

Visions for Malone: Two from Earlier Eras and One for our Technocratic Age¹

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First Vision

I want to put before you two visions by two sets of founders, what happened to each, and why. For Quaker roots of the first please see footnote number one in the handout.²

The vision of Walter and Emma Malone, founders of the Christian Workers or Friend's Bible Institute and Training School in 1892 had to do with things like Holiness, gender, race, power, poverty, war, other life issues and engagement with the larger world.

Holiness and Gender

Byron Osborne, son-in-law of Walter and Emma, last president of the school in Cleveland and first in Canton, credited Walter for "inspiration and enthusiasm" and Emma for "executive... ability." Others called Emma the "decision-maker." Early catalogues (1899-1909) call both "principal."³ In 1967 Osborne said,

J. Walter Malone provided the inspiration and enthusiasm and inspiration for the new school while his wife, Emma, furnished the sound judgment and organizing ability which gave it stability. As an executive, Emma Malone possessed unusual ability. She quickly grasped a situation and recognized the need and how it might be met.

Walter and Emma embraced Holiness in Cleveland. Phoebe Palmer, a preacher who historian Mark Noll calls "one of the most influential Protestant teachers... during the

nineteenth century in the United States and Canada" led David Tatum, a minister in the meeting when Walter came to Cleveland, into "a definite experience of sanctification and renewing of the Holy Ghost" that filled him with "perfect love." Noll calls Holiness "the most important factor in the emergence of women as public figures in the antebellum period." It gave sanctified women authority over unsanctified men.

Dougan Clark, the Quaker Holiness theologian, was the man Emma and Walter first asked to lead the school. As for gender, Clark taught "the obliteration of all inequality between the sexes in the work of the Lord is an essential."

The first person to head the school was a woman, Lida Romick. Walter Robson, a British



Friend, called her “almost, if not quite, the last of the great [Quaker] ministers of the 19th century.”⁴

Four of the first five teachers were women. A few weeks after school began students threatened to withdraw unless a teacher agreed to step aside so Walter and Emma could teach in her place. This, Walter said, “embarrassed us greatly.” It was only at this point that they began to teach. At her request the teacher who stepped aside stayed at the school as a student.

Walter believed in women preachers. He wrote, “We are asking the Lord... to raise-up a host more of young women to publish the Word He giveth, for He has called them and arranged for them and expects them.” Thirteen women from the first year were recorded or ordained as ministers⁵ – and seventy-six by 1907.⁶

Race

The Cleveland school admitted blacks from the first.⁷ Walter’s periodicals like the *Christian Worker*, the *Soul-Winner*, and the *Evangelical Friend* praised both Booker T. Washington and W. E. B. DuBois. Missionaries from Emma’s and Walter’s school were charged with “making the black man to think he is as good as a white man” in South Africa.

Power and poverty

Walter distrusted power. A business man, he did not choose for his school to be incorporated until seven years after its founding. His brothers named the Malone Stone Company after themselves. In contrast, Walter and Emma refused to do this with their school. As for entrusting power to the rich, Walter said “I have seen it tried. It is fatal...”⁸

Power appears to have rested with the students. The first catalogue, 1899, lists nine trustees: six men and three women, including Emma and Walter, with no ranking or titles for

any of them. Each person at the school was encouraged to identify what God wanted him or her to do, and to pray for and assist one other.

As for poverty or the poor, in 1892 Walter challenged the National Conference of Friends in America to take in “outcasts.” His task, he said, was “to build up our city meeting at the bottom and go up.”

As for rescue work, John T. Dorland, a Canadian Friend and father of the famed Canadian Friend Arthur Dorland, came to Walter’s and Emma’s wedding, after which he spent, the “best and most privileged [years] of my life with them in Cleveland.” He spoke of rescue work as “excursions into dark territories.” Walter wrote,

The Spirit . . . impressed it on our hearts to open a small school in which the Bible could be taught every day, and supervision given to prepare our students to do practical Christian work such as visiting the sick, calling in homes, and personal evangelism... to teach the Bible in the mornings, and to leave at least a part of the afternoons and evenings free for home mission work along the lines of home visitation and evangelistic services.

Much rescue work took place in a half mile around Public Square called “the Devil’s Throne” – four hundred saloons, forty houses of prostitution, several gambling resorts, wholesale liquor stores, and opium dens. Each student was assigned an area in a poor part of town to visit, evangelize, and counsel those in need.

By 1900, students had founded or worked in at least five orphanages, twenty shelter homes, and twenty-nine rescue missions. Cleveland’s Director of Charities called two homes Emma founded for single mothers that offered free medical care, reunited mothers with their parents, and helped with adoptions “models of

practical Christianity.”

War and Other Life Issues

Walter charged military men who claim to be led by God with “delusion.” He wrote “GET OUT. GET OUT.” His journals called suicide “self-murder,” abortion “prenatal infanticide,” and capital punishment “willful murder.” He chided an editor for reporting professional boxing, and said football has “no rightful place in... athletics.” To Walter, if God lives in each person, to strike a person is to strike God.

