

CHAPTER TWENTY-SEVEN

THE STUDENTS

Campus life during the early years was strikingly different from that of our own time. The admission age was 16 for boys, 18 for girls. The faculty assumed a high degree of responsibility for their conduct. The college catalog contained a detailed list of regulations to be observed, and there was apparently just one penalty for disobedience—dismissal.

Perhaps the story of early student life at the Normal is best told by the students themselves. Following is an excerpt from a letter written in 1860, when Adonijah Welch was principal:

The new building is much superior to the old one [destroyed the year previous by fire]. . . . The Normal is very much the same as it was when you were here and the students similar, though this is a progressive age, and they are somewhat *faster*, an adjective of much signification in late years. The young ladies, as a class, are better looking, I think, than when you were here (Miss Fisher always excepted).¹

Later in the same year a letter from a student to his cousin who was thinking of attending the Normal provided a more detailed picture. Asserting that if he could persuade her to come he would feel that he had accomplished “some good in this world,” he continued:

I suppose there are nearly three hundred students in the Normal School and over two thirds of these are ladies. . . . There are many things required of students who attend the Normal School. As the school is pretty much free, being only three dollars a year, they lay down many rules which we have to obey, or we can go home, just as we please. . . . All recitations are conducted in the fore-noon, so we have to go to the building but once in a day; and that is at twenty minutes after eight, and holds four hours. We have to stay in our rooms two hours during the afternoon

except Saturdays or Sundays, also after seven o'clock in the evening except the two days above mentioned when we can stay out till ten in the evening. The students room all over town just where they can get rooms and board. If you should go out of your room during study hours . . . perhaps you would not be seen, but if one of the teachers should happen to see you, he would probably report you to the Principal; and after you have been reported twice you are expelled from school. We are not allowed to whisper at all in the school room except during two short recesses. We have to tell them . . . what church we attend while here for they say that they do not want students who do not attend church. . . . The teachers are very particular about our having good lessons. . . . You will please excuse some of my mistakes, as I have acquired a rather careless habit in writing.²

Normal in the Civil War

Within a year the students were to become involved in the tragedy of civil war. Thanks to the records left by a member of the faculty, Austin George, a fairly intimate view is afforded of its impact upon Normal.³

The Normal community was shocked at the outbreak of war. None had believed the worst would happen. The excited students met constantly as war talk reached fever pitch. When Governor Austin Blair answered President Lincoln's call of April 15, 1861, for a regiment of infantry, he asked for ten companies of militia. Two companies from Washtenaw County, one from Ypsilanti (Company H), succeeded in getting into Michigan's original Civil War regiment (the 1st infantry). A few of the Normal students signed up to go at this time. The 1st Michigan Infantry reached Washington on May 16, arriving before any other troops from the west. Three more infantry regiments were formed in Michigan by June 20. Within a year the State had raised a total of twelve infantry and four cavalry regiments.

The recruits in Ypsilanti were housed in the newly erected Thompson Block on the northeast corner of River and Cross Streets, a building long after referred to as "the barracks." Of the men drilling on the site of Gilbert Park and Woodruff School, the Rev. Harvey C. Colburn, historian of Ypsilanti, wrote: "Interested crowds gathered to watch the painful evolutions and halting manual of arms of the raw soldiers."

Many patriotic rallies were held in Ypsilanti. The singing at these affairs was led by Professor Ezra Mead Foote, head of the Normal School's Music Department. Long after the war Normal graduates told Colburn how Foote would appeal to his students to "Wake up, boys, wake up!" whenever they were singing "We are coming, Father Abraham."

Before the end of Normal's 1862 summer term the students decided to organize a Normal Company, the State Board of Education promising leaves of absence to any enrollees. The students were disappointed when, on July 18, school closed before the signing up could take place. One person, however, took the initiative and saved the day. He was Austin George, a student living in Ypsilanti. George took it upon himself to complete the recruiting. In his history of the Normal Company, he wrote, ". . . I assumed responsibility to hang out the flag and open a recruiting office at Kinne and Smith's Book Store on the north side of Congress Street. A circular letter was prepared and mailed to the boys all over the state. Responses came quickly, in person."

The company was soon full, with complements from Jackson and Washtenaw Counties joining the Normal students. Gabriel Campbell ('61), then a graduate student at the U-M, was elected captain. Of 83 privates, 19 were from the Normal, which, however, did not furnish any of the specialities—fifer, drummer, and wagoner. All commissioned officers were Normalites, and of the non-commissioned officers only one sergeant and four corporals were not.⁴

Austin George, the real hero of the outfit, the one whose talent and drive organized Company E, had only one arm and could not regularly enlist. Notwithstanding, he did accompany the organization as company clerk and remained in service four months, doing duty at the front as regimental postmaster and clerk at brigade and division headquarters.

Professor John M. B. Sill declined the offer of company commander, feeling that it was more properly a student unit. He induced the business and professional men of Ypsilanti to contribute money which was used for the purchase of a sword, belt, and sash for Captain Campbell. These gifts were presented by Sill in what George, who was present, called "a handsome speech" at Hewitt (later Light Guard) Hall. The ladies of the city gave to each recruit a special gift. George received a pocket edition of the Testament and Psalms, with the name of "Louise Loveridge" written inside the

cover. On the last Sunday in Ypsilanti the young soldiers went in a body to the Methodist church and heard the pastor, Dr. F. B. Cocker, preach what George called "an eloquent and appropriate sermon."

