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"Tidying Up Harvard Yard": Foundations of Higher Education in Kansas City, 1849-1933

Connoisseurs of Mid-Continent Perspectives have come to recognize two verbal ceremonies that customarily grace the beginning of a lecture. The first is a word of tribute to Dr. Charles Kimball, whose personal leadership makes this series work. The second is a statement of personal unworthiness at standing where betters have stood before. In the first instance, it will be difficult for you to find anyone, anywhere, who admires and appreciates Charlie Kimball more than do I. As to the second instance, it will be difficult if not impossible for you to find one less worthy to present this talk than is your obedient, humble servant.

What I am attempting to do in this brief study is to lay out, in a coherent and meaningful fashion, a story of the foundations of higher education in Kansas City between the establishment of the area's first college, William Jewell College, in 1849, and the founding of the University of Kansas City – now known as the University of Missouri-Kansas City – in 1933. In doing so, I regret that we are viewing a very small part of the story, for the forces set in action by America's era of affluence and world dominance after World War II have transformed the face of higher education in our region much more in the last 50 years than was the case in the earlier 100 years that are the subject of this lecture.

This chronological limitation is one of several. I am also dealing only with that "thing" called *higher* education as it has appeared in its *traditional* forms. I am not treating of the junior college movement, for example. I will not be able to consider institutions no longer in existence.

Geography is a third limitation. How far out does one go in telling this story? To Liberty and Parkville, of necessity, for these were the only colleges in the region until the 20th century. To Lawrence, certainly, given the impact the University of Kansas has had on Kansas City. But do we go to Baldwin City or Ottawa, to Atchison or Leavenworth, to Warrensburg or Columbia, to Nevada? I have had to say "no," save for a sidelong glance here and there to illustrate a point.

As you can observe from the chaotic diversity of schools already mentioned, education is a very messy business. My effort here is to give some order by offering a paradigm, a conceptual framework, to help us see how it all fits together. By focusing on founding moments, I seek to illustrate not only my conceptual paradigm but also the character of each institution and of higher education in this region.

And let us begin where all discussions of education in America must begin, with the General Court of the Massachusetts Bay Colony on October 28, 1636.

It was here that, as historian Frederick Rudolph has written, "a peculiarly self-demanding band of alienated Englishmen got themselves a college almost before they had built themselves a privy," a college was named for Englishman John Harvard, who had modestly contributed one-half his estate, valued at £800, and his "huge" library of 320 volumes.[1]

These stern and godly men wanted to correct England's flaws and create a civilized new world out of the wilderness. And so they made a college.

But, of course, as any leader knows, great dreams become reality only through tiny, sometimes tawdry deeds. And so Harvard began not with its classic red-brick buildings but in a white frame house with a dirty "cow yard" behind, and as the university was built up "out in back," the name Harvard Yard became perhaps the most famous label of a campus anywhere in the world. The cow piles had to be cleaned up, or at least rearranged, in order for the college to advance. I can personally vouch for the fact that the job description of the college president has changed but little in three and one-half centuries!

No buildings save the white frame house. No professors – all Harvard students, all 12 of them, were taught by the president, Henry Dunster. No classrooms – the first classroom building was built in 1766, 130 years after Harvard was founded. No fax machines. Just 12 kids and a teacher.

It all sounds quite quaint and charming, does it not. It is a story replicated again and again throughout the country, including here in Kansas City. But the simplicity of the ways, the poverty of the resources, should not cloud the grandeur of the vision. Colleges were founded to change the world, and for 350 years the folks up in Cambridge, and all of us collectively, have been trying to "get it right" – to shape the kinds of colleges, the kinds of faculties, the kinds of curricula, the kinds of programs that will create the right kinds of new worlds first for our region, then for America, and then for our global village.

That is to say, for three and a half centuries we have been trying to tidy up Harvard Yard, to make the American college what it truly ought to be. Such is the quest that molded the founding of schools in this region, and such is the quest that molds our days just now, as we drive ourselves toward that magical year 2000 A.D. and the dawn of a new millennium.

The founding and subsequent development of Harvard illustrate the three main movements in American higher education between 1635 and 1933, and these provide the organizing principle of this study. All three models are featured prominently in the history of college founding in Kansas City. The three models are these:

(1) College is a place where the young are educated in their intellectual faculties and in their religious or moral faculties so they can lead society. The tag line for this very enduring model I take from the charter of an early college, which set out to shape **"leaders disciplined by knowledge and virtue."** The antecedents are Oxford and Cambridge.

(2) The second model came in the latter half of the 19th century, nearly 250 years after the founding of Harvard College. It is the model of the German university: College is a place for basic research in every academic discipline and sub-discipline, regardless of the usefulness of application, regardless of the effect on morality or public policy. My tag line comes from G.

[1] Frederick Rudolph, The American College and University (New York: Random House, 1962), p. 4.

Stanley Hall, first president of Clark University, who wrote in 1891 of "the passion **to push on to the frontier of human knowledge."**

(3) The third model appeared about the same time as the second and is closely related to the second, in that both depend on graduate and research programs. College is a place to investigate subjects useful and practical in getting things done, in building roads and bridges and towns and a country. The tag line I take from David Starr Jordan, founding president of Stanford University, who in 1903 declared that the entire university effort "is **toward reality and practicality."**

A revolutionary fourth major development is epitomized in the report of a President's Commission on Higher Education established by Harry S. Truman in 1947, which redefined the mission of colleges almost instantly. These prominent citizens rejected the long-standing idea that America's colleges should produce an intellectual elite and declared that colleges should now become "the means by which every citizen, youth, and adult is enabled and encouraged to carry his education, formal and informal, as far as his native capacities permit."[2] Post-war America moved from an elite to a mass system of higher education, new colleges were built, the GI Bill of Rights became the first subsidy program to bring literally millions of people into collegiate education, and in the end of all the "privilege" of higher education became a "right." This development is beyond the scope of this study, but it has been perhaps the most shaping development in the entire history of education in this republic.

Kansas City has created each of these kinds of schools, in turn, from our beginnings here on the mid-19th century frontier, when "back East" represented stodgy conservatism and westward was the lure and threat of "The Great American Desert" and "Indian Territory." It was an amazing place and time. The brave expedition of Meriwether Lewis and William Clark in 1804-06 had opened the West, suddenly making "Missouri and its marvelous river the key to America's western kingdom." Immigrants began pouring into Missouri – so many from Kentucky and Tennessee that settlers joked about the disappearance of those two states. The Indians who had lived on the land were either driven off through the Indian Wars or bought off: $400 to the Sioux; $7,500 to the Iowa, Sac, and Fox; $4,250 to the remainder of the tribes. Statehood in 1821 thrust Missouri into national prominence, both through the promise of the rich land and through the accompanying political "Compromise" over slavery.

