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Oscar Letson Matthews: Education and morality in the Nineteenth Century

Haworth Alfred Clover

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OSCAR LETSON MATTHEWS: EDUCATION AND MORALITY IN THE NINETEENTH CENTURY

A Dissertation
Presented to
the Graduate Faculty of the
University of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Haworth Alfred Clover
February 1977
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Dated February 15, 1977
OSCAR LETSON MATTHEWS: EDUCATION AND MORALITY
IN THE NINETEENTH CENTURY

Abstract of Dissertation

PROBLEM: The problem of the study is to make use of the biography of Oscar Letson Matthews to furnish insight into an understanding of moral values in American education in the mid-nineteenth century.

PURPOSE: Oscar Matthews was a Disciple of Christ moral educator who in 1860 influenced the formation of Hesperian College in Woodland, California. He taught elementary school in Colorado pioneer mining communities during 1873 and 1878. The purpose of this study is to determine if Matthews' practice of individual morality and its impact on his social setting may offer insight into how to inject individual morality in twentieth century education.

PROCEDURES: In order to investigate the influences of Matthews' individual morality on moral education two prominent nineteenth century moral educators were presented as moral educator models. These were Alexander Campbell, preacher-teacher-farmer, and James A. Garfield, preacher-teacher-politician. The patterns of Matthews' life were investigated to determine which moral educator model best describes the activities of Matthews.

FINDINGS: The research indicates that Matthews compares in his practice of individual morality with the preacher-teacher-politician model. Matthews practiced individual morality by following his convictions in spite of differing public opinion in Woodland, Ouray, and Leadville which led to personal sacrifice.

APPLICATIONS: The findings on Matthews may provide a moral education example for public school teachers in the twentieth century. Teachers through the practice of ethics and personal moral values can provide a model for student observation. It may be desirable for teachers to include in their preparatory studies a firm religious base in sacred history. A religious base aids teachers in providing a moral education for students. Educators need to demonstrate a care for human beings and life in order to inject morality into education.
Most Respectfully,

Oscar L. Matthews
Ouray Ouray C.
Colorado
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Chapter I

INTRODUCTION

General Background

The history of man has been reported by the history of religion as recorded largely through the actions of individuals.¹ Thomas Carlyle defined history as the essence of innumerable biographies. The record of an individual may provide insight to an age.² A careful study of an individual such as Oscar Letson Matthews, a little known man from a truly American religious sect, can lead to a better understanding of individual morality. Expository biography seeks the explanation of facts, events, progress, and decline of life with interpretation which explains progress and decline.³

In the nineteenth century, Americans were tolerant of different creeds, but were intolerant of those people who had no religious beliefs. Religion was the basis of


morality. Virtue was the foundation of civil and political liberty in the Republic. Private morality was crucial to the maintenance of civil order.\(^4\) The Disciples of Christ religious sect was formed in this setting. Oscar Matthews was one of the early minor leaders in this movement.\(^5\)

Toffler maintains that twentieth century support for the separation of religion from education fostered the teaching of facts without an ethical interpretation. Cultural relativism and an appearance of scientific neutrality in education displaced the insistence in traditional values. Educators have fled from the idea of value inculcation. They have believed that they were not responsible for teaching values.\(^6\)

\[
\ldots \text{Yet the formal curriculum continued to be presented as though it were value-free.} \ldots \text{Ideas, events, and phenomena have been stripped of all value implications, disembodied from moral reality.} \ldots \text{Nothing could be better calculated to produce people uncertain of their goals, people incapable of effective decision-making under conditions of overchoice.} \]

John Dewey indicated that people learn morals by


\(^7\)Ibid.
contact with those around them. A method of ethical education which he approved was that transmitted through school experience, which implied that pupils would be influenced by the moral examples of their teachers. There seems to be a need to educate for individual morality of high ethical standards defined as being honest, law abiding, non-violent, and humane.

**Statement of the Problem**

The problem of the study is to make use of the biography of Oscar Letson Matthews to furnish insight into an understanding of moral values in American education in the mid-nineteenth century. The impact of this man on his social setting for individual morality and the education of children may offer insight into how to inject individual morality in education.

**Purpose of Study**

Religious groups were responsible for the founding of higher education in the early decades of California statehood. On no other American frontier had Protestantism faced such serious competition from Catholics in the

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10 Ibid., pp. 26-27.
education of youth.  

A Methodist conference chartered University of the Pacific at San Jose in 1851. The Catholic Church founded Santa Clara College (1851) and College of Notre Dame (1851) in addition to numerous convents dating from the seventeenth century. An editorial in Pacific, September 1852, warned Protestants of the excellence of the Catholic schools and the possible evangelization of their children by the church. Benecia Seminary for Young Ladies (Mills College) was instituted in that year. Presbyterians and Congregationalists together were active in education with College of California beginning in 1855. The Disciples of Christ joined the Protestant educators in 1860 by inaugurating Hesperian College.

This study will investigate the individual morality of a Disciple of Christ moralist educator. In 1860 he influenced the citizens of Woodland, California, and formed Hesperian College. This community was located above the Sacramento River flood plain and adjacent to, but not along the river highway to the mining fields of California.

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12 Ibid., pp. 143-52.

Permanent settlers were establishing residence in the town and were seeking education and cultural refinement for their families. Matthews was the man who persuaded the public to contribute money for a brick building and to donate ten acres of land in the center of town for the school. He also supervised the erection of the building at this county seat and the commencement of instruction. This pioneer, able to accomplish such endeavors in the space of about one year, has not been researched for further contributions to education in the Far West.14

Scope of the Problem

The focus of the study converges on the influence and contributions of Oscar Matthews to the moral educational movement in California and Colorado in the nineteenth century. The Disciples of Christ had two prominent moral educators well known to the public: Alexander Campbell of West Virginia, a minister of the doctrine and moral educator;15 and James A. Garfield of Ohio, classmate of Matthews, an evangelist, moral educator, politician, and twentieth President of the United States.16 The lives of these two

14 Ibid., pp. 29-41; and pp. 3-8, 14-17.


men illustrate different pioneer Disciple of Christ moral educator models and a study of their careers is necessary to provide a basis for comparing the life of Matthews. This study investigates the patterns of Matthews' life in order to determine which moral educator model is the best description of his activities -- preacher-teacher-farmer, or preacher-teacher-politician. While the study is limited in scope, the conclusions reached will provide an overview and broad synthesis of the efforts of Oscar L. Matthews relative to American moral educational history.

Statement of Objectives

The specific areas which need to be investigated are included in the following questions:

1. What were the evidences of individual morality displayed by Matthews and their impact on education?

2. Why did Oscar Matthews establish Hesperian College and what were his objectives?

3. What elements of formal education and experience may have led Matthews to initiate the school?

4. Did Alexander Campbell influence the formation of the school?

5. In what way did Oscar Matthews reflect Alexander Campbell's philosophy of moral education?

6. Did Matthews contribute to the Disciples of Christ movement in moral education after leaving Woodland, California?
7. Was his interest in effecting a moral education at the primary, the secondary, or the collegiate level? How does this compare with Campbell (collegiate) and Garfield (secondary-collegiate)?