Engagement with the World

By 1907 former students were serving in Brazil, China, Cuba, India, Jamaica, Japan, Kenya, Mexico, South Africa, and Venezuela. The mission that took Quakerism to Kenya – where there are more than five-hundred Quaker-born schools – was led by Emma. And Katie Griffin, professor of Church History at Instituto Universitario, Buenas Aires, Argentina, calls Alice Wood, an 1895 graduate, a “founding mother of Argentine Pentecostalism.”

What Happened to the First Vision?

The first vision gave way to Fundamentalism and to a religion tied more to power than to service. In World Wars I and II Americans wedded Christian and military service. Five of six Malone children rejected this syncretistic religion.⁹ At mid-century the school advertised as “Ohio’s West Point for Christian Service.”

Leadership by women faded away. The catalogue for 1901-02 lists twenty-one foreign missionaries from the school – fourteen women and seven men. In 1903 Emma and others tried to buy the Western Reserve campus in Hudson, Ohio, for a Quaker

Christian college.¹⁰ It may be that, more than Walter, Emma wanted the school to be a Quaker Christian liberal arts college. Later, many Ohio Evangelical Friends came to believe Scripture authorizes men to rule over women. In the Fundamentalist era Walter was listed as first president of the school – to these, leadership by women was a scandal. After Emma, no woman has ever been considered to lead the school.

In later years Walter displayed Buddhist objects in his living room. His daughter, Ruth Osborne, called them idols.¹¹ His grandson, Lin, who was thirteen when Walter died, saw them as symbols of the god Walter preached who – like Siddhartha’s god – saw each human life to be sacred or holy. To deal with a person is, as Christ said, to deal with Him.

Second Vision

The Christian college began in 1957. To compare visions, this is to revisit things we looked at in Cleveland – Holiness, gender, race, power, poverty, war, other life issues, and engagement with the world.¹²

In part, differences have to do with differences between two eras or two cultures – the idealistic culture of later nineteenth century America versus the nationalistic culture of mid-twentieth century America.

Holiness and Gender

In the first vision, leadership by women was affirmed by Quakerism, Holiness, and Bible Colleges. In the second vision, leadership by men was affirmed by a different type of Holiness, by fundamentalism and corporations led by men.¹³

Osborne, the first president in Canton, promised Malone will teach the “best traditions of her past” – that is, “truth as divinely revealed in the Holy Scriptures and a commitment to the promotion of the gospel of

full salvation through the processes of Christian education.” Full salvation meant Holiness. Dormitory students had to pledge not to smoke, drink alcohol, play cards, or – for women – wear lipstick. A commuter in the early 1960s told me she was the only woman to wear lipstick to class.

As for gender, slacks were not allowed on women. Administrators had authority to require women students or employees to kneel to see if skirts fell below their knees. In 1972 when a new president dropped these prohibitions, a woman posted a sign in a Staff Ladies Lounge to say, if you wear slacks, your jacket must “cover your derriere.”

Race

In the 1960s, parents of white girls spending too much time with black males received letters from the Dean of Students. The second president scolded his daughter for attending an inter-racial wedding, citing Scripture to say whites are not to be “unequally yoked” with blacks.

Power and Poverty

As for power, as Holiness Christians, early presidents believed they had a special relationship with God that unsanctified people could not have; and even with some today.¹⁴ As others sometimes note, authority or power can serve as aphrodisiacs, all the more perhaps if we believe they come to us from God.¹⁵ If Holiness was important for service in the early Cleveland school, it was an important prop for power in early days in Canton.

To diffuse power, William (“Bill”) Green, Dean of the college from 1962-72, built bridges between trustees and professors. At his insistence every chair of every academic division attended each meeting of one of six committees of the Trustees. In my first years, my wife and I were invited to homes of

trustees to answer questions about happenings on campus.

If there was less emphasis on ministering to the poor in early days in Canton than in Cleveland, Green at least envisioned a communal or democratic type of school. He said, “I strove for community, not for a business model sort of school.” He trusted professors to make academic decisions in their fields, as my father did as Chair of History at Pitt from 1923-1964 where, I am told, he never presumed to enter a classroom of any historian or tell a colleague what interpretations to teach or what books to use.¹⁶

War and Other Life Issues

In the 1970s, 1980s, and 1990s I did surveys of attitudes toward war, capital punishment, and abortion at three area schools. Malone was the strongest opponent of abortion and strongest proponent of capital punishment and war. In the 1990s Susan Misheff, an English professor, and I asked permission to read Mark Twain’s “War Prayer” in chapel. President Johnson denied our request. He called it too controversial.

At the same time the president invited ROTC to recruit on campus, while I and a Social Work professor were denied permission to hold a press conference at Malone to report on signatures by more than one hundred professors at local college and university campuses to a protest against war with Iraq. Instead Walsh hosted the event. Before I was interviewed on Cleveland television, I was told I must explain my views did not represent the college in any way.

