind, at the Mountains of the Moon. Afterwards he went around into Palestine, then wandered on into Europe, and at last, when his money was all spent, and he was in rags, wretchedness and poverty, he stood on the shore of that bay in Barcelona, Spain, when a tidal wave came rolling in through the Pillars of Hercules and the poor, afflicted, suffering man could not resist the awful temptation to cast himself into that incoming tide, and he sank beneath its foaming crest, never to rise in this life again.

When that old guide had told me that very sad story, he stopped the camel I was riding and went back to fix the baggage on one of the other camels, and I remember thinking to myself, "Why did he reserve that for his particular friends?" There seemed to be no beginning, middle or end -- nothing to it. That was the first story I ever heard told or read in which the hero was killed in the first chapter. I had but one chapter of that story and the hero was dead.

When the guide came back and took up the halter of my camel again, he went right on with the same story. He said that Al Hafed's successor led his camel out into the garden to drink, and as that camel put its nose down into the clear water of the garden brook Al Hafed's successor noticed a curious flash of light

from the sands of the shallow stream, and reaching in he pulled out a black stone having an eye of light that reflected all the colors of the rainbow, and he took that curious pebble into the house and left it on the mantel, then went on his way and forgot all about it.

A few days after that, this same old priest who told Al Hafed how diamonds were made, came in to visit his successor, when he saw that flash of light from the mantel. He rushed up and said, "Here is a diamond -- here is a diamond! Has Al Hafed returned?" "No, no; Al Hafed has not returned and that is not a diamond; that is nothing but a stone; we found it right out here in our garden." "But I know a diamond when I see it," said he; "that is a diamond!"

Then together they rushed to the garden and stirred up the white sands with their fingers and found others more beautiful, more valuable diamonds than the first, and thus, said the guide to me, were discovered the diamond mines of Golconda, the most magnificent diamond mines in all the history of mankind, exceeding the Kimberley in its value. The great Kohinoor diamond in England's crown jewels and the largest crown diamond on earth in Russia's crown jewels, which I had often hoped she would have to sell before they had peace with Japan, came from that mine, and when the old guide had called my attention to that wonderful discovery he took his Turkish cap off his head again and swung it around in the air to call my attention to the moral.

Those Arab guides have a moral to each story, though the stories are not always moral. He said had Al Hafed remained at home and dug in his own cellar or in his own garden, instead of wretchedness, starvation, poverty and death -- a

strange land, he would have had "acres of diamonds" -- for every acre, yes, every shovelful of that old farm afterwards revealed the gems which since have decorated the crowns of monarchs. When he had given the moral to his story, I saw why he had reserved this story for his "particular friends." I didn't tell him I could see it; I was not going to tell that old Arab that I could see it. For it was that mean old Arab's way of going around such a thing, like a lawyer, and saying indirectly what he did not dare say directly, that there was a certain young man that day traveling down the Tigris River that might better be at home in America. I didn't tell him I could see it.

I told him his story reminded me of one, and I told it to him quick. I told him about that man out in California, who, in 1847, owned a ranch out there. He read that gold had been discovered in Southern California, and he sold his ranch to Colonel Sutter and started off to hunt for gold. Colonel Sutter put a mill on the little stream in that farm and one day his little girl brought some wet sand from the raceway of the mill into the house and placed it before the fire to dry, and as that sand was falling through the little girl's fingers a visitor saw the first shining scales of real gold that were ever discovered in California; and the man who wanted the gold had sold his ranch and gone away, never to return.

I delivered this lecture two years ago in California, in the city that stands near that farm, and they told me that the mine is not exhausted yet, and that a one-third owner of that farm has been getting during these recent years twenty dollars of gold every fifteen minutes of his life, sleeping or waking. Why, you and I would enjoy an income like that!

But the best illustration that I have now of this thought was found here in Pennsylvania. There was a man living in Pennsylvania who owned a farm here and he did what I should do if I had a farm in Pennsylvania - he sold it. But before he sold it he concluded to secure employment collecting coal oil for his cousin in Canada. They first discovered coal oil there. So this farmer in Pennsylvania decided that he would apply for a position with his cousin in Canada. Now, you see, the farmer was not altogether a foolish man. He did not leave his farm until he had something else to do.

Of all the simpletons the stars shine on there is none more foolish than a man who leaves one job before he has obtained another. And that has especial reference to gentlemen of my profession, and has no reference to a man seeking a divorce. So I say this old farmer did not leave one job until he had obtained another. He wrote to Canada, but his cousin replied that he could not engage him because he did not know anything about the oil business. "Well, then," said he, "I will understand it." So he set himself at the study of the whole subject. He began at the second day of the creation, he studied the subject from the primitive vegetation to the coal oil stage, until he knew all about it. Then he wrote to his cousin and said, "Now I understand the oil business." And his cousin replied to him, "All right, then, come on."

That man, by the record of the country, sold his farm for eight hundred and thirty-three dollars -- even money, "no cents." He had scarcely gone from that farm before the man who purchased it went out to arrange for watering the cattle and he found that the previous owner had arranged the matter very nicely. There

is a stream running down the hillside there, and the previous owner had gone out and put a plank across that stream at an angle, extending across the brook and down edgewise a few inches under the surface of the water. The purpose of the plank across that brook was to throw over to the other bank a dreadful-looking scum through which the cattle would not put their noses to drink above the plank, although they would drink the water on one side below it.