Missouri was now viewed as a garden, a "second Eden." It was the "new West," a new start, where the mistakes of the past could be corrected in this second America beyond the Mississippi River. The combination of riverboat traffic, overland trails to Santa Fe, Oregon, and California gold, and the anticipation of railroads made Missouri and Kansas the center of a new epoch in a new America. Senator Thomas Hart Benton predicted that Kansas City was to be "the gateway to India." If anywhere education could be done right, if anywhere Harvard Yard could be tidied up, it was here.

To prepare leaders disciplined by knowledge and virtue. This takes us, then, to the year 1849, when the first college of what is now metropolitan Kansas City was established. That it was not established in Kansas City proper is no mystery, for there was no Kansas City proper, and certainly no proper Kansas City. There was a settlement at Westport, and another four miles away on the river, called simply "Kansas," which meant then not a state but rather this shabby

[2] Laurence A. Cremin, American Education: The Metropolitan Experience, 1876-1980 (New York: Harper & Row, 1988), p. 251, citing Truman's Commission on Higher Education, 1947.

little village. In the next year, 1850, the 700 or so inhabitants incorporated as the Town of Kansas and in 1853, reincorporated as the City of Kansas, giving themselves a grand name for what Bostonian Charles Francis Adams Jr. privately described as "a forbidding spot ... a mere steamboat stopping place."[3] The northern neighbor town of Liberty, by contrast, was a well-established village founded in 1822 and important as an outfitting station for the wagon trains beginning their arduous trek across the prairies. It was here that William Jewell College was established in 1849; Kansas City's oldest college is, in fact, four years older than Kansas City. It was founded as a school in the classical Harvard College mode, a place to develop "leaders disciplined by knowledge and virtue."

Elsewhere it was the era of Tennyson and Browning, of Emerson and Thoreau, of Mendelssohn and Stephen Foster, of Dostoevsky and the Communist Manifesto and the first baseball game and the Irish potato famine and the Smithsonian founding and the invention of the saxophone. But in these parts, it was Indian wars and Mormon wars and border wars over slavery and free soil – Senator David Atchison determining that "with ballots and bullets" he would make Kansas a slave state. Civil war was at hand, as were the terrible guerilla outrages of men like Quantrill, Cole Younger, and later Jesse and Frank James, whose father, the Reverend Robert James, signed the charter and served on the first board of William Jewell. His sons did not attend Jewell, though both made donations. We did not ask the source.

It was here, in this era, and in this kind of place, that William Jewell College was founded in 1849, the product of those twin impulses that established colleges in colonial and frontier America – town building and church building. It was the churches, chiefly, which founded colleges for the first 250 years and which provided moral order in the crude frontier societies. The products and leaders of these churches were the town builders, those who would create what they called a "Christian order and civilization" where Christian men and women could walk in Christian ways (tolerance and diversity were not big-time in those days). And so, the 150 or so small and struggling Baptist churches of Missouri, churches with names like Providence, Little Bonne Femme, Bethlehem, Mount Moriah, Big Lick, Walnut Grove – sent 31 "messengers" to a little country church in Callaway County on August 29, 1834, to get themselves organized, and soon after they were wanting to make themselves a college – like the Puritan divines of New England 200 years before. Folks from the little town of Liberty heard about it, thought that the presence of a college would be a grand influence on general culture and land values, as had the General Court of the Massachusetts Bay Colony, and the courtship began.[4]

The leading spirit in this movement was William Jewell, M.D., one of those minor frontier heroes and renaissance men who "did it all." A cantankerous man, he was kicked out of the Little Bonne Femme Baptist Church for calling two fellow parishioners "quack doctors." So he up and started another, now called First Baptist Church of Columbia. A native of Virginia, he had joined the epic migrations to Lexington, Kentucky, then followed Daniel Boone to Missouri. It was a time of heroes: as the poet wrote, "The cowards never started, the weak died on the way."

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[3] Charles Francis Adams Jr., Diary, December 31, 1888, cited by Daniel Serda, *Boston Investors and the Early Development of Kansas City, Missouri*, in *Midcontinent Perspectives* (Kansas City, Midwest Research Institute, January 23,1992), p. 5.

[4] J. Gordon Kingsley, Frontiers: The Story of the Missouri Baptist Convention (Jefferson City: Missouri Baptist Historical Commission, 1983), pp. 37-38.

Dr. Jewell settled in Old Franklin, Missouri, then speculated in a land company that was creating Columbia, moving there to set up a house and a medical practice at Sixth and Broadway. He designed the courthouse for Boone County, laid out Broadway, helped set up city sanitation, as a member of the legislature worked to abolish cruel punishment, and gave support to schools, libraries, and Catholic St. Louis University. He helped found the forerunner of Stephens College and helped raise the phenomenal sum of $118,000 to bring the University of Missouri to Columbia in 1839 (Lawrence got off cheap 27 years later, getting the University of Kansas for a mere $15,000 of someone else's money).

Dr. Jewell offered 3,951 acres of land, valued at $10,000, to his fellow Baptists so that they might found the college they wanted to build. It was to be located within 15 miles of the Missouri River – the interstate highway of the day – somewhere between the City of Jefferson and Glasgow, then the population center of Missouri. After several years of struggle to raise enough additional money, shares of $48 each were sold, payable at $6 a year over 8 years. The citizens of Liberty anted up $7,000 and a handsome piece of land high on a hilltop, where colleges ought to go was purchased, and a Mexican War hero, lawyer, and brilliant orator named Colonel Alexander Doniphan traveled to Boonville to persuade Baptists to locate the college in this backwater that would become Metropolitan Kansas City. Baptists, ever responsive to a good speech, particularly when linked with a gift of land and money, voted to plant the college in Liberty and name it for Dr. Jewell. On February 27, 1849, Governor Austin King signed the charter establishing William Jewell College.[5]

I have mused often on the fact that a Baptist missionary to the Indians and a federal Indian agent named Isaac McCoy were active in these parts just before William Jewell College was founded, as were Methodist missionaries Thomas and William Johnson, who gave their name to a nearby county. Isaac McCoy's son, appropriately named John Calvin McCoy, laid out the town of Westport, and pretty much owned that town after filing his plat in 1835. Then in 1838, with 13 others, he organized the Kansas Town Company and helped lay out what would be Kansas City. Had the Baptist brethren got together – those south of the River and those north of it then William Jewell College today, I wistfully imagine, might own as part of its endowment all of Kansas City. But the river was then, of course, a formidable physical barrier, as today it is a psychological barrier, and the 12 miles or so separating Kansas City from the College might as well have been 1,000 leagues.