8. As a moral educator was Matthews similar to the preacher-teacher-farmer or the preacher-teacher-politician model?

Investigation of queries such as these would contribute to the study of the effect of Oscar L. Matthews on moral education in pioneer society and individual morality.

Limitations and Assumptions

There were two categories of limitations which restricted the thought and mechanics of the research.

Theoretical. In this study the influence of the church-state controversy over public education on Oscar Matthews, Alexander Campbell, and James Garfield was an assumption. Vigorous attempts to separate the two forces began with the work of Horace Mann and his contemporaries.17 Alexander Campbell was one of those contemporaries. The philosophy of Campbell influenced the lives of James Garfield and Oscar Matthews.18


Methodological. Sources of data for the study were both primary and secondary. A limitation has been the want of primary sources available for research. Most of the primary data, i.e. letters, journals, addresses, and sermons of Oscar Matthews have been lost because of fire, other natural causes, and human destruction. Some of the secondary sources for Matthews have limitations of internal validity due to bias and the economic purpose for which they were written.

Review of the Literature

There have been several books written about Alexander Campbell and theological and philosophical formulations. Henry Shaw, Alanson Wilcox, and Randolph Downes identify time and location of restoration evangelism efforts in Ohio carried forward by Alexander Campbell and Walter Scott. Oscar Matthews studied with Alexander Campbell at his school in Bethany, West Virginia. The authors William Woolery, Frederick Power, and Dorothy Funk chronicled the life and events of Bethany College

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20 Baskin, loc. cit.
and the influence of Campbell upon it.\textsuperscript{22}

In seven dissertations reviewed, the Christian faith of Alexander Campbell and the restoration movement of the Disciples of Christ in the Jacksonian period of the American frontier have been studied and reported: Gustave Ferre developed concepts of Campbell's views on higher education; John Morrison delineated Campbell's ideas on moral education; and Henry Speck investigated the Campbell philosophy of education, contributions, and influence on education in the United States.\textsuperscript{23} James Harris in his dissertation, "A Comparison of the Educational Thought of Joseph Smith with that of Certain Contemporary Educators," selected as representative educators Alexander Campbell, James Cardinal Gibbons, Horace Mann, Henry Barnard, and Robert Dale Owen. The study was concerned with the nature of God and man, and Latter Day Saint religious thought with regard to education.

\textsuperscript{22}William K. Woolery, Bethany Years (Huntington, W. Va.: Standard Printing and Publishing Co., 1941); Frederick Power, Life of William Kimbrough Pendleton (St. Louis: Christian Publishing Co., 1902); and Dorothy R. Funk, Unique Profile of Bethany College (Martin's Ferry, Ohio: Times-Leader, Inc., 1972).

An emphasis was placed on Joseph Smith and the correctness of his philosophy according to divine revelation. In the dissertation "Alexander Campbell's Doctrine of the Ministry," Robert Lemon examined the nature of the Christian ministry. This study dealt with Campbell's sense of the organic unity of the church and was not relevant for the field of education.

"The Restoration Movement: the Rhetoric of Jacksonian Restoration in a Frontier Religion" was a dissertation in which William Moorhouse focused on the interrelationships of the religious and political "Restoration theme." The study deals with the years 1823-1830 and the Disciples of Christ. It was further limited to the restriction of research on the central rhetorical theme of the religious movement. The investigation outlined the rhetorical strategies of the Disciples and the importance of restorationism in both religious and secular debate. The dissertation discussed education only as a means of communication.


George Phillips, in his dissertation on theological differences between Alexander Campbell of West Virginia, and Barton Stone of Kentucky, did not compare their attitudes toward education. Differences of philosophy between these men and the sections, North and South, which they represented was not examined by Phillips.27 This study was reviewed in reference to the differences of belief at Hesperian College between Oscar Matthews of West Virginia, and John Pendegast of Kentucky.

James A. Garfield's life as a Disciple of Christ evangelist, teacher, and politician has been acknowledged in several books. Arian J. Peskin in a dissertation outlined the events of Garfield's life with an emphasis on his public life and political career through 1863.28

Oscar Matthews moved to Colorado in 1871.29 Therefore review of the history of education in California and Colorado has been necessary. California educational history has been recorded by authors Roy W. Cloud and William


29Bushkin, loc. cit.
W. Ferrier. 30 Samuel J. Mathison discussed the development of public schools in Colorado 1859-1880. 31 Richard V. Anderson considered how the people of Colorado met the problems of religion and the public schools. 32

Merlin Stonehouse has presented the biography of John Wesley North as a rebuttal to the generalization that carpet-baggers were evil opportunists peculiar to one time and place. As a nineteenth century evangelical humanist, North founded schools, sought equality of opportunity, and condemned violence on the frontier. This preacher-teacher-politician was a man of noble aims, high purpose, and unselfish ambition. He was an entrepreneur and politician by vocation and practiced religion as a Methodist and as a Unitarian. 33

Definitions of Terms Used

Brother: Disciples of Christ term for a layman. 34


33 Merlin Stonehouse, John Wesley North and the Reform Frontier (Minneapolis: University of Minnesota Press, 1965).

Campbellite: name used by non-members to refer to Baptist originated Disciples of Christ. 35

Elder: used by Disciples of Christ to identify membership of clergy that preached, as opposed to the term pastor or Reverend as names establishing an arrogant clergy, perhaps priesthood. 36

Individual Morality: a person's immediate responsibility for his action toward other individuals; determined by whether he is honest, truthful, responsible, law-abiding, and non-violent. 37 Morals are as broad as acts which concern our relationships with others. 38

Millennium: the thousand years of the kingdom of Christ on earth based on Revelation XX: 1-5. Christ's second coming will be a resurrection. 39

New Lights: colloquial name for Disciples of Christ originating from Presbyterians and influenced by Barton Stone. 40


36 Garrison, loc. cit.

37 Benson, op. cit., p. 1.


40 Moore, loc. cit.
Protracted meetings: three or more nights of evangelistic meetings in which preachers expected conversions at each service. Baptism at conclusion of meeting. Also known as "Meeting of Days" in Ohio and held in middle of winter after holidays, usually January and February to avoid corn husking, sugar making, or cheese making periods.

Restoration: Christian movement to establish faith through return to gospel under Christ as distinguished from the laws of Moses, baptism by immersion, and regular celebration of the sacrament of communion. Disciples first used term in 1832 by evangelist Walter Scott. Stonites: colloquial name for Disciples of Christ influenced by Barton Stone.