The company was mustered in at Detroit on August 19 and was designated as Company E of the 17th Infantry Regiment. The regiment went on to Washington, where company E guarded the Navy Yard bridge, from which point the men could hear the guns of Second Bull Run. When Generals Lee and Jackson invaded Maryland in 1862, the 17th saw its first action at South Mountain. As a result of a successful charge against the enemy entrenched behind stone fences, the 17th acquired the name of "Stonewall Regiment."

South Mountain took place on September 14. Three days later two Normal youths, John Marvin and Webster Ruckman, were killed and Fred Webb mortally wounded at Antietam. After this battle the regiment was present in a review of the army by President Lincoln.

In November, the regiment was moving into northern Virginia and, at Waterloo, Principal Welch visited Company E. An amusing incident, of which a student soldier wrote George, occurred:

I remember we were stopping for three or four days, and he was disappointed at not witnessing some fighting, and expressed a wish to take a gun and go in with the boys, if such an occasion occurred while he was there. The evening before he was to leave we had a 'spread,' with singing and speeches. Morgan gave me his horse and I went out three or four miles and 'found' some potatoes and chickens. Other boys also foraged. Rubber blankets were spread on the ground for tables, around which we sat like Turks and had our banquet, while an outside rim of spectators were interested admirers of the occasion. The Professor again spoke of his desire to be with the company in actual fighting, and had hardly more than finished speaking when the long roll beat, as we heard some picket-firing. Everyone sprang for his gun, and the Professor soon rigged himself up in the accouterments of a soldier who had that day gone away sick. I well remember how comical he looked, so little, with a silk hat on, and a belt, and a gun! He turned in with the company, and was as good as his word. Fortunately, it proved to be only a scare, and no further test of valor was required.

The Normal Company fought at Fredericksburg, Knoxville and in the West. The Wilderness, Spottsylvania Court House and Peters-

burg were battles taking their toll of men of the 17th. Finally, Lee's surrender on April 9, 1865, brought the war to an end. The return trip home was delayed long enough for the regiment to be a part of the grand review of the Union armies in Washington on May 23. On June 3, the regiment was mustered out and on June 7 it reached Detroit where the men were paid and discharged.

In the course of its fighting the 17th (consisting of ten companies) had lost 89 men killed in battle. Mute testimony to courage and aggressiveness is the fact that 13 were Company E. men.

The history of the Normal Company does not, of course, constitute the whole story of Normal men participating in the war. Indeed, the honor roll of Normalites who lost their lives lists more than twice the number lost by Company E. The record compiled by George reveals a total of 160 Normal men enlisting in the course of the war.⁵

According to George, the war did have one noticeable effect on most of the men (and this observation reflects a striking difference from later generations). George wrote, "After leaving the army, comparatively few of the boys returned to scholastic pursuits, and fewer still took up the work of teaching. The current of their lives had been turned from its old channel, and their purpose changed."

As one could anticipate, the impact of the Civil War on the Normal campus was somewhat different from that on those campuses where only men were enrolled. The University of Wisconsin, for example, introduced a Normal Department during the war largely as a device for restoring enrollments. They thereby brought women on their campus for the first time. This was an innovation which caused no little disturbance, and which raised the question of admitting women to higher education, an issue which finally had to be settled by the state legislature.

Admission to the halls of Ypsilanti Normal never presented such an issue. At the opening of her portals, some 47 per cent of the students were men. During the first year and a half of the war (1861 and spring 1862), the proportion of men remained about the same. But from the opening of the fall term of 1862 the proportion dropped markedly, and during the next three years hovered between 20 and 30 per cent.

As an indication of student reaction to the war, the Normal Lyceum's minutes of April 19, 1861, following the firing on Fort Sumter and the call for troops, read:

On motion the special order of the evening was then taken up. The house resolved itself into a committee of the whole to discuss the question (selected the week before), 'Resolved, That the North would be better off morally, socially and politically without the South.' The discussion was of much interest; gentleman on the affirmative producing unanswerable statistics, which were nevertheless overborne by patriotic enthusiasm and Union sentiment. The question on being referred to the house was lost. Then followed the magnificent Marseillaise Hymn, stirring deeper depths than the discussion had agitated. Miscellaneous business being taken up, this question was selected for the next discussion: '*Resolved*, That the South has no right to secede.' A quartet, the Red, White and Blue, was then sung, and after a chorus of real live cheers, the society adjourned.

Religion

In common with the prevailing spirit of the day on campuses everywhere, religion played an important role in the life of the campus from the first. The fact that this was a normal school, training teachers of the young, only served to enhance the importance of the religious spirit. Mrs. S. A. Allen Patton, an early Preceptress at Normal, wrote in later years:

I went to Ypsilanti in the fall of 1855. . . . I found the Students' Prayer Meeting one of the institutions of the school, and, so far as I know, its beginning was contemporaneous with that of the School. It seemed to fit into its place and be so thoroughly alive and efficient to meet as real a want as the recitation hours, the Lyceum, or anything else that was an essential to the life of the school.