When William Jewell College opened on January 1, 1850, its two professors greeted 137 students. This was in itself a solid accomplishment. Harvard had begun with 12 students; when the University of North Carolina had opened 54 years earlier, the one faculty member doubling as president had to wait a full month before the first applicant for admission knocked on the door; when the University of Kansas would open 17 years later, it would greet just 40 students, not one of them ready yet for college-level work.

The curriculum was essentially that of Harvard at its founding – Latin and Greek authors – along with a very "modern" emphasis on mathematics and the sciences, including the surveying and navigation useful on the frontier. And of course a heavy dose of moral philosophy, taught by the president.

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[5] Hubert Inman Hester, Jewell is Her Name: A History of William Jewell College (Liberty: The William Jewell Press, 1967), pp. 17-21.

Rules, likewise, were similar to those in Harvard and the other colonial colleges – in fact in all colleges of America up to this point. Compulsory religious services were held each morning and evening. No students were allowed out of their residences after dark, and no one could leave town without written permission of the president. Rules existed against chewing tobacco, spitting upon floors or walls, attending any "horse race, cockfight, grocery, dram shop"; and "dueling or upbraiding another for declining to fight." Students had specified study hours "from sunrise in the morning to some hour in the afternoon designated by the faculty, and from supper until 10:00 at night, and on Saturday til 11:00."

Other rules could be summarized as, "don't attack the faculty, don't burn the building, don't start a riot." We smile, but the faculty didn't. Two students at South Carolina, even as late as 1833, on an evening reached for the same piece of trout; only one of them survived the duel that followed. A president and professor were stoned – with rocks – at the University of Georgia; and students were stabbed and killed at Illinois College, the University of North Carolina, and the University of Missouri. In 1832-33, the Dartmouth faculty met 68 times for disciplinary cases – an average of twice a week. And in 1851, the University of North Carolina had 282 disciplinary cases with a student body of 230.

The William Jewell college year was for 10 months, September through June, for which the student paid $20 tuition and $1 for fuel. Board, "in respectable families," could be secured at from $1.25 to $1.50 per week." Students arrived by foot, by horseback, or by a combination of riverboat and stagecoach from Baxter's Landing, three miles away. Parents were reassured that they could stay in contact with their sons – it was a men's college then, the first one west of the Mississippi through telegraph lines via St. Joseph. The 1868 catalogue offered the breathless announcement that the Hannibal and St. Joseph Railroad had reached Liberty. Now students could puff in on trains.

William Jewell drew some remarkable early presidents, including Yale-educated Robert Thomas, father-in-law to trustee George Caleb Bingham, and others educated at the University of Edinburgh and Trinity College, Dublin. After the College closed for the Civil War, when Jewell Hall was a hospital and stables for Union troops and rifle pits were dug across the hilltop, President Thomas Rambaut reorganized the curriculum along the model of the University of Virginia, from which two of the five then professors had come. Kansas City leaders, such as John B. Wornall, made a difference on the Board of Trustees, and graduates such as Hugh Ward helped his wife Vassie James Ward establish such institutions as the Sunset Hill School and Pembroke Country Day School.

In 1892, William Jewell was one of seven founding members of the Missouri College Union, "the strong four-year colleges of the state" who came together to agree on admission and graduation requirements. In 1907, William Jewell provided the first Rhodes Scholar from Missouri, a man with the grand name of John Sherman Custer. In 1926, Jewell, along with Washington University and the University of Missouri, were the only three in the state approved by both the North Central Association and the American Association of Universities and Colleges.

I have noted William Jewell as an example of this particular type of college. I shall use the University of Kansas and the University of Missouri at Kansas City as examples of the other two major models in our paradigm of higher education in Kansas City. But I should emphasize that all schools, public and private, until well into the 20th century took as their major mission

this creating of leaders through disciplined intellect and what they called Christian morality. I have read, for example, of a regular chapel service in 1900 at the University of Missouri where students in that tax-supported institution sang "All Hail the Power of Jesus' Name," heard President Jesse read portions of the 119th Psalm, and were enjoined by their president to lead godly, sober lives. The University of Wisconsin did not abolish compulsory chapel until 1868, Harvard until 1886, and Columbia until 1891.

So with other schools, church- or tax-supported in our region. Baker University began in 1858, while Kansas was still a Territory, when earnest Methodists and equally earnest town builders of Palmyra, along the Santa Fe Trail, created their school. The lure was 800 acres of free land in a town to be named Baldwin, one mile south of Palmyra. The college name comes from a pioneer bishop of the Methodist Church, Osmon Cleander Baker, who presided over the first Kansas Conference of Methodism in 1856. Gifts of supporters, including $100 from Abraham Lincoln, and the work of some remarkable people created a worthy school in Baldwin City.

Ottawa University was chartered on February 27, 1860, as "Roger Williams University," initiated by the work of Baptist missionaries and furthered by an offer of a grant of land from the abused Ottawa Indians. Benedictine College in Atchison is the 1971 fusion of St. Benedict's, founded in 1859, and Mount St. Scholastica, established in 1863, and represents continuity in the educational mission of Catholicism's oldest order. St. Mary College in Leavenworth was formed as a frontier academy by the pioneering Sisters of Charity in 1858. Mid-America Nazarene College of Olathe, founded just 27 years ago, demonstrates the persistence of the classical college today.

In the immediate Kansas City area, a striking example of this classical American college began at Parkville on May 12, 1875, in what was then called the Park College for Training Christian Workers. It is an amazing story of Colonel George Shepard Park, a town builder, and Dr. John Armstrong McAfee, church builder.

Colonel Park was born in 1811 in Vermont and made the brave western migration through Ohio and Illinois to mid-Missouri, plying his trade as a teacher but also investing in land. He was drawn to the Texas struggle for independence, would have been killed at the Alamo had he not been on a scouting mission, and after being mustered out of that militia came to Jackson County to teach. When in 1837 the Indians were again ripped off in what was euphemistically called the Platte Purchase, this land which the Indians called the "beginning of the road to paradise" was open for settlement. Colonel Park in 1839 purchased and platted a place to be called Parkville on a Missouri River site previously known as English Landing. Colonel Park knew the value of a college for a new town and from 1851 on offered land and a hotel building to his fellow Presbyterians if they would establish a school. The year 1855 found Colonel Park in Manhattan, Kansas, seeking to get an agricultural college established. In 1867 as a Missouri Senator he was ahead of his time in seeking to establish a Missouri industrial university and to add an agricultural and mechanical arts school to the University at Columbia.