Engagement with the World

To engage with the world, Green set about to equipped Malone to teach what he called “world education.” With programs to prepare students for graduate schools, one of his sons

went to Princeton, the other to Harvard.¹⁷

To do this he recruited able professors, especially Evangelical Friends: David Rawson for African Studies, Robert Hess for Asia, Alvin and Lucy Anderson¹⁸ and others for Central and South America. He put in place majors in French, German, and Spanish, and a program in linguistics. In the 1960s-70s Malone was a leader among Evangelicals schools in liberal arts, sciences, and international education. In 1968 the debate team placed second in the Southern Connecticut State College national invitational at New Haven, defeating Boston College, Cornell, Emerson, Rutgers, Seton Hall, St. Anselm of New Hampshire, the University of Massachusetts, and Georgetown (the defending national champion) twice.¹⁹ Debater Don Green said, "We would have liked to have heard how the Georgetown debaters explained how they got beaten twice by a former Bible College named Malone."

In spite of strong academics, at mid-20th century some administrators and professors, with other evangelicals, championed a militant anti-communism led, in their religious arena, by Abraham Vereide, Cliff Robinson, Billy Graham and others. Graham chose Robinson, Osborne's son-in-law and a graduate of Cleveland Bible College to lead the choirs for his evangelistic crusades in India. Graham called Osborne

an able theologian, Bible scholar and teacher, expert in New Testament Greek, pastor, pulpiteer, lecturer, but supremely a man who has excelled as an educator with particular skills in administration. He has always thought ahead of his time.

Vereide, founder of the National Prayer Breakfast, called Robinson one of God's "key men." In the 1960s Robinson was second in command to Vereide himself as leader of a group called International Christian Leadership,

the Fellowship, the Family, or the House on C Street. The task was to convert "up and outs" not "down and outs," create a "world order," "rule the world" from "the world's Christian capital" – Washington, DC.²⁰ Suharto, Muslim ruler of Indonesia, and Robinson's "prayer partner," was one of "God's men" against Communism.²¹ In 1987 plans for a Clifton Robinson Center for the Practice and Study of International Christian Ministries at Malone failed for a lack of money.²²

Everett Cattell, second president in Canton, chose as his first commencement speaker a man who called free enterprise "God centered economics."²³ The fiercely anti-communist Freedom Foundation praised Malone for a "campus program in teaching Americanism." Malone hosted a rally "to awaken America to dangers of Communism" and showed patriotic films by the House Un-American Activities Committee.

To some, God-given power was not subject to review.²⁴ In November 1959 trustees awarded Osborne a three month leave of absence for successful service with a trip around the world. One month later, with Osborne gone, they named Cattell president, put out a press release, then cabled the news to Osborne at Betty (Mrs. Cliff) Robinson's (Osborne's daughter) home in India. Relationships between the Osborne-Malone and Cattell-Huffman-[Russell] Myers factions were never again same.²⁵

Trustees extended the Interim's contract from 12 April to 1 June and Osborne's leave to 1 June. Unlike early days in Cleveland, every trustee was a male. Most were ministers. Some were Osborne's former students.²⁶ We can not know if these willingly went along with this unexpected – by Osborne – move by the Cattell, Huffman, and Myers faction. This faction neglected to recognize Emma's place as a past president. Leadership by women, except over women's groups, had little place in that subculture at that time.

As for academics, Malone received full accreditation in 1964, seven years after its founding, for ten years, the maximum possible for any school – a remarkable accomplishment.²⁷ At the same time, however, professors judged too liberal for Malone were dismissed. In 1968 historian Joe Grabill left for Illinois State where, dropping the “militaristic perspective” he taught at Malone, he founded pioneer programs in peace, environmental and women’s studies.²⁸

A key to differences between the later nineteenth and mid-twentieth century schools had to do with differences between a secure later nineteenth century United States when idealists went overseas or into slums to save and serve the poor and an insecure cold war nation when Christians joined God with guns to save Western Christian culture.

What Happened to the Second Vision?

The vision for world or international education died from within. After Green, trustees and a new president cut back liberal arts and cut out foreign languages and linguistics.²⁹ Rawson left to take over the East Africa desk at the State Department and serve as Ambassador to Rwanda. Hess and the Andersons stayed on – with at least the latter lamenting the death of international education.

After Green, trustees led by a minister moved the third president into one of the finest homes in Canton and radically increased salaries and benefits for administrators. In adopting a business or corporate model the school became more hierarchical.

As world education died, Malone lost leadership in Evangelical higher education, to be replaced by schools with more creative responses to new opportunities for Christian education in the 1970s – the era *Time Magazine* called “the decade of the evangelicals.”

For example, in 1978 Cedarville in Cleveland, a very conservative school that

began, like Malone, as a Bible College, chose a young president, Paul Dixon.³⁰ In the next decade it added nursing,³¹ then engineering, pharmaceutical science, pharmacy practice, and a study program in China.