Thus that man who had gone to Canada had been himself damming back for twenty-three years a flow of coal oil which the State Geologist of Pennsylvania declared officially, as early as 1870, was then worth to our state a hundred millions of dollars. The city of Titusville now stands on that farm and those Pleasantville wells flow on, and that farmer who had studied all about the formation of oil since the second day of God's creation clear down to the present time, sold that farm for \$833, no cents -- again I say, "no sense."

But I need another illustration, and I found that in Massachusetts, and I am sorry I did, because that is my old state. This young man I mention went out of the state to study -- went down to Yale College and studied mines and mining. They paid him fifteen dollars a week during his last year for training students who were behind their classes in mineralogy, out of hours, of course, while pursuing his own studies. But when he graduated they raised his pay from fifteen dollars to forty-five dollars and offered him a professorship. Then he went straight home to his mother and said, "Mother, I won't work for forty-five dollars a week. What is forty-five dollars a week for a man with a brain like mine! Mother, let's go out to

California and stake out gold claims and be immensely rich." "Now," said his mother, "it is just as well to be happy as it is to be rich."

But as he was the only son he had his way -- they always do; and they sold out in Massachusetts and went to Wisconsin, where he went into the employ of the Superior Copper Mining Company, and he was lost from sight in the employ of that company at fifteen dollars a week again. He was also to have an interest in any mines that he should discover for that company. But I do not believe that he has ever discovered a mine -- I do not know anything about it, but I do not believe he has. I know he had scarcely gone from the old homestead before the farmer who had bought the homestead went out to dig potatoes, and he was bringing them in a large basket through the front gateway, the ends of the stone wall came so near together at the gate that the basket hugged very tight. So he set the basket on the ground and pulled, first on one side and then on the other side.

Our farms in Massachusetts are mostly stone walls, and the farmers have to be economical with their gateways in order to have some place to put the stones. That basket hugged so tight there that as he was hauling it through he noticed in the upper stone next the gate a block of native silver, eight inches square; and this professor of mines and mining and mineralogy, who would not work for forty-five dollars a week, when he sold that homestead in Massachusetts, sat right on that stone to make the bargain. He was brought up there; he had gone back and forth by that piece of silver, rubbed it with his sleeve, and it seemed to say, "Come now, now, now, here is a hundred thousand dollars. Why not take me? " But he would not take it. There was no silver in Newburyport; it was all

away off -- well, I don't know where; he didn't, but somewhere else -- and he was a professor of mineralogy.

I do not know of anything I would enjoy better than to take the whole time tonight telling of blunders like that I have heard professors make. Yet I wish I knew what that man is doing out there in Wisconsin. I can imagine him out there, as he sits by his fireside, and he is saying to his friends. "Do you know that man Conwell that lives in Philadelphia?" "Oh, yes, I have heard of him." "And do you know that man Jones that lives in that city?" "Yes, I have heard of him." And then he begins to laugh and laugh and says to his friends, "They have done the same thing I did, precisely." And that spoils the whole joke, because you and I have done it.

Ninety out of every hundred people here have made that mistake this very day. I say you ought to be rich; you have no right to be poor. To live in Philadelphia and not be rich is a misfortune, and it is doubly a misfortune, because you could have been rich just as well as be poor. Philadelphia furnishes so many opportunities. You ought to be rich. But persons with certain religious prejudice will ask, "How can you spend your time advising the rising generation to give their time to getting money -- dollars and cents -- the commercial spirit?"

Yet I must say that you ought to spend time getting rich. You and I know there are some things more valuable than money; of course, we do. Ah, yes! By a heart made unspeakably sad by a grave on which the autumn leaves now fall, I know there are some things higher and grander and sublimer than money. Well does the man know, who has suffered, that there are some things sweeter and

holier and more sacred than gold. Nevertheless, the man of common sense also knows that there is not any one of those things that is not greatly enhanced by the use of money. Money is power.

Love is the grandest thing on God's earth, but fortunate the lover who has plenty of money. Money is power: money has powers; and for a man to say, "I do not want money," is to say, "I do not wish to do any good to my fellowmen." It is absurd thus to talk. It is absurd to disconnect them. This is a wonderfully great life, and you ought to spend your time getting money, because of the power there is in money. And yet this religious prejudice is so great that some people think it is a great honor to be one of God's poor. I am looking in the faces of people who think just that way.

I heard a man once say in a prayer-meeting that he was thankful that he was one of God's poor, and then I silently wondered what his wife would say to that speech, as she took in washing to support the man while he sat and smoked on the veranda. I don't want to see any more of that kind of God's poor. Now, when a man could have been rich just as well, and he is now weak because he is poor, he has done some great wrong; he has been untruthful to himself; he has been unkind to his fellowmen. We ought to get rich if we can by honorable and Christian methods, and these are the only methods that sweep us quickly toward the goal of riches.