Ruth Hoppin, Preceptress a few years later, wrote in a similar vein:

It was a joy to see all those noble young people so seriously in earnest in the great work to which they were called, and I was sure that when the schools of the State should go into such hands our educational interests would be safe. Very few of the teachers attended in those days, but no evening passed that did not bring noble President Mayhew [1865-1870] into our midst.

Principal Estabrook (1871-1879), at the request of the students, took charge of the weekly religious meeting. A member of the faculty at the time, Mrs. Mary L. Rice Fairbanks, later wrote:

He was a grand leader and had the rare power of securing expression from others. There was a spiritual baptism, decisions were made that have moulded lives. That old chapel was a sacred place in which were formed some of memory's best pictures. A crowd of young people in the benches, the leader standing in front of the desk, what expostulations fell from his lips, what songs, what prayers, what confessions, what resolves responded!

Daniel Putnam, contemporaneous with these times as a faculty member, recorded that the reorganization of student societies brought about by Principal Mac Vicar in 1881 involved the prayer meetings. A room was fitted out on the second floor of the conservatory building where the Wednesday evening prayer meetings were held. A student of 1890 made the following appraisal of a prayer meeting:

He feels better for having gone than he would if he had stayed at home. He accomplishes more in the two hours that are left than he would in four if he had not gone. There is something in a prayer meeting composed of students, all of whom are young, energetic, active workers, that inspires one. Whether a person takes part or not, there is something in the genuineness of the enthusiasm that wakes one up. Of all the influences with which I was thrown in contact during the first year of my student life at Normal, none were so potent for the time being, or so lasting in its effects, as that exercised by the Students' Christian Association.⁶

In 1891, because of growth of the school and particularly of the Conservatory of Music, the room had to be relinquished. From that time, the Students' Christian Association became active in raising money for a building of their own. To their great joy, in 1895 Mrs. Mary Ann Starkweather, a wealthy and public-spirited citizen of Ypsilanti, added to the hard-won but too meager student fund of a thousand dollars the generous gift of \$10,000, and the building was assured. The State Board of Education provided the site; the Association, to enable it to own the property, became incorporated; and on March 26, 1897, a beautiful building was dedicated in the presence of its donor with pomp and ceremony. The building committee through its chairman, Professor Putnam, in presenting the building said:

While the State is wisely prohibited from making direct provision for religious education and culture, it can well afford to permit and to encourage

private individuals to furnish means and facilities for such education at their own expense. Indeed, by so doing the State is only fulfilling the obligation imposed upon it by the provisions of the famous ordinance of 1787 . . . that 'Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged.'

Starkweather Hall has been the center for student religious groups to the present time, broadening the scope of religious enterprise from the Protestant only to an inclusion of Catholic, Christian Science and Jewish, but still exclusive of non-Western faiths. At various times, these groups have collaborated in all-campus projects through a Students' Religious Counsel or, as in the past few years, a Council of Student Religious Organizations. A Faculty Board for Religious Affairs stood ready with advice. Thanks to a grant from the Danforth Foundation, a permanent staff was provided. Gladys Eriksen and Margaret Menzi, both faculty wives, gracious and deeply concerned about students, jointly carried on an active program.

More recently, Charles Minneman was employed as head of an Office of Religious Affairs, which has carried on its work under the aegis of the Vice-President for Student Affairs. The responsibilities of this office were rather ponderously described as "coordination of university and religious concerns through the structures of communication . . . , administration of Starkweather Hall, student counseling and referral, religious representation of the University, and provision of direction and resources for university-level, campus-wide, inter-religious programs."

"In short," ran the statement, "it is the hope that the religious program at Eastern will serve as a resource for bringing the given religious situation at Eastern to that level of theological intelligibility and ethical sensibility as befits the stature of a university framework of action."⁷

Student Health

Concern for the health of college students has, in America, manifested itself in the outdoor gymnastic phase of the 1820's, soon to disappear, and the indoor gymnastic craze sparked in the late 1840's and early 1850's by the German Turnverein, supplemented from

about 1900 by increasingly meticulous medical examinations.

The story at the Normal roughly paralleled the national trends. Student health became a problem of major importance within the first few years of Normal's founding. The Board of Visitors for 1859, urging that the Normal be equipped with a gymnasium, said:

If we mistake not, there is a decided want of appropriate physical exercise among the pupils, and we would call your attention particularly to the question whether the frequent cases of mortality among students soon after graduating, may not arise from a like cause . . .

Principal Welch, renewing the request in 1860 and 1861, asserted that

. . . from a fourth to a third of our entire number were compelled, on account of sickness, to leave before the close of the term, while those who remained showed in the pallor of their faces, the exhaustion that follows protracted study without muscular exercise.

Meanwhile, Professors Sill and Miller, and Principal Welch himself, led the men students in open air exercises, and Preceptress Aldrich did the same indoors for the women as they stood beside their desks.