At the turn of the twenty-first century this once backward school received the CAUSE award as the leading technology campus for any American school with a budget under \$160 million. In 2011 the Association of Christian Librarians is scheduled to meet at Cedarville – a school with nine professional librarians. Malone has five. It has fifteen paraprofessionals. Malone has less than five. Their student FTE is 2,926. Ours is 2,182. With three presidents in fifty-seven years Cedarville blossomed. With eight presidents in that era Malone did not keep pace.³² The import of good leadership for schools of this sort is hard to overstate.³³

For nearby schools of similar size, Walsh and Mt. Union teach six foreign languages apiece. Malone has one.³⁴ In spring 2010 Malone had twenty two students from abroad; Walsh had thirty nine; Mt. Union had more than seventy.³⁵ Walsh has campuses in Rome and Uganda.³⁶

In 2005 Naomi Riley reported enrollment at the Council for Christian Colleges and Universities schools “jumped a remarkable sixty percent between 1990 and 2002.” At secular schools, it “barely fluctuated.”³⁷ Azusa Pacific doubled from 1990 to 2000. George Fox quintupled from 1986 to 2005, with SATs rising ten to twenty per cent. Malone grew by only thirty-seven percent. Taylor, an Indiana evangelical school, has plans for a campus on every continent. Taylor is now on four.³⁸

While Jewish people were not eligible for full time teaching posts in the first few decades in Canton, they served on advisory boards and in part time teaching posts.³⁹ In the 1960s Catholics were hired for house-keeping positions.⁴⁰ In the 1980s the gulf deepened between the school and Canton’s Jewish community, until in the early third millennium

President Johnson made it impossible for any non-Christian to be employed in any post, from caring for the grounds to teaching in classrooms. In 2009 a male provost (later Interim President) compelled a woman professor to write an apology to a student she dismissed from a class on “Lessons from the Holocaust” for snickering at reports of Jewish suffering at the hands of Christians prior to the Holocaust and after this to apologize to this senior capstone course for expelling the student.

In 2010 trustees cut retirement benefits for future new hires – a questionable policy for a school claiming a Christian world view⁴¹ – a policy suited to bring in new PhDs desperate to build resumes for posts at schools with better programs for retirees, a policy likely to replay happenings in the 1990s when new hires campaigned for power and did much harm to interpersonal relations.⁴² While common today even at Christian schools, the case for this double standard is rarely, if ever, made on biblical grounds.

Vision for a Technocratic Age

As technology equips people to wreak unprecedented havoc on our planet even to kill all life,⁴³ the tenet that might makes right will no longer work, not in our era of mutually assured destruction.⁴⁴ The good news, Toynbee said, is we are most open to rethink values in times of danger, suffering, or trouble. If advancing technologies offer reasons to suspect war is no viable option any more, it may time to revisit the Quaker heritage of God within.

If futile to lament lost opportunities, I want to think a better option is to fashion a form of international education true to a heritage that honors all people, speaks peace and truth to our technocratic age, that draws on what is best from a Quaker heritage rooted in Walter and Emma Malone. To my eyes, our one great president was Emma and Walter Malone – two

people who worked together as one.

What Now?

For Malone, to craft a future that flows in credible ways from the past trustees, faculty, and students must know about our past. While a history of Malone is yet to be written, this is to suggest three things from this short preliminary study:

- (1) Attend to our founders and their points of view. This is not to indoctrinate in any point of view, but simply to bring our heritage to the table, to set it alongside other points of view, to give attention to what it can say to our condition today.
- (2) Malone needs a young president – woman or man – from outside, a person with no baggage for past unkindness and with passion for our history and for international education, a person with an open spirit and an open heart, someone who truly cares for our Quaker heritage and history, not another place-sitter with too-little vision and too much baggage from the past.⁴⁵ In talks with administrators, faculty, and staff, this plea for action by trustees to put in place a strong new president in the tradition of Emma and Walter and new leaders in fund raising is the loudest cry I hear at the university.⁴⁶
- (3) To engage the world, I trust we will one day open our doors to professors from other religions to facilitate dialogue about faith, learning, and living,⁴⁷ especially if we pursue international education. I trust we will also give more attention to what the rich history and heritage of Malone itself has to say to our world today – to give greater content to what it means to be a Christian school rooted in a Quaker Christian faith.

I hope future mistakes will more often be new ones, not old ones we could have prevented had we cared to learn from our past. Arguably we need leaders who care to know our history and use it to plan for the future.⁴⁸ George Santayana warned us all, “Those who cannot learn from history are doomed to repeat it.”

Endnotes

¹ This paper was presented at the 18th Biennial Conference of Quaker Historians and Archivists at Wilmington College, 25 June 2010. A version of this paper was presented at the Canadian Friends Historical Association Annual General Meeting at Pickering College, 19 September 2009, under the title “Emma Isabella Brown, J. Walter Malone and their School.”