I remember, not many years ago, a young theological student who came into my office and said to me that he thought it was his duty to come in and "labor with me." I asked him what had happened, and he said: "I feel it is my duty to

come in and speak to you, sir, and say that the Holy Scriptures declare that money is the root of all evil." I asked him where he found that saying, and he said he found it in the Bible. I asked him whether he had made a new Bible, and he said, no, he had not gotten a new Bible, that it was in the old Bible. "Well," I said, "if it is in my Bible, I never saw it. Will you please get the textbook and let me see it?"

He left the room and soon came stalking in with his Bible open, with all the bigoted pride of the narrow sectarian, who founds his creed on some misinterpretation of Scripture, and he puts the Bible down on the table before me and fairly squealed into my ear, "There it is. You can read it for yourself." I said to him, "Young man, you will learn, when you get a little older, that you cannot trust another denomination to read the Bible for you." I said, "Now, you belong to another denomination. Please read it to me, and remember that you are taught in a school where emphasis is exegesis." So he took the Bible and read it: "The love of money is the root of all evil." Then he had it right.

The Great Book has come back into the esteem and love of the people, and into the respect of the greatest minds of earth, and now you can quote it and rest your life and your death on it without more fear. So, when he quoted right from the Scriptures he quoted the truth. "The love of money is the root of all evil." Oh, that is it. It is the worship of the means instead of the end. Though you cannot reach the end without the means. When a man makes an idol of the money instead of the purposes for which it may be used, when he squeezes the dollar until the eagle squeals, then it is made the root of all evil. Think, if you only had the money, what you could do for your wife, your child, and for your home and your

city. Think how soon you could endow the Temple College yonder if you only had the money and the disposition to give it; and yet, my friend, people say you and I should not spend the time getting rich. How inconsistent the whole thing is. We ought to be rich, because money has power.

I think the best thing for me to do is to illustrate this, for if I say you ought to get rich, I ought, at least, to suggest how it is done. We get a prejudice against rich men because of the lies that are told about them. The lies that are told about Mr. Rockefeller because he has two hundred million dollars -- so many believe them; yet how false is the representation of that man to the world. How little we can tell what is true nowadays when newspapers try to sell their papers entirely on some sensation! The way they lie about the rich men is something terrible, and I do not know that there is anything to illustrate this better than what the newspapers now say about the city of Philadelphia.

A young man came to me the other day and said, "If Mr. Rockefeller, as you think, is a good man, why is it that everybody says so much against him?" It is because he has gotten ahead of us; that is the whole of it -- just gotten ahead of us. Why is it Mr. Carnegie is criticized so sharply by an envious world! Because he has gotten more than we have. If a man knows more than I know, don't I incline to criticize somewhat his learning? Let a man stand in a pulpit and preach to thousands, and if I have fifteen people in my church, and they're all asleep, don't I criticize him? We always do that to the man who gets ahead of us. Why, the man you are criticizing has one hundred millions, and you have fifty cents, and both of you have just what you are worth.

One of the richest men in this country came into my home and sat down in my parlor and said: "Did you see all those lies about my family in the papers?" "Certainly I did; I knew they were lies when I saw them." "Why do they lie about me the way they do?" "Well," I said to him, "if you will give me your check for one hundred millions, I will take all the lies along with it." "Well," said he, "I don't see any sense in their thus talking about my family and myself. Conwell, tell me frankly, what do you think the American people think of me?" "Well," said I, "they think you are the blackest hearted villain that ever trod the soil!" "But what can I do about it?" There is nothing he can do about it, and yet he is one of the sweetest Christian men I ever knew. If you get a hundred millions you will have the lies; you will be lied about, and you can judge your success in any line by the lies that are told about you. I say that you ought to be rich.

But there are ever coming to me young men who say, "I would like to go into business, but I cannot." "Why not?" "Because I have no capital to begin on." Capital, capital to begin on! What! young man! Living in Philadelphia and looking at this wealthy generation, all of whom began as poor boys, and you want capital to begin on? It is fortunate for you that you have no capital. I am glad you have no money. I pity a rich man's son. A rich man's son in these days of ours occupies a very difficult position. They are to be pitied. A rich man's son cannot know the very best things in human life. He cannot. The statistics of Massachusetts show us that not one out of seventeen rich men's sons ever die rich. They are raised in luxury, they die in poverty. Even if a rich man's son retains his father's money, even then he cannot know the best things of life.

A young man in our college yonder asked me to formulate for him what I thought was the happiest hour in a man's history, and I studied it long and came back convinced that the happiest hour that any man ever sees in any earthly matter is when a young man takes his bride over the threshold of the door, for the first time, of the house he himself has earned and built, when he turns to his bride and with an eloquence greater than any language of mine, he sayeth to his wife, "My loved one, I earned this home myself; I earned it all. It is all mine, and I divide it with thee." That is the grandest moment a human heart may ever see. But a rich man's son cannot know that. He goes into a finer mansion, it may be, but he is obliged to go through the house and say, "Mother gave me this, mother gave me that, my mother gave me that, my mother gave me that," until his wife wishes she had married his mother.