Organization of the Study

The study has been organized in five chapters. Chapter One introduced the need for the study, presented

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41 Wilcox, op. cit., p. 54.


43 Shaw, op. cit., p. 85.

44 Wilcox, op. cit., pp. 35-45.


46 Moore, loc. cit.
the problem, the objectives, limitations of the study, definition of terms, and a review of the literature.

The second chapter illustrates two different Disciple of Christ educator models. The two leaders represented typify moral education models. Alexander Campbell's life illustrates the ministerial aspects of the preacher-teacher-farmer model by teaching individual morality. In the preacher-teacher-politician model, James A. Garfield as a politician demonstrates the practice of individual morality.

Chapter III presents a biography of Oscar L. Matthews. Data collected here provides information of the performance, values and impact of this man. Disciple of Christ influences on the development of character in his youth are acknowledged. His feats in the western states of California, Colorado, and Utah are recorded. Evidences are shown of his achievements in regard to education, business, and politics and his practice of individual morality.

The fourth chapter compares the data presented in the preceding chapter with the models described in Chapter II. The biography of Oscar Matthews is evaluated through analysis of the data presented and the stated objectives of this study. This comparison identifies Oscar Matthews with the educator model which best describes his life pattern.

The final chapter of the report is a summary of the study. The biography of Matthews is evaluated for his
impact on education and society. These influences may offer insight into how to inject morality in education. Recommendations for further study conclude the chapter.

Overview

Information is incomplete about the people of the western United States who influenced the formation of the numerous academies, seminaries, and colleges of the nineteenth century. The concern that they held for individual morality and the education of children aided the cultural development of the frontier and hastened the social refinement of those people who were without the established social traditions of the eastern United States.

The biography of Oscar L. Matthews as a representative of this group should be written to determine his practice of individual morality and concern for education. A study of this nature could contribute to the comprehensive educational history of the western United States. It could also expand the comprehensive history of the Disciples of Christ impact on education.
Chapter 2

TWO EDUCATOR MODELS

The purpose of this chapter is to present two men as models of nineteenth century educators. The chapter is divided into three sections: the origin and basis of the models is traced in the first section; presented second is the preacher-teacher-farmer; presented third is the preacher-teacher-politician.

EXPOSITION OF MODELS

The models are presented as examples of moral educators. Three occupational groups, clergy, printers, and teachers, were the major sources of cultural leadership in the eighteenth century.1 The most desired profession had been the clergy until mid-eighteenth century when law began to take preference among students.2 In the nineteenth century the most influential pioneers, transplanting culture on the frontier, were those whose businesses affected the public at large, such as saw mills, grist mills,


and mercantilism.\textsuperscript{3} They were sometimes clergymen of the restoration.\textsuperscript{4}

One of the most important transmitters of moral culture in the westward expansion of America was the farmer-preacher. He was usually of humble, agrarian origin and resided where schools were nonexistent. He often moved with the people into new areas; was unpaid (as a preacher), self-supporting, therefore financially independent of the congregation.\textsuperscript{5} An excellent example was John Taylor, a Baptist farmer-preacher.\textsuperscript{6} Almost all of the early western Presbyterian preachers were also school teachers. Sweet acknowledges this as evidence that theirs was a teaching as well as preaching ministry.\textsuperscript{7}

The Disciples of Christ had numerous men who were preachers with a separate vocation or profession. These were men such as Clark Braden, Professor at Hiram College,


\textsuperscript{4}Charles Blanchard, "Pioneers of a Great Cause" (Nashville: Disciples of Christ Historical Society, 1966), et passim. (Microfilmed Manuscript)


Ohio; \(^8\) H. W. Everest, Dean of Bible, Drake University, Ohio; \(^9\) Burke Hinsdale, President of Hiram College, Ohio; \(^10\) E. V. Bollars, President of Texas Christian College and founder of Phillips University, Oklahoma; \(^11\) and Alonzo Skidmore, Professor at Bethany College, West Virginia. \(^12\) Two other examples will provide the educator models to be described in this study; Alexander Campbell, founder of Bethany College, \(^13\) and James Garfield, President of Hiram College. \(^14\)

PREACHER-TEACHER-FARMER

Alexander Campbell was chosen as a representative of this model due to his prominence as one of the founders of the Disciples of Christ. He also had an indirect influence on the second model. \(^15\)

Religious Philosophy and Ministry

In his youth, Alexander Campbell's philosophy grew


\(^9\)Ibid., p. 75.

\(^10\)Ibid., p. 89.

\(^11\)Ibid., p. 91-93.

\(^12\)Ibid., p. 260.

\(^13\)Ibid., p. 72.

\(^14\)Ibid., pp. 78-82.

\(^15\)Ibid.
from his reading and admiration of John Locke's *Letters of Tolerance* and *An Essay Concerning Human Understanding*. At Glasgow University, Scotland, he studied the philosophy of Thomas Reid in *Consensus Gentium*. Mr. A. Jardine, intimate friend and successor of Dr. Reid, was the professor of logic in the university. He is spoken of by Alexander Campbell as one of his favorite professors. Thus Reid's philosophy may have had a strong influence in Campbell's thought and reasoning. While having an intellectual interest in these philosophies, at no time did Campbell concede that experience or sensual impression was the only way of arriving at truth.

The Lockian inductive method of reasoning freed Campbell from the restraints of speculative philosophy and suggested a method of interpreting reason and knowledge. As a scholar searching for truth he used science to understand methods but found in God the origins of truth. During this same period of his life, prior to coming to America, Campbell joined a religious group known as

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19 Ibid., p. 19.
Scotch Independents. This group impressed him with their ideas of freedom and democracy, concepts which he later used in religious reformation and education. Both Locke and Campbell advocated democratic, social, and intellectual liberalism. However, almost every nineteenth century liberal leader, including Thomas Jefferson, held similar views. William Pendleton, Campbell's son-in-law, said that Campbell read Locke, Plato, Kant, and other philosophers, but followed no man.

The restoration movement was initiated during the summer of 1809 when Alexander sailed to the United States, joining his father, Thomas Campbell, at Philadelphia. Both father and son were concerned over the excesses of religious ecclesiasticism prevalent at this time. They sought a return to the New Testament, baptism by immersion and regular celebration of the sacrament of communion. Thomas Campbell gave his Declaration and Address in the fall, 1809, which was the actual commencement of the restoration. From this issuance both Campbells carried on their preaching for Christian liberty and union under

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20 Ibid., pp. 11-12.