² In 1864 Walter’s mother, Mary Ann Pennington Malone, bought a 109 acre farm on the north side of New Vienna, thirteen miles from Wilmington, Ohio for \$12,825. \$10,000 of this came from Hezekiah, her oldest son, a business man in Cleveland. The deed was in her name alone. At New Vienna, five influences on Walter were peace, publishing, education, evangelism, and gender. One influence on Emma was gender. Peace and Publishing: The farm of John Henry Douglas, first general secretary of the Peace Association of Friends, a leading Quaker evangelist in the later 19th century and a founder of Wilmington College bordered the Malone farm on the north side. To the south the Malone farm bordered the home and publishing house of Daniel Hill, founder and editor of *The Messenger of Peace*, a journal Walter Malone later renamed *The Evangelical Friend*, *The Olive Leaf*, first Quaker periodical for children, and *The Christian Worker*, the most popular Quaker periodical prior to 1894 when Walter merged the Worker with Rufus Jones’s *Friends Review* to found *The American Friend*. In 1892 Walter and Emma picked the name of this publication for their school in Cleveland – the Christian Workers Training School. Education, evangelism, and gender: Walter’s mother founded a Mary Ann School for Children outside New Vienna where she, Douglas, and Hill held revival meetings. In one day 168 of their converts joined the Friends. Walter said, “I hungered to be a preacher like my mother was.” A fifth influence, urban ministries, happened at Cincinnati where Walter attended Chickering, a Christian preparatory school. In 1875, the 229 members of Cincinnati’s Friends Meeting included Levi Coffin of the Underground Railroad, Joseph Taylor who founded and endowed Bryn Mawr, and Mordecai Morris White who became President of the American Bankers Association in 1893. The Friends

were said to have joined in every non-sectarian urban ministry in Cincinnati. Emma was the Canadian daughter of a Hicksite father and Orthodox mother. Emma’s grandfather, Ira Brown, a brother of Canadian Hicksite Nicholas Brown, was a minister and original trustee of Pickering Meeting. In 1827 a Philadelphia elder (Jonathan Evans) scolded Nicholas for saying it is possible to “be as perfect as Jesus Christ.” In 1823 Ira married Mercy Widdifield. In 1857, after Mercy died, Ira’s family moved to an Irish Catholic community on the west side of Cleveland. This Brown family came from Pickering, Ontario. In 1858 Ira’s son, Charles, was married to Margaret Haight by a Wesleyan Methodist. Margaret’s family helped pioneer the Quaker settlement in Pickering. Sarah Haight, Margaret’s mother, was an Orthodox Friends minister who sat on straw or pine branches on missionary journeys on a one-horse wagon without springs. In Cleveland, Charles ran a livery stable and Margaret ran their small grocery. Their daughter, Emma, valedictorian at West High School, had her ears pierced (which she later regretted after rejoining the Quakers). In 1879, at the age of twenty, she was led to evangelical Christianity by Dwight L. Moody and to Evangelical Quakerism by Esther Frame. She joined Walter to co-teach a class for 500 news boys and married him on 19 January 1886. Emma became clerk of Cleveland Meeting in 1888 and, in 1892, a recorded minister and co-principal at the school. In 1897 she became Secretary of the Conference of Friends of America that, in 1902, became Friends United Meeting. Two of the three leading ministers in Emma’s first years at the meeting were women. Frame led from 1882-1883, after which Dougan Clark and Caroline Talbot led for a few months each.

³ The catalogue for 1910 shows pictures of both with no title for either one.

⁴ Eight years before Emma co-founded the school, she went as Romick’s traveling companion to Michigan.

⁵ Two of these, Esther Baird and Delia Fistler went to India to preach, do famine relief and build a hospital, schools, and an orphanage. Four years later their Children’s Refuge cared for widows, cast-off wives, and 360 orphans.

⁶ Leadership by women also had to do with the Bible College Movement. Bible Colleges arose in cities to evangelize and offer social and medical services to the poor. Twenty hospitals were founded by women from Bible colleges between 1888 and 1903. Two of the first five Bible Colleges were for women, three were co-educational. Only one was led by a man. See the chapter on Malone in *Founded by Friends*.

⁷ Records from the early years are quite incomplete, so it is not now possible for me to determine the precise year when a black student attended the school in Cleveland.