Reluctance on the part of the legislature to respond to the repeated appeals for a gymnasium was somewhat offset by private contributions and help from the State Board of Education. A modest building was erected. Instruction in this building was, for lack of a special teacher, "necessarily irregular and intermittent." It was destroyed by fire in 1873, and was not replaced until the substantial structure of 1894 was completed.

The practice of requiring activity classes in physical education of all students began with the opening of the new gymnasium. At the same time, a medical examination of all students was required, a blank for this purpose being provided for the family physician. The stated purpose of this examination was to determine "the strengths and needs" of the student, and to insure against injury. Women were given a special medical examination.

Julia Anne King, preceptress from 1881 until 1899, is credited with the creation of a faculty committee on student affairs in 1897. It was this committee that first placed a medical emphasis on student

health, securing the employment of a registered nurse. This led in time to the establishment of a health clinic.

Upon the arrival of Charles McKenny as president in 1912, increased attention was given to the problem of student health. In his report for that year he drew the attention of the State Board to a situation that he considered alarming, namely, that an epidemic could easily break out among the students and the city of Ypsilanti had no hospital.

From this point a health service began to take shape. In 1913, a room was set aside in the Training School Building (now Welch Hall) as headquarters for the nurse. In 1915, a house on Perrin Street was acquired and equipped as a "Health Cottage." "Student doctors" from the University of Michigan were used to service it, one a young woman named Glenadine Snow. In 1916, Dr. Snow was employed full-time as "Medical Inspector" for the girls' gymnasium (also to conduct advanced work in physical education); and the following year she was made Director of the Health Service.

The tenure of Dr. Snow, which extended until her retirement in 1947, was a notable one. Vivacious and full of energy, deeply interested in students, she was at the same time a leader in her chosen field of student health. In addition to her duties as Director of the Health Service she was instrumental in organizing an instructional department in Health Education which she headed, drawing her staff from the departments of Physical Education, Home Economics, and Biology.⁸

At about the same time, she published an article advocating the direct teaching of health in the secondary schools. Her thesis was that the foundation courses in science (biology, chemistry, bacteriology, anatomy) should be offered only after the student (the prospective teacher) had been motivated by courses dealing with health problems. This was the exact reverse of common practice at the time. Dr. Snow's departmental offerings included such courses as Personal Health, Nutrition of School Children, Health Education in the Elementary Grades, Health Education for Rural Schools, and Health Examinations.

It was doubtless because of her pioneering work in this area that, in 1930, the Children's Fund of Michigan (created by the Couzens Foundation) offered to employ her to complete work begun by a study committee on the framing of a program of health instruction for teachers in the four teachers colleges of Michigan. At the same

time the Foundation undertook to subsidize a health instructor in each of these colleges, and also a health supervisor in the Department of Public Instruction. The State Board accepted the offer. Dr. Snow was given a leave of absence to do the job. Although the positions subsidized by the Foundation were not included in the college budgets after the trial period of three years had elapsed, the State Board did press for the development of a uniform and adequate health service program in the four colleges from this time.

The subsequent story of the Department of Health Education was one of gradual abandonment of cooperation among Health Service, Biology, Home Economics, and Physical Education Departments, and its ultimate merger with Physical Education, controlled and staffed entirely by that department. The merger took place in 1947–1948 (the year following the retirement of Dr. Snow); the year 1955–1956 saw the last course taught by a medical doctor; and beginning with 1957–1958 a minor field of concentration in Health was offered by the Physical Education staff.

As for the Health Service, its work continued to expand. In 1939, a hospital building was erected. Planned by Dr. Snow, this facility, with its eight beds for in-patients (capable of being doubled in an emergency), its consulting rooms, its provision for keeping records, its cheerful and ample receiving room, was furnished with the most up-to-date equipment and stood as a model hospital for a college that might number as many as 3,500 students. In 1954, it was dedicated as a memorial to Dr. Snow and henceforth as the Glenadine C. Snow Health Center.

In November, 1959, after 20 years of service, and in anticipation of an ultimate student body of 8,000, this building was given to the Music Department and replaced by a much larger and truly resplendent facility, financed with federal assistance and student fees. Thirty beds, with a possible emergency capacity of eighty, an ample number of consulting and examining rooms, a conference room, contagious rooms, nurse station and suite, air conditioning, elevators, a solarium area, and again the most modern equipment featured the new Glenadine C. Snow Health Center.

Since Dr. Snow was the true founder as well as the first director of this vital service to students, let us examine her contribution.

In 1920, the American Student Health Association was organized in Chicago. At the fourth annual meeting of this Association Dr. Snow brought the Normal into membership. In 1934, a Michigan

branch of the Association was organized. The Normal College was a charter member. From this contact, at both the national and state levels, Dr. Snow gained much of her perspective and emphasis. In a brief history of the Health Service at Normal, she said:

The purpose of a college health service is not to offer to a group of doctors a chance to practice medicine, but it is an educational agency closely cooperating with every other department of the college. Its purpose is to discover and correct early symptoms of any difficulties which will keep students away from their classes and to teach them the proper attitude toward scientific medicine and health.

This emphasis on the preventive and on the educational aspects of medicine characterized Dr. Snow's entire administration. As a practitioner of preventive medicine, she carried on a continuing program of personal conferences, an immunization program for polio, influenza, smallpox and typhoid fever, and, of major importance, an annual physical examination for every student. In 1944, the chest X-ray was added to the physical examination.