21 Bailyn, op. cit., p. 46.


24 Richardson, op. cit., p. 237.
the rule of faith and practice through the Bible. Thomas was censored by the Presbytery for his preaching and open communion services. An appeal to the Synod of Pittsburgh was denied. The Presbyterian rejection of Thomas Campbell resulted in the organization of the independent church at Brush Run, Pennsylvania, 1811. This independent body did not belong to a denomination. Alexander Campbell was ordained by the congregation to preach the gospel. In 1813 the Redstone Baptist Association invited the group into their organization. Ten years later the Brush Run Church left the Redstone Association avoiding a confrontation and censorship of Alexander Campbell. Their next affiliation was with the Mahoning Baptist Association.25

The Second Great Awakening in the religious history of America was taking place in the early decades of the nineteenth century.26 The frontier emphasis was on restorationism. A laissez-faire society set the scene for the birth and dynamic development of a movement that cut away excess religious ecclesiasticism. This restoration would restore the new Testament as the core of the church. There were numerous prophets among the pioneers who, through diverse experiences, arrived at common generalizations on


the restoration. Moorhouse has described the movement in
the following:

The restoration theme appealed to self-sufficiency
and reason. It contained no artificiality, no sophis­
ticated jargon, no class consciousness, no appeal to
the educated or uneducated. Here was no sanctified
piety.\textsuperscript{28}

In a period when everything seemed to be in a state of
constant change the Bible was the only norm that provided
a stability in religious life. Early restoration churches
in Indiana and the Western Reserve, Ohio, were often made
up of persons who were formerly Methodists, Baptists, and
Presbyterians.\textsuperscript{29} In this atmosphere of a free search for
truth Alexander Campbell created a type of thinking and a
way of life that was congenial and conducive to democratic
thinking and action. However, instead of uniting the
churches and restoring the Bible within the church,
Campbell's Disciples led to even more separation, i.e.,
Sidney Rigdon's Mormons.\textsuperscript{30}

The tenents of Campbell's preaching placed an

\begin{itemize}
  \item \textsuperscript{27}Winfred E. Garrison, Religion Follows the Frontier;
  \item \textsuperscript{28}William M. Moorhouse, "The Restoration Movement:
          The Rhetoric of Jacksonian Restorationism in a Frontier
          Religion" (unpublished PhD dissertation, Indiana
  \item \textsuperscript{29}Ibid., pp. 18-19.
  \item \textsuperscript{30}Randolph C. Downes, History of Lake Shore, Ohio
          (New York: Lewis Historical Publishing Co., Inc., 1952),
          p. 491.
\end{itemize}
emphasis upon the dignity and worth of man. Theoretical differences were rejected between clergy and laity. Predestination and election were rejected in favor of the power of free choice and individual moral responsibility.\textsuperscript{31} Alexander Campbell's love of liberty and democracy did not include respect for communal living. Examples of this were his rejection of Sidney Rigdon (practicing a community of goods) and Robert Owen (New Harmony, a communist community).\textsuperscript{32}

Through the medium of religious journals the individual moral responsibility doctrine of the Disciples of Christ were developed and systematized. In 1823, Campbell began publishing \textit{The Christian Baptist}, which was enlarged in 1830 to become the \textit{Millennial Harbinger}. He continuously published until 1863 with a policy of soliciting Biblical questions and providing his religious interpretations and principles of individual moral responsibility.\textsuperscript{33}

Campbell had been a member of the Baptist group whose efforts at reformation led to opposition by some of the churches within the Baptist associations. In 1830


\textsuperscript{32}Amos S. Hayden, \textit{Early History of the Disciples in the Western Reserve, Ohio; with Biographical Sketches of the Principal Agents in their Religious Movement} (Cincinnati: Chase and Hall, 1875), pp. 209, 298-99.

\textsuperscript{33}Shaw, op. cit., p. 14
he led those who shared his views to dissolve their Baptist affiliation and meet at annual meetings without any ecclesiastical authority. To maintain Christian fellowship, it became apparent that the ministers of the restoration would have to organize churches.\footnote{34} Walter Scott, evangelist, began to preach the ideas upon which the Campbells had written and talked. As the separation from the Baptist sect occurred a union with Barton Stone of Kentucky emerged. January 1, 1832, a working agreement was consummated among the leaders of the "Reformers" and "Christians," at Lexington, Kentucky, to become the Church of Christ.\footnote{35} After repeated questioning through the Millennial Harbinger, Alexander Campbell, in the issue for September 1839, finally drew up denominational lines, set up landmarks and christened the sect Disciples of Christ.\footnote{36}

The ministry of Alexander Campbell was conducted through a variety of forms. Writing religious views and principles for publication was a far-reaching ministry. Another was evangelistic preaching at annual meetings of various Disciple congregations throughout the Western Reserve, west into Iowa and south to Kentucky.\footnote{37}

\footnote{34}Hayden, loc. cit. 
\footnote{35}Moore, op. cit., pp. 252-55. 
\footnote{36}Shaw, op. cit., p. 115. 
\footnote{37}Richardson, loc. cit.
Public debates provided another platform for his ministry. The most noted was the debate with agnostic Robert Owen. Campbell had a church congregation in Bethany, West Virginia, where he preached when at home. Another significant ministry was in teaching.

Teaching Profession

Alexander Campbell grew up amid a teaching family. Two uncles, Archibald and Enos, were professional teachers in Ireland. Alexander became interested in scholarship during his adolescence, memorized literary material, and began preparatory studies for university entrance. At the age of seventeen he began teaching in his father's public academy at Rich Hill, Ireland.

When Thomas Campbell had to leave Ireland for his health, Alexander operated the academy from April 1807, until the term ended. At that time he went to Newry to teach for his uncle Archibald. The following year he started for America but was shipwrecked near Scotland. Consequently, Alexander spent a year in study at Glasgow.

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38 Alexander Campbell and Robert Owen, Debate on the Evidences of Christianity (Bethany: A. Campbell, 1829).


University.\textsuperscript{41} Shaw related that Campbell's own technique of self-education showed his belief that education was a preparation for life not life itself.\textsuperscript{42} Under the pseudonyms of Clarinda and Bonus Homo in 1810, Campbell wrote for journals in Pennsylvania. He was disturbed and concerned by the lack of culture and social amenities of life in the frontier. These articles not only exposed the "evils" present in society, but also were caustic towards the informality and lack of scholarship in education.\textsuperscript{43}

Campbell, in later years, said that a rational moral education should be:

\begin{quote}
... teaching a person to think, to reason, to act for himself, and from himself, in harmony with ... [the] constitution of the universe; or in unison with himself and with all the relations in which he stands to God and man - - to things past, present, and future.\textsuperscript{44}
\end{quote}

He further propounded that a good education should be compulsory and available to every American citizen.\textsuperscript{45}

Concerning the education of children he felt that it was the present living generation that gives character and spirit

\begin{footnotes}
\item[41]Ibid., p. 9.
\item[42]Ibid., p. 20.
\item[43]Ibid., pp. 13-14.
\item[45]Ibid., p. 64.
\end{footnotes}
to the next.\textsuperscript{46} Thus it was incumbent upon society to educate youth.