The Presbyterians were unable to respond to his offer of land and building and did not form the hoped-for college. But by 1875 McAfee had been introduced to Colonel Park, and the game was afoot. McAfee was a Missouri farm boy who had graduated in 1859 from Westminster College in Fulton, entering upon a career as a journeyman Presbyterian preacher and teacher. In 1870 he was called – and that's the language used for professors of the time, "called" – to the professorship of Greek at Highland University in Highland, Kansas. Remembering his own

struggle for an education, financially and otherwise, he soon gathered poor students into his house, named "Hufford Home," asked them to work, and paid their tuition with his salary. This communal style of living created a strain between McAfee and Highland officials, and the professor was fired. He showed up at Parkville in late 1874 to accept personally Colonel Park's offer of land and building and financial support, presenting his 17 "Hufford Home" students as an instant student body. Park College was formed. For 15 years until his death at age 59, McAfee was president, director of the faculty, promoter, pastor, straw boss, and, as his great-grandson has written, "very much the head of the Park College Family."[6]

The curriculum and rules were similar to those at William Jewell and other like colleges of the time, but with a difference. Every student worked, with his hands, not as vocational training, but so there could be food on the table and buildings on the grounds. Students helped clear the land, grow the food, provide the water supply, quarry the stone from college hillsides, and plane the wood from college timber. "PC is a PI" was the one-time rallying cry begun by McAfee – "Park College is a Peculiar Institution." When he died, the trustees amazingly refused to take any financial responsibility for the place, and McAfee's widow and five sons continued the work as "John A. McAfee's Sons." All participated in management of the school, one became its second president, another a renowned theologian, another the pastor of one of the largest Presbyterian churches in the land, another an acclaimed professor at Princeton. A granddaughter became president of Wellesley College.

Park College went on to thrive as a fine liberal arts institution, then went into a period of necessary academic entrepreneurship beginning in 1961 where extension programs have been established at classrooms as diverse as downtown Kansas City, the Pentagon, an IBM plant, a federal prison, and military bases around the world. It appeared that Park might have to close in its centennial year, but a new relationship with Graceland College and the Reorganized Church of Jesus Christ of Latter Day Saints took her into a new era of service to church and society.

In this story of the classic Kansas City colleges, Rockhurst and Avila came later. Catholic missionaries were here on the frontier that became Kansas City, but Catholic college-founding awaited further immigration. And surely no group in all of Christendom has been more effective at blending intellectual development with spiritual/moral formation than have educator-priests from the Society of Jesus. Us mere Protestants are inclined to observe that an uneducated Jesuit is one fluent in only five languages.

Jesuit missionaries had been in these parts at least as early as the 1830s, and in fact had administered sacraments at "Chouteau's Church," a small log building on the Missouri-Kansas border. In 1885, Bishop John A. Hogan approved forming a church and school at Eleventh and Prospect. And in 1908, Father Michael P. Dowling came to St. Aloysius Parish with a charge not only to be a parish priest but to found a college "to ensure the higher education of young Catholic men." Father Dowling purchased 25 acres of undeveloped land between Troost and Lydia avenues and 52nd and 53rd streets for $50,000, though only $7,000 was raised in the first struggles to fund the tract. During Holy Week of 1909, he and two friends went to the barren site and, with due formality, named the location "Rockhurst," reflecting not only its appearance but also echoing the names of Rockhill, a Christian Brothers College in Maryland, and Stoneyhurst, a Jesuit School in England.

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[6] Hugh B. McAfee Jr., "John Armstrong McAfee," in A Chronicle of Memories: Park College, 1875-1990 (Parkville: Arrow Press, 1990), p. 6.

Rockhurst was established with the same twin motives that characterized other colleges of the days immediately past: to "turn out young men whose mental faculties have been so developed and formed that they may successfully enter upon immediate preparation for any career," and to "give students a firm moral formation ... through teaching ... and the spiritual atmosphere of the learning community."[7]

Rockhurst was chartered on September 2, 1910, with no money, no buildings, and no students. Fund raising did not go well, and the future looked doubtful until, in 1913-14, Lee M. Sedgwick gave $30,000 and the Missouri Province $15,000, enabling construction of the shell of an original building. By late summer of 1914, Rockhurst announced it would open, and despite a fierce rainstorm blocking access to the bedraggled campus, 42 students showed up to begin school. "Upon entering, they found only the first floor of the building completed, and ladders, scaffolding, and broken brick covered much of the finished area. Nevertheless, the Jesuits registered the young men and enrolled them in classes."[8]

Despite financial struggles – the priests often lacked enough to eat – books were gathered, basic facilities outfitted, sports teams fielded, literary societies formed, and in June 1917 members of the first class graduated from the high school and were ready to begin college. Father Alfonse M. Schwitalla did not want to give up these graduates to other colleges, and so he asked permission to open a liberal arts college. The fact that he personally was qualified to teach the entire curriculum – classics, religion, English, and chemistry – made it possible for Rockhurst College to begin in September 1917, with this one faculty member. Accreditation was a major barrier, and it did not become a four-year college until 1939. But the education was sound. Students studied English, Latin, Greek, French, German, religion, philosophy, chemistry, mathematics, and economics.

The story of Rockhurst in the 1930s and 1940s is beyond the scope of this little study, and it is since 1930 that the best days for Rockhurst have come. The help of people like Henry J. Massman, Thomas McGee, and J.E. Dunn, among many others, deserves chronicling. At one point Ernie Dunn agreed to put a building under roof with whatever money was on hand, and while he was about building that classroom structure he "dug another hole" and insisted the college needed a field house. The result was a fine gymnasium named as a memorial for beloved coach and alumnus Pat Mason and his close friend, high school coach Eddie Halpin.

In 1933, Rockhurst was the first college in the city to establish an evening school to help working people. In 1939, the Institute of Social Reconstruction was formed, and Father John Friedl became nationally known for his leadership in labor issues. This "Private College in the Public Service" began a division of business administration in 1946, an admirable master of business administration program in 1976, and a school of management in 1983. It also gave us the most visible and prominent educator Kansas City has known in this century, the Reverend Maurice E. Van Ackeren, president of Rockhurst from 1951-1977. Father Van Ackeren tied the corporate-civic community to Rockhurst, led Rockhurst in its emphasis toward business administration, and became – like Charlie Kimball – a legend in his own lifetime. Father Thom Savage continues the tradition today.

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[7] "Faculty Handbook," Rockhurst College, August 1990, p. I-1.

[8] Sandra Scott Wilks, Rockhurst College: 75 Years of Jesuit Education in Kansas City (Kansas City: Rockhurst College, 1985), p. 7.

On the distaff side of Catholic education, we note that St. Theresa College began classes for women in September 1916, one year before Rockhurst began collegiate classes for men, each independent of the other but part of the same broad movement. St. Theresa was led by the Sisters of St. Joseph of Carondelet, that marvelous order that dates from 17th century France. These nuns began St. Joseph Academy in August 1866 on ten acres of land provided by Father Bernard Donnelly on what would later be known as Quality Hill.