Upon her retirement in 1947, Dr. Snow was replaced by Dr. Verne Van Duzen. Dr. Van Duzen carried through the policies of the service, gave close attention to follow-up on continuing problems, to special physical examinations for athletes in intercollegiate competition, and to graduating seniors in need of a health statement in connection with securing a position. He drew particular attention to psychiatric cases, and established a referral arrangement with the Ypsilanti State Hospital and the Neuropsychiatric Institute at the University of Michigan. He left the Normal after four years to accept an offer from the Ypsilanti State Hospital, and was replaced by Dr. Olga Sirola.

Dr. Sirola came to the Normal from a similar position at Western Illinois Normal. Her professional training was obtained at the University of California. She brought to Normal a dedicated attitude of concern for student health, a keen awareness of the importance of psychological and emotional health, and a willingness to employ unlimited time and energy. Her administration at Normal was a continuation of, and enlargement upon, the Snow period, actively maintaining national and state contacts, emphasizing preventive medicine in particular, carrying on an instructional program of movies, exhibits, lectures, and at the same time taking up where Dr.

Van Duzen left off with regard to psychological problems of students.

The Normal College was ready, therefore, when, in January of 1951, Dr. Walter Obenauf, Assistant Medical Director of the Ypsilanti State Hospital, (with the active support of his superior, Dr. Ray Yoder) offered a continuing psychiatric service, with a program of regular hours on campus for consultation between student and psychiatrist. This service continues.

Student Organizations

If all the formal student organizations that have existed on Normal's campus could be identified, the number would probably reach nearly 300. Available records reveal a total of 274, distributed over more than a century, and amenable to some 15 categories.⁹ Not one spans the entire life of the school but three can show a continuous existence through the several phases from Normal School to University: the Athletic Association (1887); Arm of Honor fraternity (1894); and Sigma Nu Phi sorority (1897). Two others have had an intermittent existence through this span of time—the Christian Association (in various forms from 1881) and the German Club (1895).

In the first decade of Normal's existence just one society was formed, but every decade since has seen a number of new ones, the high point being reached during the first ten years of the McKenny regime when there were 57. Nor has the trend abated in recent times. During the 1940's and 1950's, 61 new groups were organized.

To understand organized student life at Normal, one must look to the winds that brought tidings from the prestigious colleges and universities of the East. The Yale Report of 1828 had firmly and, for the time, convincingly upheld the traditional humanistic curriculum as against demands for one more broad, more practical. Accompanying this philosophy of education was a classroom method of formal recitation and rigid memorization. In his "History of the American College and University," Rudolph says: "The classroom, while officially dedicated to disciplining and furnishing the mind, was in reality far better at molding character and at denying intellect rather than refining it."

He then points out that the reaction of the students, those "now unknown and forgotten hosts of undergraduates," accomplished what the liberal educational leaders of the time were unable to do, a revolution which resulted in a fundamental reform of the American college, an escape and freeing from the narrow limitations of tradition. This revolution was expressed in those student-initiated, student-conducted activities that today we refer to as extracurricular.

By the time that Normal arrived on the stage, the literary society, or Lyceum, had long flourished in the East. Its emphasis was on freedom of discussion, the challenging of stereotypes, and the importance of reason.

At Normal a Lyceum was organized in the very first term and it continued to be the only student organization for nearly twenty years. Obviously it could not have been student inspired; rather, it would appear to represent the intent that this institution should travel the way of the colleges of the country. But it very definitely represented the intent that the informal life of the campus should emphasize the intellectual, and be kept under control. Of this society, Putnam said:

It is noteworthy that the teachers of the institution entered into the matter of organization and management in common with the student body. The same thing is observable to a considerable extent during the subsequent history of the Lyceum. Some members of the Faculty habitually attended the weekly meetings, frequently delivered lectures, and, at times, participated freely in debates.

Principal Welch was elected the first president of the society and Professor J. M. B. Sill was made corresponding secretary. In 1876, the society was incorporated and the membership limited to 400. The unwieldiness of a large membership, as the school grew, led in time to formation of several other societies.

As might be expected of a mixed faculty-student organization, the topics debated remained well within the limits of propriety. However, they did represent serious attention to problems of the day. A few of the propositions were: "That men engaged in manual labor act a greater part in the formation of the character of a community than men of scientific research;" "That the aims and tendencies of the so-called 'Know-nothing' party are detrimental to the institutions of our government;" "That the discovery of the California mines has

been detrimental to mankind;” “That the ladies ought to be allowed to debate; that the interest of the society and its existence depend upon their debating” (1870); “That the acquisition of Cuba is an object much to be desired by the government of the United States;” “That the Bible should be retained in the public schools.” This last resulted in a protracted and animated debate, participated in by several members of the faculty, and extending over three evenings. The Lyceum finally adopted a resolution stating that “we believe the Bible should not be excluded from our public schools and that such exclusion would not, in our opinion, render them more acceptable to any class of our citizens.”