⁸ Women from the first class went to Africa and South America. Two others, Susie Norris Fitkin and Mary Soule Ellyson, helped create the Church of the Nazarene. Fitkin served for twenty-four years on its General Board and thirty-three as founding president of its Women's Foreign Missionary Society. In 1924 she established Fitkin Memorial Hospital in Swaziland that treated 30,000 patients in 1930, and built Bible Training Schools in China and Lebanon. Ellyson taught at Friends Academy in La Grande, Iowa, Christian Workers Training School in Marshalltown, Iowa, Southern Nazarene University in Oklahoma, and was Academic Dean at what is now Point Loma Nazarene in San Diego. She was Dean of the School of Theology at Olivet Nazarene in Illinois, and professor of theology at Trevecca Nazarene in Nashville. Eight thousand students now attend these schools. The first woman to pastor a Nazarene Church in the South, the creed of her church said, "the impelling force [for law] should be love" and the sole penalty for lawbreaking "the expressed disapprobation of the community." A business man, Walter wore a Prince Albert coat. At school, everyone dressed in conservative or Quaker attire. James Carey Thomas, father of M. Carey Thomas of Bryn Mawr, hearing of women "dressed in ancient Quaker garb and wholly in black [who] spend their evenings in missionary work, street preaching or slum visiting . . . [and] their days in Bible study under their leader" said this "must cramp their minds." Six registered the first day. More than fifty enrolled in the first year. One of these, Willis Hotchkiss, took Quakerism to Kenya. In 1904 the *Oberlin Review* said he is "more sought after by colleges and universities than any other missionary in our land today."

⁹ Walter, Jr., became a Presbyterian, graduated from Western Reserve University and became Vice-President of McCormick Theological Seminary and President of Millikan College in Illinois. Carroll Brown Malone, went to China to study Chinese culture, received a PhD at Harvard, and became a professor of history at Colorado College, and married a Unitarian. Franklin became a businessman in Florida. As for the daughters, Esther, graduated from Wilmington College and became a social worker. Margaret married a financier and became woman's golf champion of Cleveland. After her husband died she married Luther Day, son of William R. Day, Secretary of State under McKinley. Ruth graduated from Oakwood Friends and Oberlin, married Byron Osborne. She was the only child to spend her entire life as a Friend.

¹⁰ Presumably Walter's wealthy brothers did not provide the money needed to purchase the school. It is my recollection that Walter did not serve on the committee that sought to secure the property in Hudson.

¹¹ These included a black Buddha, a Hotei Buddha, a

Buddhist Vajra or thunderbolt, a prayer wheel, and a Ghanta or bell used as a call to prayer. At Walter's death, they passed to Lin, a professor of world religions in Florida. Lin wrote, "For those of us who knew [Walter] intimately, the benediction of his life has haunted us all of our lives, and, we hope, will haunt our children all of their lives, and their children to the end of time."

¹² The move came after a dormitory for girls was lost to a new highway. Lambert (Sam) Huffman, son of a president of a Holiness school (Winona Lake School of Theology) and husband of Burdette Cattell, sister of the second president in Canton, lobbied Byron Osborne and leaders at Canton's Timken Company to bring the school to Canton.

¹³ To build, the school needed grants from corporations that would not fund a school that excluded students because of religion, but could, for the time being, tolerate one in which all full-time professors had to be Bible-believing Protestants. In time, they trusted Quaker ideals for tolerance and the school's need for money would transform it into a more secular community college.

¹⁴ In 2010 I phoned the retiring chair of the Board of Trustees to request an interview for data for this paper. In response, he sent a note instructing the Interim President to tell me he would not speak to me. In May he offered a baccalaureate address in which he explained his selection to his post had been "God's will." I could only wonder if, to some at some Christian schools, to presume to query a person called by God to his post is to presume to query God Himself or, as a former Goodyear executive accustomed to implementing corporate policies in regard to personnel he was, as, I was told, following his former corporation's policy.

¹⁵ A manuscript in my possession by James A. Kehl, former Dean of the School of Arts and Sciences at the University of Pittsburgh, to be published as *The University Remembered: Personal Reflections on Pitt and a Few of Its People* gives attention to stories of trustees at Pitt. If trustees at both see themselves wiser than professors at these schools, one difference may have to do with power. At Pitt, trustees assert authority to act as they do by virtue of their offices. At Malone, some further believe – as leaders of a Christian school – their authority comes from God as well.

¹⁶ I was told this by James Kehl, who helped direct the History Department at Pitt after my father retired in 1954. Kehl later served as Dean of the School of Arts and Sciences at Pitt.

¹⁷ David Green, honored as the top student at Hoover High School in North Canton for three years in a row, placed first in Ohio's state examinations in English and Social Studies. In this era, history students went to Harvard, Princeton, Johns Hopkins and other fine

schools.

¹⁸ Rawson, son of Evangelical Quaker medical missionaries to Burundi holds a PhD in African studies from American University. Hess holds a PhD in South Asian Studies from the University of Pennsylvania, and is principal of Union Biblical Seminary Yeotmal at Maharashtra, India. The Andersons had held various posts in South and Central America, including Director of the Centro Colombo-Americano where he built friendships with university groups and served as a bridge between the United States and Colombia.

¹⁹ Every school except Malone sent two teams to the tournament, one to argue the affirmative and one the negative to "Resolved: that executive control of the United States foreign policy should be significantly curtailed." Malone's debaters, Don Green and Denny Robinson, argued both sides. They defeated St. Anselm once, but lost to them in the final debate. Charles Wrenn was the debate coach at Malone.