The school prospered, and as the city expanded south, the Academy found itself in the center of a business district. Therefore, a 20-acre parcel of land called Windmoor was obtained at 5600 Baines Street, in what would become the exclusive Country Club District, and in the normal course of things the Academy – now called St. Theresa – became a junior college.

Things really began to happen in 1930, as we move beyond the chronological scope of this study, when St. Joseph Hospital School of Nursing affiliated with St. Theresa College, increasing enrollment instantly from 36 to 206. In 1939, a plan to extend to a four-year college was approved by Bishop Edwin V O'Hara and Mother Rose Columba, and in 1940 a groundbreaking ceremony for Donnelly Hall was celebrated. Courses having been added in home economics, education, psychology, and philosophy (the original curriculum of the 1860s, according to the Kansas City Directory, having included "piano and harp, plain and fancy needlework, and the making of artificial flowers"), the first commencement of the four-year college took place on June 3, 1942, six students receiving degrees. Full accreditation came in 1946.[9]

Since that time, as you know, St. Theresa has become Avila College and moved in 1963 to a new campus at the corner of Old Santa Fe Road and Wornall Road. Sister Olive Louise Dallavis, who like Father Van Ackeren served 25 years in the presidency, became, for Kansas City, the embodiment of Avila College. Sister Olive Louise led Avila to a major expansion of the curriculum in areas relevant to modern and urban life, a movement continued since 1985 under the presidency of Dr. Larry Kramer, the college's first male president and first lay president. Both Avila and Rockhurst, of course, have long since become co-educational, both in 1969.

Pushing to the frontiers of human knowledge. We turn now to the second model by which we seek to make sense of the rich diversity of higher education in our region: this is the model not of educating the young for leadership, but rather the model of producing new knowledge through research. Our tag line is "to the frontiers of human knowledge." The model is illustrated, whimsically, in the career of famed ichthyologist David Starr Jordan of Stanford, who said that as a professor he remembered every one of his students until he realized that for every student name he remembered, he forgot the name of a fish. He opted for the fish. Research was primary.

Our example, and our slice of time, analyzed for this model is the University of Kansas in the 1890s, the time when the graduate school was formed and when the momentum arose for a medical school to be located in the Kansas City area.

Kansas City of 1890 was an exciting place to be. The transcontinental railroad was new, Alexander Graham Bell had just patented the telephone, the Statue of Liberty had been unveiled in New York Harbor, the Oklahoma Land Rush was one year old. Hard at work were Henry

[9] John Armato, Avila College: A Septuaginta-Quinquennial History (Kansas City: Avila College, 1991), *passim.*

Ford, Sigmund Freud, the Wright brothers, Thomas Edison, Carrie Nation, Mark Twain, Emily Dickinson, the French Impressionists, and John Philip Sousa with the Marine Band. Despite the tragedy told in "Casey at the Bat," widely recited in Chautauqua Halls, the main mood of the day was optimism, a faith in progress, belief in what could be done through imperialism (a good word, then) to carry the "white man's burden" and save dark souls, to civilize the globe, to eradicate war and poverty through the wonders of science.

Kansas City believed. The now 100,000 or so citizens had in October of 1887 hosted a presidential visit from Grover Cleveland and his young wife. After a fine reception in the Coates House during a whirlwind schedule, President Cleveland announced that there was "no limit" to what Kansas City could achieve, and Kansas Citians were inclined to agree. The lumber business was booming. William Rockhill Nelson had come to Kansas City in 1880 at the age of 39 and established an afternoon paper named *The Star*, called by its dominant morning competitors the "Twilight Twinkler." His civic leadership in calling for streets, sidewalks, lighting, police, fire protection, public buildings, was echoed in the work of the Commercial Club of 57 businessmen who had a very simple motive: "To make Kansas City a good place to live in" – maybe our first Prime Time campaign. Kansas City had its packing houses in the West Bottoms, but it was also beginning music organizations and art collections; and work toward its municipal park and boulevard system led by the likes of Mayer, Van Brunt, Gillham, Armour, and Kessler would become an enduring legacy for this beautiful part of the country.

Meanwhile, exciting things were happening way out in Lawrence, at the University of Kansas, which had been founded 24 years before as one of our classical hilltop colleges. Joshua A. Lippincott had resigned as chancellor in 1889 to accept the pastorate of the First Methodist Church of Topeka, a job offer which he considered "a superior attraction." The search for a new chancellor was highly politicized on campus, among the Regents, in the legislature, and in the press, and it finally settled on Dean of the Faculty Francis H. Snow, a biologist and an able administrator.

In his inaugural address in 1890, Snow proclaimed with pride that the fledgling University of Kansas had already had professors stolen by Cornell, Williams, and Harvard, but lamented the loss of these worthy minds from the instruction of Kansas youth. In his next breath the new chancellor said that higher salaries were needed to retain such faculty, but even more important were research facilities and time away from these same Kansas youth to use the facilities. "The professor whose mental energy is exhausted by from three to six hours per day in the classroom or students' laboratory, will be unable in his own laboratory and library to produce results which will make his University famous for the discovery of new truths in any branch of learning."[10] The ideal of the research university now comes to Kansas and the Kansas City area.

To be sure, Chancellor Snow affirmed the importance of daily chapel, church attendance, and the inculcation of spiritual values in students, and he gave a nod to the liberal arts. But the real momentum of his leadership was to reorganize the institution so that it would become a true research university. Science, Literature, the Arts, Law, Pharmacy, Music, Engineering were converted from courses or departments into schools. The faculty, which to this point had met and worked together, now became the faculties, scattered among the schools. The net result was a

[10] Clifford S. Griffin, The University of Kansas: A History (Lawrence: The University Press of Kansas, 1974), p. 165.

great loss of unity and a great increase in the power of the chancellor, who became virtually the only person with the entire university under his purview.

Now came what a University of Kansas historian has called "the University's greatest glory," offering the Ph.D., the mark of distinction in both the great German universities and prestigious American schools. In 1893-94, the faculty moved and the Regents approved offering the degree on the "ground of advanced scholarship and the performance of independent work in some special line." In 1895, the university awarded its first Ph.D. to a brilliant young Swiss mathematician named Arnold Emch, who later had a long and distinguished career at the University of Illinois. Creation of a graduate school in 1897 unleashed an amazing phenomenon – within 3 years 22 departments in this still small school were offering courses toward the doctorate.

This kind of graduate research university, as Kansas was in incipient form, was a quite new phenomenon in America, after two and a half centuries of the classical college. The spiritual father of the new type of university may well have been Thomas Jefferson, who as Governor of Virginia sought to abolish the professorships in Divinity and Hebrew at the College of William and Mary, insisting that the college "must free men from superstition, not inoculate them with it." Later Jefferson – himself no mean researcher – would establish the University of Virginia, claiming it as his proudest accomplishment.