Besides its value as an intellectual stimulus, the old Lyceum served as a center for social life and was active in bringing lecturers to Ypsilanti and the campus. Through the years, too, in pursuance of its debating and literary programs it developed a sizable library. In 1888, its collection of more than a thousand volumes was absorbed by the general library.

A number of smaller literary societies sprang up in the 1870's: The Normal Zealots (men only), The Pleiades (ladies only), The Riceonian (after Miss Mary Rice, teacher of English), The R. H. Society (for Preceptress Ruth Hoppin), and The Independent Lyceum (for students in the Training School). Viewing this development as undesirable, the faculty, through Principal Mac Vicar, in 1880–1881, arbitrarily abolished them, and re-shaped the “Old Lyceum” into the “New Lyceum,” a four-way subdivision into societies known as Olympic, Atheneum, Adelpic, and Crescent.

In 1881, the Christian Association was formed. In 1888, a Mock Congress (organized at first under the name of Political Debating Society) appeared, apparently inspired by Principal Willits, who also taught the work in government at Normal. In 1887, the Athletic Association was born “to promote and foster all legitimate sports and athletic exercises, and to afford facilities to its members for participating therein.”

In the 1890's appeared the Shakespeare, Webster, Debating, and Child Study Clubs; the Oratorical Association, the YM and YWCA, the Kamera Klub, the Washington Toastmasters' Club (“dedicated to genuine, genial, goodfellowship”), the Arm of Honor (“to foster in its members the ability to think and to speak extemporaneously”), the Philosophic Society.

During this decade, too, appeared the first of a kind of social

organization known as the regional club, made up of students from the same county or area. This type of organization grew and flourished through the next two decades, numbering in all about 40, and representing areas throughout the State as well as one for the area "outside of Ohio and Michigan." These organizations served to preserve local loyalties and at the same time to stimulate hometown interest in the Normal.

But of greater and lasting importance to the life of the Normal was the appearance in the 1880's of another type, the departmental club. As with the literary society, this was an organization initiated by faculty for students, participated in by both. The character of these clubs was that of the specialist in a particular area of learning on practice. Composed of students who had developed an interest in the subject matter of the department of instruction, they held discussion meetings, presented papers, brought in speakers. Many held an annual dinner to which alumni returned.

The idea first found expression in the formation of the Scientific Society in 1884 to promote interest in scientific reading, study and investigation among seniors in the science courses. In the decade of the '90's appeared the Mathematical Society (1891), the Pease Musical Art Club (1894), the German Club, the Physical Science Society (1895), the Shakespearean Club (1896), and the Nature Study Club (1898). In all, some 46 departmental clubs were formed. Twenty are still active (1968), including seven which, under one name or another, can trace their lineage back to the early 1900's (Biology, Chemistry, English, German, Mathematics, Men's and Women's Physical Education).

The next step was the appearance of the honor society. Beginning with Alpha Delta Sigma in 1912 (Household Arts), some 14 departmental or professional honor societies were formed, about half appearing in the 'teens and the twenties.

At the all-campus level, Adahi, an honor society for senior women based on scholarship and evidence of qualities of leadership, was formed in 1957.

Oldest of all, however, was the all-campus Stoic Society. Informal in origin, it began on the initiative of a member of the faculty, J. Stuart Lathers, who invited a select group of faculty and students into his home for fellowship and serious discussion in 1909. Out of these meetings grew the society that has represented Normal's high regard for scholarship. In due course the name "Stoic" was adopted,

perhaps because it sought out students who took little part in the social activities of the school. Because at this time, and for many years after, the Life Certificate could be earned two years in college, admission to the Society was set at the sophomore level. It has remained so. In its first year it started a scholarship fund to encourage promising students to return for a third year of study. This has been a continuing major project of the Society. Since it was founded in a teacher training institution, the factor of "character," that is, the type of person generally acceptable in the public schools as a teacher, entered into its selection of members. This had the unfortunate effect at times of eliminating a promising candidate who did not conform to the mores of the time—for some years, for example, those who smoked. Since scholarship was the basic consideration, however, its membership consistently held the respect of the campus and contributed in a vital sense to its tone.

By honoring outstanding faculty of the past in the form of scholarships and annual attention to their lives, the Stoics serve to perpetuate valuable traditions of the school. Its faculty sponsors have been teachers of exceptional ability in their respective areas, and outstanding in their interest in students. By seeking the advice of the current faculty on nominations for membership, the selective policy involves more than a bare perusal of the scholastic record. The tone and character of its annual dinners represent the student body at its best. It is Normal's version of Phi Beta Kappa.

As the literary societies declined, fraternal life grew. The last of the old all-campus literary societies were formed in the Mac Vicar reorganization of 1881. From 1894 to 1902, some eleven Greek letter societies appeared; from 1903–1912 nine more; from 1913–1922 another nine. Each succeeding decade added to the number. Looking back, we can count more than 40 fraternities and sororities.

The fact that, at the national level, sororities had by the '90's passed through the early stage of being looked upon as imitative of fraternities and were accepted on their own merits probably accounts for their appearance on the Normal campus at the same time as the fraternities. Through the years the number of societies remained fairly even as between the men and the women.