²⁰ See Jeff Sharlet, *The Family: the Secret Fundamentalism at the Heart of American Power* (New York: Harper Perennial, 2008).

²¹ Milton Vereide, Abraham's son, came to Canton to pastor a Presbyterian Church close to Malone and speak at Malone. Richard Halverson, a competitor of Robinson to succeed Vereide and chaplain of the Senate in 1981, sent his son to study at Malone in the 1960s.

²² Robinson, who first heard the then unpublished song "How Great Thou Art" in India, persuaded Lin Osborne to write the musical score for the song. As both failed to incorporate the song neither received the credit he deserves for the song popularized by George Beverly Shay, singer for evangelist Billy Graham.

²³ After Cattell, the first to hold the Chair of Free Enterprise at Malone was a Unitarian and Libertarian picked by Canton's Chamber of Commerce touted capitalism as "the American way." His successor, a fundamentalist, had a text – *Doing Business God's Way* – that says God condemns governments that collect more than 10% of earnings or tax the rich at a higher rate than the poor. Malone's Free Enterprise Team was a National Finalist in 1987 in a contest sponsored by the United States Chamber of Commerce. Malone won national "Halt the Deficit" awards in 1988 and 1990.

²⁴ A smaller example had to do with me. In 1971, in response to note I sent to ask the president to forgive a girl who refused to leave a shower on a winter night to go out for a fire drill, he responded by saying I was disloyal, and he had nothing more to say. A motion to dismiss me at his behest by two trustees failed when a former Associate Dean of Arts and Sciences at Ohio State and a professor at Malone came to my defense. One year later I received tenure. Green tells me he knew nothing about this at that time.

²⁵ Prior to the campaign to dismiss Osborne, Cattell's wife wrote, "We're moving to Canton where they'll probably crucify Everett." See David L. Johns, ed., *Hope and a Future* (Richmond, IN: Friends United Press, 1993). In the later 1960s, on a trip to hear Cattell speak at Geneva College, he said to me "Osborne was not man-enough for the job." Clarence Sekerak tells me Bob Pierce tried to persuade Cattell to spend his life in India, but Cattell believed God wanted him to head the Canton school. As professors at the Bible College were not permitted to receive social security, a policy that fundamentalists called "socialism," Cattell asked that Osborne be granted an extra \$50.00 a month some time after he left Malone.

²⁶ Consider Winthrop's sermon "A Model for Christian Charity" preached in 1630 to call Puritans to heed Micah's words to "do justly, to love mercy, to walk humbly with our God." He called them to be "a City upon a Hill," to be members of the same body. God, he said, has

[S]et before us life and good, death and evil in that we are commanded this day to love the Lord our God and to love one another to walk in His ways and to keep his commandments and his ordinances, and his laws, and the articles of our covenant with Him that we may live and be multiplied, and that the Lord may bless us in the land whether we go to possess it.

Winthrop warned,

If we shall deal falsely with our God in this work we have undertaken and so cause Him to withdraw His presence from us, we shall be made a story and a by-word throughout the world. We shall open the mouths of enemies to speak evil of the ways of God and all professors for God's sake; we shall shame the faces of many of God's worthy servants and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are a-going.

While Winthrop called for a peaceful community, the Family and the Canton school called for an alliance between Christ and country to fight for a Christian capitalist world.

²⁷ Roger Wood, professor of education, deserves credit for preparing reports to submit for accreditation. I have yet to confirm a story that in 1970 Malone debated Yale in Arizona. While the award went to Yale, former Dean Green told me a judge apologized to his son, Don, after colleagues expressed discomfort at awarding victory to an unknown school from Ohio.

²⁸ Grabill's *Green Kingdom Come! Jesus and a Sustainable Earth Community* touts an Earth Community for all species and a Jesus who affirms peace, equality, and the environment.

²⁹ As provost and later as president, Ronald Johnson refused all requests to strengthen foreign languages, including a request for Latin from Martha Cook.

³⁰ A man with no background in higher education or management, Dixon earned a PhD at the University of Cincinnati. He chose to grow rather than cut-back, and permit greater freedom of thought.

³¹ After this, Dale Thomson, a former Cedarville professor who came to teach at Malone in the 1960s after he was not permitted to teach the world was older than three or four thousand years BCE, brought a nursing program to Malone.

³² The third president left to divorce (I also divorced at that time); the fourth after a “no confidence” vote and charges of stealing; the fifth said God told him to go to Seattle Pacific where he was fired a few months later. The sixth, Ronald Johnson, served as Dean, Vice-President, Provost, or President from 1981-2007. In this era Malone failed to develop new programs to keep abreast with some other Christian schools.