Oh, I pity a rich man's son. I do. Until he gets so far along in his dudeism that he gets his arms up like that and can't get them down. Didn't you ever see any of them astray at Atlantic City? I saw one of these scarecrows once and I never tire thinking about it. I was at Niagara Falls lecturing, and after the lecture I went to the hotel, and when I went up to the desk there stood there a millionaire's son from New York. He was an indescribable specimen of anthropologic potency. He carried a goldheaded cane under his arm -- more in its head than he had in his. I do not believe I could describe the young man if I should try. But still I must say that he wore an eye-glass he could not see through; patent leather shoes he could not walk in, and pants he could not sit down in -- dressed like a grasshopper!

Well, this human cricket came up to the clerk's desk just as I came in. He adjusted his unseeing eye-glass in this wise and lisped to the clerk, because it's "Hinglish, you know," to lisp: "Thir, thir, will you have the kindness to fuhnish me with thome papah and thome envelopehs!" The clerk measured that man quick, and he pulled out a drawer and took some envelopes and paper and cast them across the counter and turned away to his books.

You should have seen that specimen of humanity when the paper and envelopes came across the counter -- he whose wants had always been anticipated by servants. He adjusted his unseeing eye-glass and he yelled after that clerk: "Come back here, thir, come right back here. Now, thir, will you order a thervant to take that papah and thothe envelopehs and carry them to yondah dethk." Oh, the poor, miserable, contemptible American monkey! He couldn't carry paper and envelopes twenty feet. I suppose he could not get his arms down. I have no pity for such travesties of human nature. If you have no capital, I am glad of it. You don't need capital; you need common sense, not copper cents.

T. Stewart, the great princely merchant of New York, the richest man in America in his time, was a poor boy; he had a dollar and a half and went into the mercantile business. But he lost eighty-seven and a half cents of his first dollar and a half because he bought some needles and thread and buttons to sell, which people didn't want.

Are you poor? It is because you are not wanted and are left on your own hands. There was the great lesson. Apply it whichever way you will it comes to every single person's life, young or old. He did not know what people needed, and

consequently bought something they didn't want, and had the goods left on his hands a dead loss. A. T. Stewart learned there the great lesson of his mercantile life and said "I will never buy anything more until I first learn what the people want; then I'll make the purchase." He went around to the doors and asked them what they did want, and when he found out what they wanted, he invested his sixty-two and a half cents and began to supply a "known demand." I care not what your profession or occupation in life may be; I care not whether you are a lawyer, a doctor, a housekeeper, teacher or whatever else, the principle is precisely the same. We must know what the world needs first and then invest ourselves to supply that need, and success is almost certain.

A. T. Stewart went on until he was worth forty millions. "Well," you will say, "a man can do that in New York, but cannot do it here in Philadelphia." The statistics very carefully gathered in New York in 1889 showed one hundred and seven millionaires in the city worth over ten millions apiece. It was remarkable and people think they must go there to get rich. Out of that one hundred and seven millionaires only seven of them made their money in New York, and the others moved to New York after their fortunes were made, and sixty- seven out of the remaining hundred made their fortunes in towns of less than six thousand people, and the richest man in the country at that time lived in a town of thirty-five hundred inhabitants, and always lived there and never moved away. It is not so much where you are as what you are. But at the same time if the largeness of the city comes into the problem, then remember it is the smaller city that furnishes the great opportunity to make the millions of money.

The best illustration that I can give is in reference to John Jacob Astor, who was a poor boy and who made all the money of the Astor family. He made more than his successors have ever earned, and yet he once held a mortgage on a millinery store in New York, and because the people could not make enough money to pay the interest and the rent, he foreclosed the mortgage and took possession of the store and went into partnership with the man who had failed. He kept the same stock, did not give them a dollar of capital, and he left them alone and he went out and sat down upon a bench in the park.

Out there on that bench in the park he had the most important, and, to my mind, the pleasantest part of that partnership business. He was watching the ladies as they went by; and where is the man that wouldn't get rich at that business? But when John Jacob Astor saw a lady pass, with her shoulders back and her head up, as if she did not care if the whole world looked on her, he studied her bonnet; and before that bonnet was out of sight he knew the shape of the frame and the color of the trimmings, the curl of the -- something on a bonnet. Sometimes I try to describe a woman's bonnet, but it is of little use, for it would be out of style tomorrow night.

So John Jacob Astor went to the store and said: "Now, put in the show window just such a bonnet as I describe to you because," said he, "I have just seen a lady who likes just such a bonnet. Do not make up any more till I come back." And he went out again and sat on that bench in the park, and another lady of a different form and complexion passed him with a bonnet of different shape and color, of course. "Now," said he, "put such a bonnet as that in the show window."

He didn't fill his show window with hats and bonnets which drive people away and then sit in the back of the store and bawl because the people go somewhere else to trade. He didn't put a hat or bonnet in that show window the like of which he had not seen before it was made up.