By 1839 Campbell was deeply impressed with the great want of an educated and efficient ministry to carry on the religious reformation. In the \textit{Millennial Harbinger}, he wrote that the cause of education must begin at the nursery. It should be an education adapted to the entire physical, intellectual, moral and religious constitution of man. "No man is well educated - - is properly taught or trained, that is not a Christian."\textsuperscript{47} His series of articles entitled "A New Institution," described a comprehensive system of education reminiscent of the Infant Schools of Jean Frederic Oberlin and moral education of Johann Friedrich Herbart. Campbell's emphasis was on character-education by precept rather than the New England method of memorizing moral and religious maxims.\textsuperscript{48}

The system projected by Campbell differed from other similar plans in that he proposed making the Bible the basis of all moral culture. He was convinced that a neglect of moral culture existed between primary and college schooling leaving pupils unprepared to engage in the studies


\textsuperscript{47} Alexander Campbell, "A New Institution," \textit{The Millennial Harbinger}, 1839.

\textsuperscript{48} Shaw, "A. Campbell - - Educator," \textit{op. cit.}, p. 29.
and to cope with the temptations of college life.\textsuperscript{49}

Campbell's school, Buffalo Seminary, provided a classical foundation, along with the Hebrew and French languages. The coeducational school was begun in his home in 1818, and disbanded in 1822, due to the pressures from editing, writing, debating, and extended preaching.\textsuperscript{50} Then at the age of fifty-two, he resolved to devote his energy to the future generations by preparing teachers and training students for the professions.\textsuperscript{51} Campbell wrote an article for the Millennial Harbinger of 1839 in which he outlined a complete system of education. The system consisted of four parts, "a family institution, a school, a college, and the church." The school, corresponding with current day high schools, was to emphasize moral culture. In the college emphasis was to be on the liberal arts and sciences, with the strongest emphasis placed on moral education.\textsuperscript{52}

From 1836 to 1840 Campbell traveled extensively in the eastern United States. He observed the methods of many American colleges acknowledged to be of merit. Following this examination of reputable systems and theories of

\textsuperscript{49}Richardson, op. cit., p. 467.

\textsuperscript{50}Shaw, "A. Campbell -- Educator," op. cit., pp. 21-23.

\textsuperscript{51}Richardson, op. cit., p. 469.

\textsuperscript{52}Alexander Campbell, "Education New Series," The Millennial Harbinger, 1832, p. 408.
education he established his school.\textsuperscript{53} The Virginia Legislature granted a charter in 1840 for Bethany College. Financial donations were made by individuals and Alexander Campbell deeded land for the institution. On September 18, 1840, Campbell was elected president of the college and requested to prepare a course of education to be adopted by the Board.\textsuperscript{54}

The curriculum was much like that of the University of Virginia. There were Schools of Sacred History, Mathematics, Arts and Sciences, and a teacher preparation Normal School.\textsuperscript{55} The vocational distribution of the 331 graduates of Bethany for 1840 to 1866 was as follows:

- 15 doctors
- 34 teachers
- 13 college professors
- 15 principals of seminaries
- 35 lawyers
- 50 planters
- 2 college presidents
- 118 ministers\textsuperscript{56}
- 49 no vocation

Almost all of his life Alexander Campbell did little


\textsuperscript{54}Perry E. Gresham, Campbell and the Colleges (Nashville: The Disciples of Christ Historical Society, 1973), pp. 46-47.

\textsuperscript{55}Ibid.

\textsuperscript{56}Alexander Campbell, "Commencement at Bethany College" The Millennial Harbinger, 1866, pp. 323-24.
in essence but teach. His sermons were said to be expository and his lectures scientific. He read widely and kept abreast of the best educational thought of the time. 57 Benjamin Smith, one of his pupils, has written concerning Campbell as a teacher:

His lectures took a wide range; not especially critical, nor exigetical, but discursive; always moral and religious -- emphasizing the principles which made character. They developed growth morally and spiritually and were stimulating to a high degree. He emphasized that whatever intellect we may have, the heart-life is essential to every worthy true manhood. 58

Activities in the teaching profession also included attendance at the College of Teachers, Cincinnati. This was a national teacher's organization with sessions devoted to public lectures on education. William H. McGuffey, an active founding member, urged better training of teachers, adequate school buildings, and publications of more and better textbooks. 59 At the 1836 annual meeting, Campbell spoke on the importance of uniting moral and intellectual culture. Moral culture should always proceed and follow intellectual culture. While religion and morality are matters of private concern he asked, "What shall become of those who have irreligious and immoral parents, and no

57 Benjamin Smith, op. cit., pp. 11-12.

58 Ibid.

ministers of religion?" In 1837 he discussed further the teaching of a common Christianity in the public schools. Campbell proposed and it was adopted that the Bible's use be "only without denominational or sectarian comment." Acknowledgements of debates or panel discussions between McGuffey and Campbell at the meetings have not been recorded.

Both men were preacher-teachers and shared similar concern and mission in life. Concerning the effect on society of William McGuffey, Mosier has said, "... the great achievement of the McGuffey readers is the complete integration of Christian and middle class ideals." Campbell had begun a religious denomination with parallel aims that made important contributions to the liberal movement in America. His efforts as a teacher were also important contributions to education.

Occupation and Statesmanship

In 1811, after Alexander Campbell was married, his father-in-law deeded his farm to the young couple. From that time until his death, March 4, 1866, Campbell used

60 Campbell, Popular Lectures and Addresses, op. cit., p. 475.


63 Ahlstrom, op. cit., p. 775.
the Bethany, West Virginia farm as a financial base from which to support his interests. He studied while plowing and performing similar farm chores. In the period of March 1811 through August 1812 he is said to have studied 40 different books in this manner and to have also completed extensive notebooks and abstracts on them. Farming was not an aim in Campbell's life, but rather a means of sustenance for his and his family.

Alexander Campbell became involved in public life as an elected delegate to the 1829-30 Virginia Constitutional Convention. While it was not an occupation he nevertheless pursued it with great zeal. Unhesitatingly he opposed James Madison, James Monroe, John Marshall, John Randolph, and other statesmen in his efforts for common schools at public expense. He was an advocate of full suffrage rights for every citizen. Emancipation of slaves was sought on a gradual and remunerative basis with an integration of the Negro into society. He also argued for equal representation in both government and legislation. After the convention, Madison commented that Alexander Campbell was the greatest man in attendance. "His mastery of the great

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64 Shaw, "Alexander Campbell - Educator..." op cit., pp. 16-17.

65 Ibid.

questions which came before us, his skill in debate, was a constant surprise." On other occasions he was invited to address a joint session of Congress, the Kentucky Constitutional Convention and the Missouri State Legislature. These addresses concerned the government's responsibilities in regard to education, the protection of religious freedom, the abolition of slavery, and the cause of human rights versus property rights.