Two fraternities claim a continuous existence from this first decade: Arm of Honor (1895) and Kappa Phi Alpha (1902). Two sororities make a similar claim: Sigma Kappa (originating as Pi Kappa Sigma in 1894) and Alpha Sigma Tau (1899).

One new aspect of fraternity life should be noted. After World War II, the question of discrimination on the basis of color became increasingly agitated. Four fraternal groups that were predominately colored (two fraternities and two sororities) came into existence. These were not, however, based on a principal of color exclusion.

National leadership on this question of discrimination was both reluctant and evasive. After noting a number of court decisions that dealt with college regulation of this problem, the following statement appeared in the official manual for fraternities and sororities:

It would, therefore, appear that the courts of the country have recognized that a 'voluntary association' has the right to be selective in the choice of new members and that in the exercise of this *private* right, the action does not violate any constitutional amendments. If this right should be connected with governmental control and supervision, then there is a different question.¹⁰

The National Interfraternity Conference passed an evasive resolution "reaffirming belief in the right of each fraternity to establish its own criteria for membership, applicable to all its chapters, determined by the chapters in convention."

What was the nature of these Greek letter societies? Why did they appear on the college scene? What qualities accounted for the fact that they replaced the old literary society, once supported with such great enthusiasm by the entire student body? Why, although sponsored by members of the faculty, did the Greek letter society develop an independent life of its own?

For answers to questions such as these, one must turn to the national background. Fraternity life in America developed in the first half to the nineteenth century. By 1840, it existed in most of the New England colleges and in New York. Wherever it appeared, the older literary society faded.

But the fraternity did not arise without opposition. The University of Michigan, for example, experienced the appearance of the Greek letter fraternity in the first years of its existence (the early 1840's). The faculty resisted it, expelled it from the campus in 1849, but were forced by outside and student pressures to reverse their stand in 1850. This conflict between university administration and students, won by the students, caused such a sharp reaction against the apparent weakness of the administrative pattern that one result was a move to secure election of the board of regents rather than

their appointment by the governor. Since appointment was provided for in the State Constitution, a constitutional amendment was necessary. One authority on education has said that the call for the Constitutional Convention of 1850 was a direct result.¹¹

This negative attitude toward fraternities at Ann Arbor had had its precedents in the East. Mark Hopkins, at Williams College, found sympathetic support when he said:

The influence [of fraternities] have been evil. They create class and factions, and put men socially in regard to each other into an artificial and false position. . . . The alienation of feeling and want of cordiality thus created are not favorable to a right moral and religious state.

Anti-secret societies and movements developed in the colleges. But boards in control, college presidents, even student opposition were all to no avail. The fraternity movement grew and flourished. Rudolph explains the phenomenon in terms of purpose, "to fill an emotional and social rather than a curricular vacuum;" in substitution "they filled the vacuum of home and community life." He goes on to say that they were an escape" from the monotony, dreariness, and unpleasantness of the collegiate regimen which began with prayers before dawn and ended with prayers after dark."

The fraternity movement at Normal fitted largely into this image, although the extremes reached on the more sophisticated campuses were never approached. The secrecy, the not-to-be restrained disciplines of "hell week" programs for the neophytes, the off-campus parties (not infrequently without the full knowledge of the faculty sponsor), the kind of judgment in selection of pledges, the on-campus air of pride and superiority, the annual dinners which drew alumni like a magnet year after year back to the fellowship—all gave evidence of a kind of rebellion against the restraints of traditional values and of institutional authority and a strong attraction to the mystic but secular bonds of "brotherhood." (Today all students are demanding these freedoms.) The students, by their reaction, contributed a broadening, if not intellectual, influence on the curriculum. The artistic and intellectual life at Normal could be carried on by other groups (the departmental club, the honor society) but here was centered a social, emotional, semi-rebellious way of life of the here-and-now.

General problems of fraternal conduct, problems arising out of inter-society competition, and the pressures of nation-wide criticism

brought about some degree of fraternal self-regulation in the Panhellenic Council and the Interfraternity Council in the ensuing years. The former was organized at Normal in 1919; the latter in 1922. Both served primarily to regulate competition for new members and eligibility for membership. In the course of time, objectives were stated in terms of intellectual and cultural growth of the individual, promotion of democratic principles, encouragement of commendable behavior, development of managerial responsibility, provision of a "beneficial" living environment.

Student Self-Government

At Normal, which for more than half a century had been the home of faculty-inspired student activities, the student self-government idea arrived in the second decade of the present century. Its first expression took the form of a Student Council.

The move for a Student Council came not from the students but from President McKenny. In November, 1912, the following information appeared in the student paper: "A plan has been worked out through the faculty whereby the students of the college may have a definite part in studying the needs of the college and in making suggestions for the betterment of student life in general."¹²

Two months later a news item appeared: "The first meeting of the student council is called for next Monday evening in the president's office. . . . Developments will be eagerly watched about the campus, as there has been no end of guessing as to what the new organization will do and the amount of power it will be given."

At the first meeting of the Council, McKenny gave the following explanation for its creation:

It is easy for an administrator to know what the faculty thinks, but there is no way of knowing what the students themselves think about college affairs. They are the more important factor; it is for them that the State of Michigan has created this and other like institutions.