In our city especially, there are great opportunities for manufacturing, and the time has come when the line is drawn very sharply between the stockholders of the factory and their employees. Now, friends, there has also come a discouraging gloom upon this country and the laboring men are beginning to feel that they are being held down by a crust over their heads through which they find it impossible to break, and the aristocratic moneyowner-himself is so far above that he will never descend to their assistance. That is the thought that is in the minds of our people. But, friends, never in the history of our country was there an opportunity so great for the poor man to get rich as there is now and in the city of Philadelphia. The very fact that they get discouraged is what prevents them from getting rich. That is all there is to it. The road is open, and let us keep it open between the poor and the rich.

I know that the labor unions have two great problems to contend with, and there is only one way to solve them. The labor unions are doing as much to prevent its solving as are capitalists today, and there are positively two sides to it. The labor union has two difficulties; the first one is that it began to make a labor scale for all classes on a par, and they scale down a man that can earn five dollars a day to two and a half a day, in order to level up to him an imbecile that cannot earn fifty cents a day. That is one of the most dangerous and discouraging things

for the working man. He cannot get the results of his work if he do better work or higher work or work longer; that is a dangerous thing, and in order to get every laboring man free and every American equal to every other American, let the laboring man ask what he is worth and get it -- not let any capitalist say to him: "You shall work for me for half of what you are worth"; nor let any labor organization say: "You shall work for the capitalist for half your worth."

Be a man, be independent, and then shall the laboring man find the road ever open from poverty to wealth.

The other difficulty that the labor union has to consider, and this problem they have to solve themselves, is the kind of orators who come and talk to them about the oppressive rich. I can in my dreams recite the oration I have heard again and again under such circumstances. My life has been with the laboring man. I am a laboring man myself. I have often, in their assemblies, heard the speech of the man who has been invited to address the labor union. The man gets up before the assembled company of honest laboring men and he begins by saying: "Oh, ye honest, industrious laboring men, who have furnished all the capital of the world, who have built all the palaces and constructed all the railroads and covered the ocean with her steamships. Oh, you laboring men! You are nothing but slaves; you are ground down in the dust by the capitalist who is gloating over you as he enjoys his beautiful estates and as he has his banks filled with gold, and every dollar he owns is coined out of the heart's blood of the honest laboring man." Now, that is a lie, and you know it is a lie; and yet that is the kind of speech that

they are hearing all the time, representing the capitalists as wicked and the laboring man so enslaved.

Why, how wrong it is! Let the man who loves his flag and believes in American principles endeavor with all his soul to bring the capitalists and the laboring man together until they stand side by side, and arm in arm, and work for the common good of humanity.

He is an enemy to his country who sets capital against labor or labor against capital.

Suppose I were to go down through this audience and ask you to introduce me to the great inventors who live here in Philadelphia. "The inventors of Philadelphia," you would say, "why, we don't have any in Philadelphia. It is too slow to invent anything." But you do have just as great inventors, and they are here in this audience, as ever invented a machine. But the probability is that the greatest inventor to benefit the world with his discovery is some person, perhaps some lady, who thinks she could not invent anything.

Did you ever study the history of invention and see how strange it was that the man who made the greatest discovery did it without any previous idea that he was an inventor? Who are the great inventors? They are persons with plain, straightforward common sense, who saw a need in the world and immediately applied themselves to supply that need. If you want to invent anything, don't try to find it in the wheels in your head nor the wheels in your machine, but first find out what the people need, and then apply yourself to that need, and this leads to invention on the part of people you would not dream of before. The great

inventors are simply great men; the greater the man the more simple the man; and the more simple a machine, the more valuable it is.

Did you ever know a really great man? His ways are so simple, so common, so plain, that you think any one could do what he is doing. So it is with the great men the world over. If you know a really great man, a neighbor of yours, you can go right up to him and say, "How are you, Jim, good morning, Sam." Of course you can, for they are always so simple.

When I wrote the life of General Garfield, one of his neighbors took me to his back door, and shouted, "Jim, Jim, Jim!" and very soon "Jim" came to the door and General Garfield let me in -- one of the grandest men of our century. The great men of the world are ever so. I was down in Virginia and went up to an educational institution and was directed to a man who was setting out a tree. I approached him and said, "Do you think it would be possible for me to see General Robert E. Lee, the President of the University?" He said, "Sir, I am General Lee." Of course, when you meet such a man, so noble a man as that, you will find him a simple, plain man. Greatness is always just so modest and great inventions are simple.

I asked a class in school once who were the great inventors, and a little girl popped up and said, "Columbus." Well, now, she was not so far wrong. Columbus bought a farm and he carried on that farm just as I carried on my father's farm. He took a hoe and went out and sat down on a rock. But Columbus, as he sat upon that shore and looked out upon the ocean, noticed that the ships, as they sailed away, sank deeper into the sea the farther they went. And since that time some

other "Spanish ships" have sunk into the sea. But as Columbus noticed that the tops of the masts dropped down out of sight, he said: "That is the way it is with this hoe handle; if you go around this hoe handle, the farther off you go the farther down you go. I can sail around to the East Indies." How plain it all was. How simple the mind -- majestic like the simplicity of a mountain in its greatness. Who are the great inventors? They are ever the simple, plain, everyday people who see the need and set about to supply it.