Alexander Campbell was a leader of people who preached and taught principles of freedom and democracy. In his life he practiced individual morality and urged other people to do the same. Evidence of this was demonstrated in his writings, debates and acts of daily living. This model has been described as a preacher-teacher-farmer. Additional evidence has been given of interest in politics, but not an interest in politics as an occupation.

PREACHER-TEACHER-POLITICIAN

James Abram Garfield was chosen as a representative of this model because he was a Disciple of Christ and arose to political prominence as President of the United States. He was also a classmate of the biographee, Oscar L. Matthews

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67 Ibid., p. 302.

68 Ibid., p. 301.

69 Wilcox, op. cit., 78-82.
when the two young men were in school at Chester, Ohio. 70

Religious Philosophy and Ministry

James Garfield's religious philosophy, education and self-esteem grew in unpromising circumstances. Born in 1832 in northeastern Ohio on the Western Reserve in a log cabin and raised in rural poverty, Garfield became an introspective youngster. There was a log schoolhouse built on a corner of their farm with split log seats, in which he had learned Webster's spelling book by age eight. 71

Jacob Cox described the countryside and environment as:

The country was just passing from the rude condition of first settlements in the wilderness to that of a thriving industrial region dotted with prosperous villages . . . under such circumstances poverty had none of the degradation which too often accompanies it in old and populous communities. Here was no squalor, no vice, no loss of caste. It involved no closing of any career to a boy who had health and courage, brains, and will. 72

As an adolescent Garfield spent some time along the waterfront and canals. Samuel Bates, a district schoolmaster and frequent visitor at the Garfield home near Orange, encouraged Garfield to enter Geauga Seminary at


72. Ibid., p.17.
Chester. After walking ten miles to the northeast, Garfield and two young male neighbors on March 6, 1849, arrived at the academy, a plain wooden building on a high ridge gently sloping to the Chagrin River.

The school was conducted by the Free-Will Baptist, Daniel Branch, and six teachers. Two hundred fifty-two boys and girls were enrolled in both primary and preparatory departments. Tuition for common English branches was three dollars for twelve weeks. An additional fifty cents provided natural philosophy. The fee for Higher English Branches with Latin and Mathematics was four dollars.

Garfield and his neighbors boarded together with Mrs. Reed who did their cooking. At the end of his first month Garfield wrote his mother the following:

"My health is first rate for me and I think it is improving rapidly. [He was recovering from malaria.] I like the school better every day and I think I am learning very fast and if nothing prevents I shall get a good insight into Philosophy and Algebra. Our studies and evening schools [singing and Lyceum] keep us very busy but we chop wood enough to exercise us sufficiently. Nothing hinders us from learn-

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74 Theodore C. Smith, op. cit., p. 27.

75 Francis M. Green, A Royal Life or the Eventful History of James A. Garfield: Twentieth President of the United States (Chicago: Central Book Concern, 1882), pp. 85-86.


77 Ibid., p. 26."
ing if we wish to. Our provisions hold out very well. We have pork enough to last the whole term and flour enough to last a month longer. I have $1.48 left and do not have to pay out much now. My bed broke down last week, and I bought 75 feet of flax cord and I guess it will hold me now. We chop Saturday afternoons for Prof. Branch and through the week chop our own and Mrs. Reed's... 78

In the fall term Garfield paid $12.75 for the term to Mr. Woodworth for room, board, and laundry. He worked as a carpenter to help defray expenses and joined the Zetelethian Society, beginning his interest in public speaking and debating. 79

Influences on the education and philosophic thought of Garfield include faculty and fellow students. Few of the teachers in the school had any more advanced training than was provided in the institution. 80 George Ball, a Free-Will Baptist elder, taught mental and moral philosophy. Ball was active in furthering Negro education after the Civil War. 81 Dr. Joseph Ray's Arithmetic was studied and later Garfield corresponded with the Cincinnati physician and professor. 82 Mrs. Branch, the wife of the principal, introduced a false grammar with which she attempted to destroy the accepted etymology. Garfield is said to have

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78 Ibid., p. 28.
79 Ibid., p. 29.
80 Ibid., p. 27.
81 Brown, op. cit., p. 16.
82 Ibid., p. 21.
fought the new method with great skill and success. 83 H. W. Everest, President of Butler University, Indiana was a classmate and fellow member of the students literary society called the Mystic Ten. 84

During the closing days of the fall term James Garfield entered in his diary, "the thoughts of parting rend [sic.] my heart. We soon must say adieu." Another entry was, "Visiting, shaking hands, etc. . . . We left the students with many regrets." 85 Those students included Jackson Bell from Red Rock, Iowa; 86 Lucretia Rudolph, his future wife; 87 Oscar Matthews, also from Red Rock; 88 and others. Then after his third term at Geauga, Garfield left the school due to the teaching of sectarian beliefs and the tuition expense. 89

The religious awakening in Garfield had occurred on March 4, 1850. 90 W. A. Lillie was preaching a protracted —

83 Green, op. cit., p. 86.
84 Burke A. Hinsdale, President Garfield and Education (Boston: James R. Osgood and Co., 1882), p. 31.
85 Brown, op. cit., p. 27.
86 Ibid.
87 Theodore C. Smith, op. cit., p. 28.
90 Ibid.
meeting in the Orange district schoolhouse near Garfield's home. While attending this meeting Garfield was baptized a Disciple of Christ. He was nineteen years of age.\(^{91}\)

During the fall of 1851, Garfield continued the growth and development of his character and philosophy. The "strong-framed, deep-chested, six foot tall, and blue-eyed youth, with a massive head surmounted by a shock of tow-colored hair," enrolled in the Disciple influenced Western Reserve Eclectic Institute at Hiram, Ohio.\(^{92}\) His emotional maturity was far behind his physical development. In the intervening years the bond that developed between him and his religious brothers and sisters at the Institute became a deep psychological attachment. He filled his diary with rhapsodic entries and even occasional flights of poetry.\(^{93}\) Smith describes these entries as passages written by a romantic, idealistic youth viewing the world as natural phenomena.\(^{94}\) Undoubtedly the thing he strove for was the ideal eloquence of his companions, that of the Disciple preachers to whom he listed, and above all of Alexander Campbell.\(^{95}\)

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\(^{91}\) Bates, op. cit., p. 8.

\(^{92}\) Hinsdale, Garfield and Education, op. cit., p. 24.


\(^{95}\) Ibid., p. 49.
In the eight terms, thirteen weeks each, that Garfield attended the Eclectic Institute, he completed the available courses of study and nearly all the Greek and Latin necessary for admission to Williams College. The Eclectic Institute (later Hiram College) curriculum was aimed at developing students for the useful and practical duties of life through the reading of classical literature and study of useful science. The Bible was recognized as the foundation of all the morality of the world, but there was no sectarian teaching of the Bible. The curriculum was to "develop and strengthen the intellectual powers in subordination to the subservience of the moral faculties." Alexander Campbell endorsed and supported Hiram College. The school day began with a morning assembly lecture on Sacred History of a correct moral principle under authority of the Bible.