By 1815, however, the universities were in the game. George Ticknor and Edward Everett had returned to Harvard from graduate study in Germany and introduced the German approach. Yale offered the first American Ph.D. in 1861, Massachusetts Institute of Technology opened just at the end of the Civil War, and in 1876, Johns Hopkins University was established as a graduate center for research and experimentation on the true German model. Now the die was cast. In the 1870s, Pennsylvania, Harvard, Columbia, and Princeton began offering the Ph.D. In 1891, the brilliant young Baptist layman and Hebrew scholar William Rainey Harper built the great University of Chicago by praying to God and to John D. Rockefeller, not necessarily in that order. The research university had arrived by the 1890s, and professors at the fledgling University of Kansas were "tidying up Harvard Yard" by bringing research and graduate education to the Kansas City area.

Another major development of the 1890s was the battle to begin a four-year medical school and to locate it in Kansas City. Chancellor Snow was urging such within six months of his inauguration, thinking that the City of Lawrence could not provide adequate hospital or clinical facilities and responding to an offer from Dr. Simeon B. Bell of Kansas City, Missouri, to donate 108 lots in the Rosedale area as a founding gift for a medical school and hospital. Hopes were high until the legislature met. Then Topeka doctors lobbied to get the school in their town. Other physicians argued that a Kansas City location would give control to Missouri medical men and would create an "asylum for harboring the paupers of Missouri and treating their ailments at the expense of the whole people of Kansas." The Wyandotte County Medical Society – themselves supporting a local proprietary medical school and not the University – accused Dr. Bell of scheming to increase the value of his "near worthless Rosedale land." By 1905, however, under new Chancellor Frank Strong and with the continued encouragement of Dr. Bell and his attorney John Sullivan, the University Medical School absorbed the College of Physicians and Surgeons in Kansas City, Kansas, as well as the Medico-Chirurgical College and the Kansas City Medical College of Missouri, and the KU Medical School was planted where it now stands. The long-term effect on Kansas City has been all-but-incalculable.

Though a mere 30 to 40 years had passed, the University of Kansas was now a far cry from what she was on opening day, September 12, 1866, when as historian Clifford S. Griffin has written,

> *The only things it had in common with the genuine universities of the time were a name, a charter, and a quarrelsome faculty. The so-called University of 1866 was merely a preparatory school for a non-existent college, and an undernourished one at that. It had no college students, for no high school graduates or students with equivalent preparation had applied for admission .... It had no research scholars on the faculty, no library worthy of the name, and only one building – and that a jerrybuilt ... structure set high on a windswept, treeless hill in Lawrence once called Hogback Ridge but now named, more elegantly, Mount Oread.*[11]

The remarkable thing is that Kansas had a school at all, for she was just five years a state when the university was founded. It was placed in Lawrence because the man for whom the town was named, Bostonian Amos Lawrence, had offered a gift of $10,000, and the citizenry had borrowed $5,000 more from a Leavenworth grocer then serving as governor. By giving Topeka the capital, Leavenworth the penitentiary, and Manhattan and Emporia other colleges, the legislators were able to settle this fledgling university in the town of Lawrence. That a great university could have emerged from the chaos of politics, from outside sources of agitation for slavery and free soil, from the lack of cohesion or communication in the populace, from no clear sense of identity in or out of the university, is a miracle. But the University of Kansas stands, and after this critical decade of the 1890s, she was on her way to becoming one of the nation's fine research universities.

Toward reality and practicality. The third model in this effort to explain, historically, the foundations of higher education in Kansas City is the model not of the classic hilltop college educating leaders in intellect and character, not of a place where abstract research and disinterested scholarly publication are the ideal, but rather of an institution where knowledge is applied to meeting the everyday needs of society. Our tagline is from President Jordan of Stanford: "Toward reality and practicality."

This aspect of American education is shaped by what historian Frederic Rudolph calls "the American faith in tomorrow, in the unquestioned capacity of Americans to achieve a better world."[12] In our region, it was the impulse which created the teachers' colleges, the Missouri School of Mines and Metallurgy in Rolla in 1870, the Kansas State College of Agriculture and Applied Science in Manhattan in 1863, and the practical programs of the classical colleges, the research universities, and ultimately the emerging community colleges. And this emphasis on meeting the needs of society was a chief factor, though by no means the only one, in the development of the University of Kansas City after its founding in 1933.

Hear some words from the third page of the University of Missouri-Kansas City General Catalog, in a section titled "Philosophy of UMKC":

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[11] Griffin, p. 1.

[12] Rudolph, pp. 48-49.

> *The University is committed to ... three principal areas: health sciences; the performing, interpretative and visual arts; and urban studies ... By their nature, the programs contribute to the professional, service, and cultural resources of the urban community... UMKC is committed to basic and applied research activities ... continuing education, and leadership in public service related to community needs and resources.*[13]

This is as clear a statement as one can read of the role of higher education in serving and reshaping its community.

This model appeared quite early, after a mere 200 years of Harvard's existence as the classical college. The Rennselaer Polytechnic Institute in New York was established in 1824, "a constant reminder that the United States needed railroadbuilders, bridge-builders, builders of all kinds, and that the Institute in Troy was prepared to create them even if the old institutions were not."[14] In 1846, Yale authorized a professorship of "agricultural chemistry and animal and vegetable physiology." Also in the 1840s, President Everett emphasized Harvard's commitment to the business and economic well-being of America, so much so that when historian Henry Adams asked his students why they had come to Harvard, the answer was, "The degree of Harvard College is worth money to me in Chicago." It still is.

The Morrill Land Grant College Act of 1862 accelerated the emphasis on the practical side of higher learning. Although it had more to do with giving federal lands away than it had to do with education, it nevertheless gave states a resource to sell, and the proceeds to support training in the skills needed in the emerging agricultural and mechanical revolutions. The land grant colleges literally revolutionized the face and pace of America. The paragon of this kind of school, as Johns Hopkins was of the research university, was Ezra Cornell's establishment in Ithaca, New York. Cornell University was opened in 1869 with Mr. Cornell's $500,000 and the State of New York's land grant funds. Cornell desired "an institution where any person can find instruction in any study," and President Andrew D. White hoped to prepare not only workers and farmers but "captains in the army of industry." It happened.