I was once lecturing in North Carolina, and the cashier of the bank sat directly behind a lady who wore a very large hat. I said to that audience, "Your wealth is too near to you; you are looking right over it." He whispered to his friend, "Well, then, my wealth is in that hat." A little later, as he wrote me, I said, "Wherever there is a human need there is a greater fortune than a mine can furnish." He caught my thought, and he drew up his plan for a better hat pin than was in the hat before him and the pin is now being manufactured. He was offered fifty-two thousand dollars for his patent. That man made his fortune before he got out of that hall. This is the whole question: Do you see a need?"

I remember well a man up in my native hills, a poor man, who for twenty years was helped by the town in his poverty, who owned a widespreading maple tree that covered the poor man's cottage like a benediction from on high. I remember that tree, for in the spring -- there were some roguish boys around that neighborhood when I was young -- in the spring of the year the man would put a bucket there and the spouts to catch the maple sap, and I remember where that bucket was; and when I was young the boys were, oh, so mean, that they went to

that tree before that man had gotten out of bed in the morning, and after he had gone to bed at night, and drank up that sweet sap, I could swear they did it.

He didn't make a great deal of maple sugar from that tree. But one day he made the sugar so white and crystalline that the visitor did not believe it was maple sugar; thought maple sugar must be red or black. He said to the old man: "Why don't you make it that way and sell it for confectionery?" The old man caught his thought and invented the "rock maple crystal," and before that patent expired he had ninety thousand dollars and had built a beautiful palace on the site of that tree. After forty years owning that tree he awoke to find it had fortunes of money indeed in it. And many of us are right by the tree that has a fortune for us, and we own it, possess it, do what we will with it, but we do not learn its value because we do not see the human need, and in these discoveries and inventions that is one of the most romantic things of life. I have received letters from all over the country and from England, where I have lectured, saying that they have discovered this and that, and one man out in Ohio took me through his great factories last spring, and said that they cost him \$680,000, and, said he, "I was not worth a cent in the world when I heard your lecture 'Acres of Diamonds'; but I made up my mind to stop right here and make my fortune here, and here it is." He showed me through his unmortgaged possessions. And this is a continual experience now as I travel through the country, after these many years. I mention this incident, not to boast, but to show you that you can do the same if you will. Who are the great inventors? I remember a good illustration in a man who used to live in East Brookfield, Mass. He was a shoemaker, and he was out of work and

he sat around the house until his wife told him "to go out doors." And he did what every husband is compelled by law to do -- he obeyed his wife. And he went out and sat down on an ash barrel in his back yard. Think of it! Stranded on an ash barrel and the enemy in possession of the house! As he sat on that ash barrel, he looked down into that little brook which ran through that back yard into the meadows, and he saw a little trout go flashing up the stream and hiding under the bank. I do not suppose he thought of Tennyson's beautiful poem:

"Chatter, chatter as I flow,
To join the brimming river,
Men may come, and men may go,
But I go on forever."

But as this man looked into the brook, he leaped off that ash barrel and managed to catch the trout with his fingers, and sent it to Worcester. They wrote back that they would give a fivedollar bill for another such trout as that, not that it was worth that much, but they wished to help the poor man. So this shoemaker and his wife, now perfectly united, that five-dollar bill in prospect, went out to get another trout. They went up the stream to its source and down to the brimming river, but not another trout could they find in the whole stream; and so they came home disconsolate and went to the minister. The minister didn't know how trout grew, but he pointed the way. Said he, "Get Seth Green's book, and that will give you the information you want."

They did so, and found all about the culture of trout. They found that a trout lays thirty-six hundred eggs every year and every trout gains a quarter of a

pound every year, so that in four years a little trout will furnish four tons per annum to sell to the market at fifty cents a pound. When they found that, they said they didn't believe any such story as that, but if they could get five dollars apiece they could make something. And right in that same back yard with the coal sifter up stream and window screen down the stream, they began the culture of trout. They afterwards moved to the Hudson, and since then he has become the authority in the United States upon the raising of fish, and he has been next to the highest on the United States Fish Commission in Washington. My lesson is that man's wealth was out here in his back yard for twenty years, but he didn't see it until his wife drove him out with a mop stick.

I remember meeting personally a poor carpenter of Hingham, Massachusetts, who was out of work and in poverty. His wife also drove him out of doors. He sat down on the shore and whittled a soaked shingle into a wooden chain. His children quarreled over it in the evening, and while he was whittling a second one, a neighbor came along and said, "Why don't you whittle toys if you can carve like that?" He said, "I don't know what to make!"

There is the whole thing. His neighbor said to him: "Why don't you ask your own children?" Said he, "What is the use of doing that? My children are different from other people's children." I used to see people like that when I taught school. The next morning when his boy came down the stairway, he said, "Sam, what do you want for a toy?" "I want a wheelbarrow." When his little girl came down, he asked her what she wanted, and she said, "I want a little doll's wash-stand, a little doll's carriage, a little doll's umbrella," and went on with a whole lot

of things that would have taken his lifetime to supply. He consulted his own children right there in his own house and began to whittle out toys to please them.