A student editorial commented: "The president has presented the students of this institution with a splendid opportunity for self-expression; he has asked them to speak frankly and thoughtfully concerning any student interest whatever . . ."

The Council appears to have been active through the year 1928, then it faded from sight. Nearly a decade later, in 1936, some student agitation appeared for its revival. A constitution was drawn the following year and presented to President Munson for his approval. The students themselves failed to rally behind the project. The president did not approve. Instead, he appointed what was called a "Mediating Board," to be composed of three elected representatives each from the two all-campus organizations, the Women's League and the Men's Union. No duties or powers were defined. Representatives were elected but there is no evidence that the Board ever functioned. It is noteworthy that no student protest occurred.

After World War II a Council again came into existence, this time with vigor (1949). It is still functioning as the Student Senate. The initiative came from the students, encouraged by the faculty. Its formation was facilitated by the support of the Women's League and the Men's Union. The Dean of Administration, in his annual report for 1949–1950, commented that "this organization has great potentialities both as an educative activity for the students and as a channel to bring student interests and opinions to the notice of faculty and administration."

Along with the Council, a Student Court was established. This functioned effectively in the handling of the more serious problems of student conduct, and in general had the support of the administration.

In the spring of 1913, an editorial in the student paper made a plea for a new type of organization.

It is time [the editor said] that the men stood closer together and labored more earnestly to bring more men of the right type to Ypsi, and then, after they get here, to see to it that a healthy class spirit is maintained. What would be the matter with an organization for that very purpose, a Men's Union that would see to it that 'the rights of the minority' are fully protected, and that Ypsi is a good place for young men to come to?

A year and a half later (October, 1914), such an organization was formed. While its prototype had existed for some years at neighboring University of Michigan, the scope of its interest was considerable narrower. The situation at the Normal was quite the opposite of that in Ann Arbor, namely, the numerical inferiority of men to women. There were, in 1914, seven women to one man on campus.

At the mass meeting when the Union was formed, four-fifths of all the men attended.

President McKenny supported it, saying that it was the best thing that had come to the men in the Normal for twenty-five years.

Its voice was always important in campus affairs. Identified for many years with its faculty sponsor, Dean James M. Brown, and his magnetic personality, its interests broadened to include fraternity life and intercollegiate athletics. It sponsored the outstanding social event of the Christmas season, the Yule Log Drag. It organized mass meetings for football games. It worked intimately with the fraternities, informally through personal contacts with its sponsor, formally through its membership on the Interfraternity Council. It was always represented on the Student Council. It held annual dinners where it awarded a recognition pin to the captains and managers of the athletic teams. Its contribution toward placing the Normal on the map as a school for men as well as women was large.

With no fanfare at all, the women of Normal organized at the same time the Women's Self-Government Association. The college annual for that year contained the following statement:

For some time it has been felt among the women students of this college that there should be some organization among them, not only to increase their spirit of unity and sense of responsibility toward one another, but also to deal with such questions concerning student life as do not come under the supervision of the faculty.¹³

A year later, the women of Normal were, at the beginning of a term, meeting incoming girls at the trains, helping them enroll for classes, and giving them a reception in the evening. They felt that there was need for training in etiquette and organized classes "in social form." At the close of their first year, they expressed their enthusiasm.

A spirit of unity is developing among the women of the College [they said] through the efforts of this organization. It is our sincere hope to establish a precedent among colleges because of the wholesome way in which our students respond to the responsibilities of self-government.¹⁴

In the fall of 1919, the Women's Self-Government Association was replaced by the Women's League. The membership of this

organization was broader, including also faculty women.

Worth noting at this point is the fact that although the men were a small minority on campus during these years, they certainly controlled the press. Not more than passing notice was given in the college paper either to the organization of the Women's Self-Government Association or the Women's League.

The Women's League was the vigorous counterpart of the Men's Union. Through the years it was more effectively and more extensively organized than the Union, and undertook a much wider variety of activities. It organized clubs and societies for women at the several class levels, a League of Women Voters for all interested women, the Campus Sisters to assist new students arriving on campus, and the Community Service Club designed to give women experience both in community service and in working with children. It provided a special organization for women living off campus. And, as dormitories came into the picture, it sponsored dormitory self-government organizations.

In 1955–1956, the League became a member of the National Intercollegiate Association of Women Students. In 1960, it changed its name from Women's League to Associated Women Students Organization, consistent with the modern trend from the personal to the formal.

Conclusion

The extracurriculum as constituted by the student organizations at Normal represented not only a rebellion against the traditions and values of their elders but also an awareness on the part of the faculty of the limitations of the formal curriculum. From the first, the Normal faculty was, to an unusual extent, sensitive to the needs of youth and the limitations of the classroom, and attempted to meet these needs through the informal association of student-faculty organizations.

Student initiative brought about organization of another type. The fraternities and sororities were a phenomenon that not infrequently defied the authorities and insisted on a degree of off-campus freedom, yet proclaimed undying loyalty to their alma mater. Today this spirit has spread to non-fraternity students as well, and they are

demanding the same types of "freedom" that the "Greeks" have traditionally exercised. The Men's Union and Women's League represented to a considerable degree the character of student pressure that found ready acceptance by the faculty.