Though many recoiled at the thought of the non-elite attending college and though the new schools were scorned as "cow colleges," nevertheless "State College" became a synonym for opportunity, for the new American, for the self-made man or woman. A young man wrote to the college at East Lansing, Michigan, "I am a farmer's boy. As soon as the wheat is sown, I am at liberty to go to school." And they came from the farms, from the villages; they came with dirt under their fingernails and the sun in their faces and stars in their eyes; they came to get an education and to create a new America. It is what this part of the United States, this heart of America, is all about. Harvard, ever on the leading edge, if seldom on the cutting edge, heard President Charles Eliot in 1908 speak of "the modern democratic spirit of serviceableness" as the American ideal for education.

And so, at the University of Kansas – to refer again to one of the sample schools in our study – the chancellorship of Frank Strong saw the rise of extension courses, correspondence courses, library resources for smaller villages, institutes to help local government, child welfare institutes, summer schools for teachers, an important geological survey, help with water supplies,

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[13] University of Missouri-Kansas City, "General Catalog, 1991-93," p. 3.

[14] Rudolph, p. 229.

aid to the State Board of Mental Health, industrial fellowships in chemistry, engineering, and assistance for community lighting and sewage. An Education School was formed, a Journalism School, and of course the four-year Medical School. These are but a few examples of a university turning its energies and resources into practical service to its people and its place.

This is the role the University of Missouri at Kansas City (UMKC) would ultimately aspire to fill as it did its part in "tidying up Harvard Yard," in reshaping education for its place and its time in history.

The roots of UMKC are, in fact, in a collection of proprietary professional schools that dotted the quasi-urban landscape at the turn of the century: the Kansas City Dental College, founded in 1881; the Western Dental College, founded in 1890; the Kansas City College of Pharmacy, founded in 1885; the Kansas City School of Law, established in 1895; the Homer Institute of Fine Arts of 1914, and the Conservatory of Music of Kansas City, organized in 1906. Talk of a university in Kansas City had begun in the 1890s, as these schools were forming. After World War I, some community leaders spoke of making a Memorial University rather than the Liberty Memorial monument. By July 1922, the Education and Recreation Committee of the Chamber of Commerce initiated planning for a university, and the movement seemed well under way.

But these plans were interrupted by the gesture of a generous widow, Mrs. Kate W. Hewitt, who offered the Methodist Church a gift of 147 acres of land then occupied by the Meadow Lake Golf Club on the Missouri side of State Line at 75th Street, provided the Methodists would establish a university "devoted to Christian education." The Methodists had a go at it, seeking the support of the Chamber. They wrote up a plan for a University of Kansas City, then changed its name to Lincoln and Lee University of Kansas City, and chartered that institution on December 23, 1925. Alas, a $5 million fund-raising campaign petered out, and Lincoln and Lee was in limbo. The Chamber continued its own interest in a school, however, and four years later on June 10, 1929, a charter was granted for a nonsectarian University of Kansas City. Fortunately, the boards of Lincoln and Lee and the new University were able to negotiate a merger by 1931. Impetus for the civic University of Kansas City came from William Volker, who bought from the William Rockhill Nelson estate the 40-acre tract soon named the Volker Campus and also the William F Dickey mansion, later to become Scofield Hall. Volker's total benefactions to the university, by his death in 1947, totaled more than $2 million.

And so it happened that on Sunday, October 1, 1933, a convocation of more than 2,000 persons assembled in the center of what would be the campus, and from the patio of the Dickey home, "with public pronouncement of fundamental policies" and with "the invocation of divine blessing," the University of Kansas City was launched. There were 264 young men and women paying tuition at $80 per semester, signing up for courses under 17 young faculty members receiving salaries from $1,500 to $2,750. The Dickey residence was the administration building, the classroom building, the cafeteria, and the library. The greenhouse of the estate was the science building; the carriage house was the gymnasium and power plant.[15] From small beginnings ....

It was no easy time to be building a school, despite the remarkable three-month burst of civic energy. In 1933 during the time the university opened in October, Karl Krueger introduced

[15] Carleton F: Scofield, A History of the University of Kansas City: Prologue to a Public Urban University (Kansas City: The Lowell Press, 1976), *passim.*

the Kansas City Philharmonic Orchestra in Convention Hall in November, and the William Rockhill Nelson Gallery and Atkins Museum opened in December. At the same time, however, Kansas City witnessed the Union Station massacre and pervasive graft and crime, Tom Pendergast presiding over all things good and bad. These negatives were barely balanced by the honest efforts of Jackson County Judge Harry S. Truman and the locating in Kansas City of Transcontinental and Western Air, Incorporated – TWA.

In the larger world, of course, it was a time of Prohibition and its repeal, the rise of Hitler, the Great Depression in American and world economies. Gandhi, the Lindbergh baby, Al Capone, and Franklin Delano Roosevelt dominated headlines; Bobby Jones was the Tom Watson of the era; Duke Ellington was writing "Mood Indigo," Irving Berlin, "Easter Parade," and George Gershwin, "I've Got Rhythm." Hemingway and Faulkner were writing, as was Pearl Buck. In this context, a university was born, though the citizens of Kansas City never found it in their hearts and wallets to support it as a prestigious private school.

In 1935, John Duncan Spaeth came from his post as professor of Shakespeare and coach of crew at Princeton to become president. He was succeeded in 1938 by Clarence Decker of the English faculty, who sought to create a "new University of Chicago" and resisted, quite strenuously, the practical service mission that was soon to become primary. Decker emphasized general education and the humanities, neglected the sciences, frowned upon the professional schools as "vocational," let Law and Pharmacy languish, and fought off a School of Business.

But the true development of the urban university, a story beyond the chronological limits of this study, is the real story of UMKC. Suffice it to say that Mr. Volker gave an additional quarter of a million dollars for a natural science building, and E.F. Swinney of the First National Bank offered a similar amount to erect a gymnasium. Great teachers and scholars, such as John Ciardi, Hans Morganthau, and Hyatt Waggoner, were attracted to the faculty, despite low salaries. North Central accreditation came in 1938, and in due course a president of the mid-1950s, Earl J. McGrath, a former U.S. Commissioner of Education under President Truman, reorganized the University of Kansas City into a true university, giving the various school faculties considerable autonomy in the conduct of their own affairs.

Despite the best efforts of Trustees Arthur Mag, George Powell, Elmer Pearson, Henry Haskell, and, particularly after his election to the chairmanship of the Board in June 1959, Jack Morgan, the community did not rally to the financial support of the university. The only solution to continuing financial problems seemed to be merger with the University of Missouri, and finally in 1963, the Board of Trustees appointed three of its members, Dr. Charles Kimball, Arthur Mag, and Henry Haskell, to meet with a similar committee of the Curators of the University of Missouri. Jack Morgan, Myron Ellison as counsel, and Chancellor Carlton Scofield also participated in the discussions, and on July 25, 1963, the University of Kansas City became a part of the University of Missouri.