He began with his jack-knife, and made those unpainted Hingham toys. He is the richest man in the entire New England States, if Mr. Lawson is to be trusted in his statement concerning such things, and yet that man's fortune was made by consulting his own children in his own house. You don't need to go out of your own house to find out what to invent or what to make. I always talk too long on this subject. I would like to meet the great men who are here tonight. The great men! We don't have any great men in Philadelphia. Great men! You say that they all come from London, or San Francisco, or Rome, or Manayunk, or anywhere else but there -- anywhere else but Philadelphia -- and yet, in fact, there are just as great men in Philadelphia as in any city of its size. There are great men and women in this audience.

Great men, I have said, are very simple men. Just as many great men here as are to be found anywhere. The greatest error in judging great men is that we think that they always hold an office. The world knows nothing of its greatest men. Who are the great men of the world? The young man and young woman may well ask the question. It is not necessary that they should hold an office, and yet that is the popular idea. That is the idea we teach now in our high schools and common schools, that the great men of the world are those who hold some high office, and unless we change that very soon and do away with that prejudice, we are going to change to an empire. There is no question about it. We must teach that men are great only on their intrinsic value, and not on the position they may

incidentally happen to occupy. And yet, don't blame the young men saying that they are going to be great when they get into some official position.

I ask this audience again who of you are going to be great? Says a young man: "I am going to be great." "When are you going to be great?" "When I am elected to some political office." Won't you learn the lesson, young man; that it is prima facie evidence of littleness to hold public office under our form of government? Think of it. This is a government of the people, and by the people, and for the people, and not for the officeholder, and if the people in this country rule as they always should rule, an officeholder is only the servant of the people, and the Bible says that "the servant cannot be greater than his master."

The Bible says that "he that is sent cannot be greater than he who sent him." In this country the people are the masters, and the officeholders can never be greater than the people; they should be honest servants of the people, but they are not our greatest men. Young man, remember that you never heard of a great man holding any political office in this country unless he took that office at an expense to himself. It is a loss to every great man to take a public office in our country. Bear this in mind, young man, that you cannot be made great by a political election.

Another young man says, "I am going to be a great man in Philadelphia some time." "Is that so? When are you going to be great?" "When there comes another war! When we get into difficulty with Mexico, or England, or Russia, or Japan, or with Spain again over Cuba, or with New Jersey, I will march up to the cannon's mouth, and amid the glistening bayonets I will tear down their flag from

its staff, and I will come home with stars on my shoulders, and hold every office in the gift of the government, and I will be great." "No, you won't! No, you won't; that is no evidence of true greatness, young man." But don't blame that young man for thinking that way; that is the way he is taught in the high school. That is the way history is taught in college. He is taught that the men who held the office did all the fighting.

I remember we had a Peace Jubilee here in Philadelphia soon after the Spanish War. Perhaps some of these visitors think we should not have had it until now in Philadelphia, and as the great procession was going up Broad Street I was told that the tally-ho coach stopped right in front of my house, and on the coach was Hobson, and all the people threw up their hats and swung their handkerchiefs, and shouted "Hurrah for Hobson!" I would have yelled too, because he deserves much more of his country than he has ever received. But suppose I go into the high school tomorrow and ask, "Boys, who sunk the Merrimac?" If they answer me "Hobson," they tell me seven-eighths of a lie -- seven-eighths of a lie, because there were eight men who sunk the Merrimac. The other seven men, by virtue of their position, were continually exposed to the Spanish fire while Hobson, as an officer, might reasonably be behind the smoke-stack.

Why, my friends, in this intelligent audience gathered here tonight I do not believe I could find a single person that can name the other seven men who were with Hobson. Why do we teach history in that way? We ought to teach that however humble the station a man may occupy, if he does his full duty in his place, he is just as much entitled to the American people's honor as is a king upon

a throne. We do teach it as a mother did her little boy in New York when he said, "Mamma, what great building is that?" "That is General Grant's tomb." "Who was General Grant?" "He was the man who put down the rebellion." Is that the way to teach history?

Do you think we would have gained a victory if it had depended on General Grant alone. Oh, no. Then why is there a tomb on the Hudson at all? Why, not simply because General Grant was personally a great man himself, but that tomb is there because he was a representative man and represented two hundred thousand men who went down to death for this nation and many of them as great as General Grant. That is why that beautiful tomb stands on the heights over the Hudson.

I remember an incident that will illustrate this, the only one that I can give tonight. I am ashamed of it, but I don't dare leave it out. I close my eyes now; I look back through the years to 1863; I can see my native town in the Berkshire Hills, I can see that cattle-show ground filled with people; I can see the church there and the town hall crowded, and hear bands playing, and see flags flying and handkerchiefs streaming -- well do I recall at this moment that day.

The people had turned out to receive a company of soldiers, and that company came marching up on the Common. They had served out one term in the Civil War and had reenlisted, and they were being received by their native townsmen. I was but a boy, but I was captain of that company, puffed out with pride on that day -- why, a cambric needle would have burst me all to pieces.

As I marched on the Common at the head of my company, there was not a man more proud than I. We marched into the town hall and then they seated my soldiers down in the center of the house and I took my place down on the front seat, and then the town officers filed through the great throng of people, who stood close and packed in that little hall. They came up on the platform, formed a half circle around it, and the mayor of the town, the "chairman of the selectmen" in New England, took his seat in the middle of that half circle.