Three women who worked with him are now Provost at Eastern University; Associate Provost at Duquesne, and President of Messiah. One invited a vice president of Taylor to evaluate her situation. He wrote twenty-five recommendations. Twenty-four were negative. He promised to help her find a job at another school. When another asked for his vision for the school, he replied that she said, “I don’t know.” She then asked, “What do you want to be remembered for?” She said that he said “buildings.” As for a witness against war, the president denied a female professor and me permission to read Mark Twain’s “War Prayer” in chapel and invited ROTC to recruit on campus. He also had problems with the American Association of University Professors after enforcing a ban on my using Walter Malone’s Autobiography as one of three required readings in classes in Modern World Civilizations. Recalling this, Jim Perley, national president of AAUP, wrote to me on 1 April 2010:

It was with considerable surprise that I hear from John Oliver that he had not been allowed to use a book by a Quaker founder in his teaching that expressed a point of view at odds with that held by the administration of Malone College. That decision in itself reduced my feeling that Malone was a real institution of higher education, unafraid of examining all perspectives on a debate of critical to its own history.

After I agreed to retire if he would permit me to use Walter’s book one more time, he lifted the ban. After this, a vigorous seventh president brought new energy to Malone, but resigned after charges of plagiarism. The eighth, an Interim, is now in place as trustees look for a truly qualified leader to return Malone to the

preeminence it once held in Christian higher education.

³³ *Chronicle of Higher Education* for 6 November 2009 listed compensation for the 2007-08 presidents of George Fox University at \$233,484, Earlham \$293,898, Guilford \$339,755, Haverford \$425,293, Swarthmore \$574,544 and Whittier \$341,450. The median compensation for presidents in 2007-8 for private liberal arts colleges was \$366,833.

³⁴ Walsh’s student FTE is 2,356; Malone’s is 2,182; Mount Union’s is 2,158.

³⁵ Mt. Union now has a new Center for Global Education. The salary of the president of Mt Union for the academic year 2009-09 was \$334,412. I was unable to find the salaries for the presidents of Malone and Walsh.

³⁶ When the seventh president actively pursued a branch in Dunedin, Florida, the Interim and trustees are presently preoccupied with other concerns, especially reaccreditation.

³⁷ *God on the Quad: How Religious Colleges and the Missionary Generation are Changing America* (New York: St. Martin’s Press, 2005).

³⁸ Taylor’s library is not yet up to par, but its vision for international education is a challenge to schools like Malone.

³⁹ These included Martha Lavin, Milton Lottman, John Mann, Louise Nusbaum, and Rabbi John Spitzer. Mann, a volunteer who helped with the tennis program, was recommended for the post of head coach by faculty but was not accepted as a candidate for the post.

⁴⁰ Two Catholic women, Elaine Nau and Rose Leper, held housekeeping posts in the 1960s.

⁴¹ While a former Chair of Malone’s Trustees who retired in 2010 and former executive for Personnel at Goodyear refuses to speak to me about Malone history, I must assume he chose to follow a corporate policy that shields executives from queries from subordinates in the corporate hierarchy.

⁴² Rather than cite examples, I will simply say the 1990s was the era when collegiality that distinguished the early years fell away. New hires used power in ways I had not seen before. Female professors formed a group called “The Sisterhood” to share stories and support one another in a sometimes hostile environment.

⁴³ Or, as inventors of the atomic bomb said, to cause survivors to wish they were dead.

⁴⁴ I am indebted to my father for his focus on technology. See John W. Oliver, *History of American Technology* (New York: The Ronald Press, 1956). Father insisted civilizations are principally shaped by technology, not religion, politics, economics, or anything else. At Pitt this was called “Oliver’s Thesis” – or so James Kehl, former Dean of the School of Arts and Sciences at the University of Pittsburgh tells me.

⁴⁵ In 2010 the retiring Chair of the trustees in a

Baccalaureate Address mentioned two stances important for a Christian school: anti-abortion and anti-homosexuality. In happy contrast to this man, the president who left in 2010 did what he could to help with historical research.

⁴⁶ To raise money I hear consensus around the notion that this will take a credible president with a credible vision. For able people to money, one option is to go to more successful members of the Council of Christian Colleges and Universities to discover the reasons for their success and their recommendations for capable women and men to present this vision to potential donors.

⁴⁷ By enforcing restrictions on hiring professors with views on religion, Johnson offended members of Canton's Jewish community, especially after dismissing a tenured member of the English and Education Departments who converted to Judaism – with a year's extra pay. She went to Israel to speak about her experiences at Malone. When John David Geib, a professor of theology created the Malone World View Forum to discuss issues with persons with non-Christian points of view, leaders in his department refused to endorse this venture. While hearing good things about another department, good students tell me they have reputations for failing to adequately represent positions with which they do not agree. Respectful dialogues between colleagues with different points of view are indispensable for good schooling in how to think and how to live in peaceful ways in this Technocratic Age.

⁴⁸ I received generous support with historical data from many but was denied access by an Interim President to emails circulated to all faculty and other historical materials. From conversations with members of the faculty, I am convinced there is enough anger in the community to persuade me, as Toynbee learned from his studies of civilizations, that low points can be the best of times, for disappointment and pain are often prerequisites for creative thinking and the birth of something excitingly new.