Along the way, various professional schools had merged with the university, the School of Law in 1938, the Dental College in 1941, the College of Pharmacy in 1943, and the Conservatory of Music in 1959. President McGrath had created a School of Education in 1954 and a School of Business Administration in 1953, now known as the Henry W. Bloch School of Business and Public Administration.

The point is simply this. A university emerged in Kansas City because leaders of the city wanted a school to serve its various needs – professional, business, and artistic. That mission

UMKC serves well, and it has had outstanding leadership under the likes of Jim Olson, George Russell, and now Eleanor Brantley Schwartz.

I should point out, in closing, that our paradigm, while a useful way to understand education in Kansas City and in America, falters when facing the complexity of real life. Education is a messy business. And so the classical colleges, while educating the young and preparing leaders, also do much research and community service. The largest numbers of majors at William Jewell are in business and professional fields; Rockhurst has made many of its greatest contributions as a business school, Avila and other area colleges have begun evening and weekend programs for adult learners, and Park is serving military bases. Likewise the research universities like KU emphasize not only scholarship but practical application. Community service universities like UMKC also do some fine basic scholarship and research. And of course both KU and UMKC teach a large number of undergraduates. This is to say nothing of the students enrolled in the community colleges and in junior colleges like Donnelly in Kansas City, Kansas, where the open access for all envisioned by President Truman has become a reality.

When all is said and done, when we in this area have done all we can do to "tidy up Harvard yard," Kansas Citians are still where we were when I offered my Mid-Continent Perspectives lecture in March of 1984 – we are a stepchild to the Eastern Establishment. We foster that problem by our loyalties to our own schools "back East" – appropriate loyalties, and valued loyalties, and important loyalties, but not ones that create excellence where we live. As I said then, there is absolutely no reason why one or more of the great schools of America should not be here, in Kansas City. Great cities are known for great colleges. It is part of their identity. The economics of the matter, the aesthetics of it, the benefits to quality of life, all argue that we should build educational greatness here, where we live. And, of course, it is we who must do it. We have the privilege, and the challenge, of creating true excellence in higher education in this mid-continental heart of America. As one of my predecessors at William Jewell said, "Ours is a time not only to write history, but to make history." That is an opportunity any man or woman should relish.

QUESTIONS AND ANSWERS

QUESTION: You mentioned the three models. Do you see a fourth model emerging?

ANSWER: The fourth model came out of Truman's presidency when he appointed a blue ribbon commission that recommended that Americans of all ages have access to education to study as long as they wanted to. What emerged from that decision was the marvelous community college movement and also greater and greater access for all sorts of Americans to higher education. This fourth model is the most dramatic and dominant movement in the history of American education. The growth and sheer size of the apparatus after World War II when the veterans came back to entitlement programs, and the continuation of entitlement programs of various sorts since then, have made education no longer a privilege in this country, but viewed quite often as a right. We in the private sector struggle with that because it used to be on the Missouri frontier that people would not go to school if it was free because they had too much pride not to pay for it. Today we have trouble recruiting students from families who are willing to consider paying because they think of education as an entitlement. That is a big change.

QUESTION: Would you compare the Land Grant Act of 1862, which was a reward for Union soldiers, with the post-World War II programs?

ANSWER: I'm sorry, I just don't know enough to do that. I could comment on the act, however. It really had more to do with giving away federal lands so that they could be developed than it did with education. It was used by the states, and the use was encouraged, sometimes mandated by the states, to build the agricultural and mechanical colleges. I would have to do some reading to make a comparison.

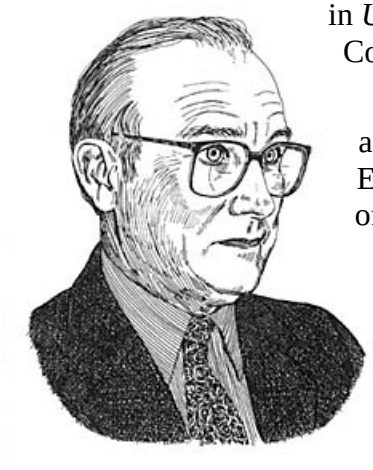
QUESTION: Why are so many universities located in non-metropolitan areas?

ANSWER: The main reason is that there weren't very many metropolitan areas when they were founded. When William Jewell was founded, Kansas City was 700 people; Columbia was about 3,000; St. Louis might have been up to 10,000. There just weren't very many cities by today's standards.

QUESTION: What about the public universities?

ANSWER: The decision as to where to locate the public universities was usually political. In some cases, towns bought the colleges. For example, Columbia bought the University of Missouri. The chief contender for the University of Missouri was Rocheport because it was on the river and had an identity. Columbia was hard to get to, but the locals or the civic leaders were determined. In the 1830s, $118,000 was a lot of money. Multiply that amount by 25 to get even a reasonable figure today. Also, we must realize that there was not a lot of money around, so those people were amazing to raise that kind of money. The legislature couldn't do anything else except locate the university in Columbia. The legislature of the state of Missouri didn't provide any funds for the University of Missouri until about 1860. So the school had a life of 30 years from the time it was founded, but not funded. Now George Russell would say that is a tradition that continues today. I would say the decision was all politics. An old frontier saying was that a traveling teacher or preacher – and the educated people then were usually preachers, teachers, lawyers, or doctors, and sometimes all four (the line was very blurred) – couldn't park his wagon overnight without a school springing up. And it was almost true. Then the school would die when the preacher moved on or the building burned.

Dr. J. Gordon Kingsley is President of the College and Professor of Religion and Literature at William Jewell College in Liberty, Missouri – a school ranked in *U.S. News and World Report* surveys as one of "America's Best Colleges."



In previous positions at William Jewell, Dr. Kingsley served as Dean of the College, Associate Dean of the College, Professor of English, and Director of Special Programs. Prior to joining the staff of William Jewell, his positions included Professor of Religion and Literature and Coordinator of Interdisciplinary Studies at Kentucky Southern College, Assistant to the President at New Orleans Baptist Theological Seminary, and Assistant Professor of English at Mississippi College.

Dr. Kingsley serves on the boards of the Pembroke Hill School, Research Medical Center, the Midwest Center for Holocaust Education, and Immacolata Manor.

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Initiated in 1974 and continuing until 1994, the sessions of the Midcontinent Perspectives were arranged and convened by Dr. Kimball at four- to six-week intervals. Attendance was by invitation, and the audience consisted of leaders in the Kansas City metropolitan area. The lectures, in monograph form, were later distributed to several thousand individuals and institutions throughout the country who were interested in MRI and in the topics addressed.

The Western Historical Manuscript Collection-Kansas City, in cooperation with MRI, has reissued the Midcontinent Perspectives Lectures in electronic format in order to make the valuable information which they contain newly accessible and to honor the creator of the series, Dr. Charles N. Kimball.