He was an old man, his hair was gray; he never held an office before in his life. He thought that an office was all he needed to be a truly great man, and when he came up he adjusted his powerful spectacles and glanced calmly around the audience with amazing dignity. Suddenly his eyes fell upon me, and then the good old man came right forward and invited me to come up on the stand with the town officers. Invited me up on the stand! No town officer ever took notice of me before I went to war. Now, I should not say that. One town officer was there who advised the teachers to "whale" me, but I mean no "honorable mention."

So I was invited up on the stand with the town officers. I took my seat and let my sword fall on the floor, and folded my arms across my breast and waited to be received. Napoleon the Fifth! Pride goeth before destruction and a fall. When I had gotten my seat and all became silent through the hall, the chairman of the selectmen arose and came forward with great dignity to the table, and we all supposed he would introduce the Congregational minister, who was the only orator in the town, and who would give the oration to the returning soldiers.

But, friends, you should have seen the surprise that ran over that audience when they discovered that this old farmer was going to deliver that oration himself. He had never made a speech in his life before, but he fell into the same error that others have fallen into, he seemed to think that the office would make him an orator. So he had written out a speech and walked up and down the pasture until he had learned it by heart and frightened the cattle, and he brought that manuscript with him, and, taking it from his pocket, he spread it carefully upon the table. Then he adjusted his spectacles to be sure that he might see it, and walked far back on the platform and then stepped forward like this. He must have studied the subject much, for he assumed an elocutionary attitude; he rested heavily upon his left heel, slightly advanced the right foot, threw back his shoulders, opened the organs of speech, and advanced his right hand at an angle of forty-five.

As he stood in this elocutionary attitude this is just the way that speech went, this is it precisely. Some of my friends have asked me if I do not exaggerate it, but I could not exaggerate it. Impossible! This is the way it went; although I am not here for the story but the lesson that is back of it: "Fellow citizens." As soon as he heard his voice, his hand began to shake like that, his knees began to tremble, and then he shook all over. He coughed and choked and finally came around to look at his manuscript. Then he began again: "Fellow citizens: We -- are -- we are -- we are -- we are -- We are very happy -- we are very happy -- are very happy -- to welcome back to their native town these soldiers who have fought and bled -- and come back again to their native town. We are especially --

we are especially -- we are especially -- we are especially pleased to see with us today this young hero (that meant me~this young hero who in imagination (friends, remember, he said 'imagination,' for if he had not said that, I would not be egotistical enough to refer to it) this young hero who, in imagination, we have seen leading his troops -- leading -- we have seen leading -- we have seen leading his troops on to the deadly breach. We have seen his shining -- his shining -- we have seen his shining -- we have seen his shining -- his shining sword -- flashing in the sunlight as he shouted to his troops, 'Come on!'"

Oh dear, dear, dear, dear! How little that good, old man knew about war. If he had known anything about war, he ought to have known what any soldier in this audience knows is true, that it is next to a crime for an officer of infantry ever in time of danger to go ahead of his men. I, with my shining sword flashing in the sunlight, shouting to my troops: "Come on." I never did it. Do you suppose I would go ahead of my men to be shot in the front by the enemy and in the back by my own men? That is no place for an officer. The place for the officer is behind the private soldier in actual fighting.

How often, as a staff officer, I rode down the line when the rebel cry and yell was coming out of the woods, sweeping along over the fields, and shouted, "Officers to the rear! Officers to the rear!" and then every officer goes behind the line of battle, and the higher the officer rank, the farther behind he goes. Not because he is any the less brave, but because the laws of war require that to be done. If the general came up on the front line and were killed you would lose your

battle anyhow, because he has the plan of the battle in his brain, and must be kept in comparative safety.

I, with my "shining sword flashing in the sunlight." Ah! There sat in the hall that day men who had given that boy their last hardtack, who had carried him on their backs through deep rivers. But some were not there; they had gone down to death for their country. The speaker mentioned them, but they were but little noticed, and yet they had gone down to death for their country, gone down for a cause they believed was right and still believe was right, though I grant to the other side the same that I ask for myself. Yet these men who had actually died for their country were little noticed, and the hero of the hour was this boy.

Why was he the hero? Simply because that man fell into the same foolishness. This boy was an officer, and those were only private soldiers. I learned a lesson that I will never forget. Greatness consists not in holding some office; greatness really consists in doing some great deed with little means, in the accomplishment of vast purposes from the private ranks of life, that is true greatness.

He who can give to this people better streets, better homes, better schools, better churches, more religion, more of happiness, more of God, he that can be a blessing to the community in which he lives tonight will be great anywhere, but he who cannot be a blessing where he now lives will never be great anywhere on the face of God's earth. "We live in deeds, not years, in feeling, not in figures on a dial; in thoughts, not breaths; we should count time by heart throbs, in the cause of right." Bailey says: "He most lives who thinks most."

If you forget everything I have said to you, do not forget this, because it contains more in two lines than all I have said. Baily says: "He most lives who thinks most, who feels the noblest, and who acts the best."

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