At Hiram, Garfield showed enthusiasm for study. It has been said that while studying Caesar's Commentaries, he worked three pages when assigned one-half page. Harvey Everest, as a fellow student, described Garfield as a scholar who sought knowledge and the pleasure of learning. Garfield recited well but that was of secondary importance.

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96 Hinsdale, Garfield and Education, op. cit., p. 31.

97 Green, op. cit., p. 52.

98 Ibid., p. 92.

99 Ibid., p. 35.
to him. While boarding with community residents for $1.25 per week, Garfield was able to meet tuition expenses by janitorial and other services to the college; and later by teaching and carpentry for the public. In 1851, he and Corydon Fuller were leading members in the forming of the Eclectic Society, a public lyceum. The following year, Garfield withdrew and helped form the Philomathean Society, which held excellent debates and lectures on a wide variety of subjects. Debating and debate topics were frequently noted in his diary. Concerning his manner of address, Smith has said:

Years were to pass before Garfield could shake off the sermonizing manner of speaking and thinking, this acceptance of decorated religious practice was commonplace as the highest form of literary expression.

Garfield's religious philosophy was able to expand within these described surroundings. The religious experience in 1850 had released his whole emotional nature. Furthermore, by its intimate connection with Disciple life and manner of thinking, that protracted meeting

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100 Theodore C. Smith, op. cit., p. 44.
101 Green, op. cit., pp. 48-49.
102 Ibid., p. 60.
104 Ibid.
105 Theodore C. Smith, op. cit., p. 47.
had a limiting as well as stimulating effect on his philosophic development. It was probably the strongest single influence until the shock of warfare occurred with the Civil War.\textsuperscript{106} October 1, 1850, he wrote in his journal, "... Thus by the Providence of God I am what I am and not a sailor. I thank him."\textsuperscript{107} His student experiences made his philosophy more objective and less of a sentimental conception of personal morality.\textsuperscript{108} Regarding social morality he wrote in his diary June 19, 1851:

\ldots A circus in town today. A fight among the rowdies. I regard these performances as very injurious to morality, and it is incompatible with morality -- or Christianity -- and never ought to be attended by them. I saw an Irish Blacksmith horribly bruised.\textsuperscript{109}

James Garfield began preaching in 1852 and 1853 for the Disciples in Freedom, Mantua, Franklin, Ravenna, and Aurora, all located near Hiram, Ohio.\textsuperscript{110} Some of these sermons followed Disciple Walter Scott's plan of salvation circumferenced with the universal love of God. Other sermons emphasized the ethical quality of Christ's teachings and the necessity of incorporating them into the life of

\begin{itemize}
\item \textsuperscript{106}Ibid., p. 34.
\item \textsuperscript{107}Ibid., p. 35.
\item \textsuperscript{108}Wasson, op. cit., p. 54.
\item \textsuperscript{109}Brown, op. cit., p. 86.
\item \textsuperscript{110}Theodore C. Smith, op. cit., p. 53.
\end{itemize}
the individual. At the time Garfield was in the pulpit, religion and preaching was simultaneously evangelical, educational, and a chief form of entertainment.

Garfield sought further enlightenment and knowledge upon graduation in 1854 from Hiram College. In July, 1853, he had made a visit to Bethany, West Virginia. It was his first trip away from a familiar environment. His journal comments describe the surroundings as if they were a strange new world. It was a pilgrimage to Alexander Campbell's school. Garfield listened to Campbell preach, visited him and attended family prayers. He felt the greatness of Campbell, but was disappointed in observations of student academic exhibitions. "I cannot endure that southern dandyism so interwoven with the manners of many of the students." He wrote to his friend, Burke Hinsdale, "The course of study is not so extensive or thorough as in Eastern colleges ... Bethany leans too heavily towards slavery." He finally decided against Bethany with this statement in his journal:

111 Wasson, op. cit., 52-54.
112 Taylor, op. cit., p. 56.
115 Hinsdale, Garfield and Education, p. 40.
I am the son of Disciple parents and am one myself, and have had but little acquaintance with people of other views; and, having lived always in the West, I think it will make me more liberal, both in my religious and general views and sentiments, to go into a new circle, where I shall be under new influence. [sic.]

Greatly as he venerated Alexander Campbell he cared more for educational thoroughness and turned his interests toward Massachusetts and Williams College led by Mark Hopkins. Dr. Hopkins taught that the aim of the highest education was to give character rather than knowledge; and "to train men to be rather than to know." Williams College represented the established, educated, intellectual world, contrasted with the simplicity, rusticity and newness of Hiram College.

In the new setting Garfield was to temper and broaden his philosophy. His inflated rhetoric and religious sentimentality was tuned by Yankee practicality and a respect for achievement. He was active in student affairs, editor of the Williams Quarterly, and president of the Philologian Society. Garfield desired to devote himself to metaphysics and literature. More liberal in his views

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118 Theodore C. Smith, op. cit., p. 69.
119 Ibid., pp. 70-71.
120 Ibid., pp. 79-90.
than heretofore, he was graduated with honor in 1856.\footnote{Wilcox, op. cit., p. 211.}

Garfield continued to preach when called upon, however, he never held a regular pulpit. The requirements for a Disciple of Christ minister were to be a Christian, to be fair, with natural gifts of body and mind; to have knowledge of the "alphabet of the Gospel of Christ;" to be willing to study; and to have a desire to preach. Very few preachers were ordained in the modern ecclesiastical sense of that term. Until the Civil War, Garfield did preach and hold protracted meetings from time to time. He baptized people on the confession of their faith, married people, and occasionally officiated at funeral services.\footnote{Ibid., op. cit., pp. 102-03.} In 1860 he was one of the preachers on the platform with Alexander Campbell at the Alliance, Ohio, annual meeting of Disciples of Christ.\footnote{Ibid.}

After the experience at Williams College his sermons show the influence of Mark Hopkins' philosophy. They have no originality or new ideas, but reflect a changing emphasis from the additional reading and thinking. These sermons held to the main pattern of Disciple thought with an emphasis on democracy and a common sense approach to religion.
flavored with Mark Hopkins' moral and ethical idealism. 125

Another change in Garfield's philosophy was brought about by the preparation for a debate with an agnostic, John Denton, on the origin of the world. The experience broadened Garfield's understanding of science and its relation to the Christian religion. The debate also enlarged the scope of his popularity in public speaking. 126

About the time of his marriage in 1858 to Lucretia Rudolph, James Garfield confided to personal friends that he felt he should not pursue a career of preacher. Then in a letter to Burke Hinsdale, January, 1863, he stated the following:

Such is the state of the Disciple organization and doctrine that I cannot be a preacher and that only. It is too narrow a field for the growth and development that one feels he must have. 127

His election to the Ohio Senate and subsequent military service in the Civil War changed his philosophic outlook to a still more liberal position. 128 Some of the Disciples were critical of him in this new posture. A Disciple wrote a number of critical newspaper articles over the years including the following excerpts:

125 Wasson, op. cit., p. 54.
126 Ibid., pp. 57-62.
127 Ibid.
His [religious] meetings were always well attended and were even more popular with the sinners of the world than with the saints of the church. There was a lack of spirituality about him that grieved the latter . . . but the sinners liked to hear his short, sparking, logical discourses.129

Garfield's contribution to the Disciples movement during his Congressional tenure was an occasional lecture; but more often he went out to some obscure church in the vicinity of Washington and taught a Bible class in the Sunday School. His election to the Presidency built up the membership and attendance of the Washington church. He endorsed a plan for building a national brotherhood church in the city.130

Teaching Profession

Between terms at Geauga Seminary, on three occasions, James Garfield taught school to help support his education. His salary for the three month terms varied from twelve to sixteen dollars per month.131 His work was often that of a drillmaster and a disciplinarian. Occasionally he was able to rouse creative scholarship in pupils while teaching at Solon, Warrensville, or Blue Rock.132


130 Wasson, op. cit., pp. 108-09.

131 Brown, op. cit., p. xviii.

Licensing for teaching had become necessary for employment in public school districts and was obtained by taking an examination at an authorized place in the state. Garfield was granted a two year certificate on March 17, 1851, at Zanesville, Ohio, for teaching "common branches and algebra." In addition to his own schooling in common subjects on at least one occasion he attended a teachers institute. At Zanesville, Ohio, he heard several lectures on grammar, school government, and similar subjects. The curriculum that he taught included the essential basics - reading, writing, an arithmetic and also other disciplines, i.e. Greek and Latin classics, philosophy, botany, geology, physiology, and history. He was concerned about correct pedagogy as this journal entry indicates:

There is one boy in my school that can say his letters down but cannot say them up. It arises from wrong training, viz: He has been taught to go through with letters by the sound and not by the shape - a most erroneous way of instructing. I would rather that he never had seen a book. I could teach him easier than I can now. [sic.]

Garfield was sincerely interested and concerned in his students' education. He studied the character and

133 Brown, op. cit., p. 74.
134 Ibid., p. 76.
135 Ibid., p. 71; and Wasson, op. cit., p. 64.
136 Brown, op. cit., 0. 76.
ability of each student and individualized instruction. One evening after work he is said to have drawn a seating plan of his classroom and described each student. As he thought of each child he reflected upon the pupil's mental ability, temper, work habits, and progress. Then he posed the question to himself, "Can I do anything for him?"

Discipline problems were the most numerous repeated entries in his journal. From time to time he found it necessary to flog or use physical punishment. However, he was not in full agreement with such a practice as this journal entry indicates:

. . . I am not totally averse to corporal punishment, yet I think there is ten times as much done as is necessary. As love is the stronger passion than fear it is better to govern by love as far as we can - but there are exceptions.

On another occasion he remarked, "I cannot whip a scholar for making noise, and talking will not do any good." The age range of students may have contributed to these classroom management difficulties. Frequently he noted his consternation in dealing with young students, yet another time he noted that two students eloped to Pennsylvania to

138 Hinsdale, Garfield and Education, op. cit., p. 49.
139 Brown, op. cit., pp. 28-79.
140 Ibid., p. 80.
141 Ibid., pp. 28-29.
get married without a license.\textsuperscript{142}

Parents also were not always supportive, as one woman took her boy out of District school because Garfield had pointed his finger at the lad. Another mother was going to do likewise if Garfield did not make the other boys leave her boys alone.\textsuperscript{143} Other factors which affected school attendance were traveling entertainment and spring planting. Few scholars were in attendance when Jenny Lind was performing in Cincinnati and Pittsburg while on a P. T. Barnum concert tour.\textsuperscript{144} Corn planting time necessitated the older students' absence, the younger family members then became lonesome and the following day stayed home.\textsuperscript{145} Regarding parental attitude towards school, Garfield made the following remarks in his journal:

April 21, 1851 . . . Some of those who vilified the school in such a manner at its commencement are now sending their pupils in and supporting it with vigor . . . May 18, 1851 . . . The parents in this vicinity feel for their dear little children - but not so deep as their pockets. They fear to pay a large bill and though they all profess to like the school, they take their children for fear of the bill. [sic.]\textsuperscript{146}

Garfield did not desire to continue teaching in this kind of atmosphere and asked the board to close the school before his contract expired.\textsuperscript{147}

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\textsuperscript{142}Ibid., pp. 76, 78. \hspace{1cm} \textsuperscript{143}Ibid., p. 79.
\textsuperscript{144}Ibid., p. 80. \hspace{1cm} \textsuperscript{145}Ibid., pp. 80-82.
\textsuperscript{146}Ibid., p. 82. \hspace{1cm} \textsuperscript{147}Ibid.
\end{flushright}
Additional indications of James Garfield's awareness of moral responsibility were found in his diary. He noted at the beginning of the March 1851 term that he was "again in school making impressions on the minds of the youth committed to his care."\textsuperscript{148} On another day that he was "teaching the young ideas how to shoot, lighting the innate torches of the infant minds which will continue [to] flame to all eternity."\textsuperscript{149} After asking the board to terminate his contract prematurely he wrote:

May 20, 1851 . . . Not withstanding the circumstances there are the same feelings to some extent as formerly. The responsibility is the same as if I had large scholars and a large school. Has [have] my examples been on the side of virtue and religion?\textsuperscript{150}

Further evidence of individual morality appeared in:

November 22, 1851 . . . There will be a great deal of labor in this school on account of the many studies. He that rules the destines of the Universe support me in my responsible labors. [sic.]\textsuperscript{151}

December 16, 1851 . . . I find that the harmony of a school depends much upon the teacher's being kind, patient, and pleasant. 'Everything begets its own kind' in the moral and mental as well as in the physical world . . .\textsuperscript{152}

Later in the month his reading on the practice of ethics in John Austin's \textit{Golden Steps to Respectibility, Usefulness and Happiness} (1850) was described as a very good book.\textsuperscript{153}

In January 1852 he wrote, "The longer I teach the more

\textsuperscript{148}Ibid., p. 75. \hspace{1cm} \textsuperscript{149}Ibid., p. 81.

\textsuperscript{150}Ibid., p. 82. \hspace{1cm} \textsuperscript{151}Ibid., p. 104.

\textsuperscript{152}Ibid., p. 109. \hspace{1cm} \textsuperscript{153}Ibid.
responsibility I feel in the business . . . I like [teaching] very well . . . "[154] Then after several weeks of snow, excellent sleighing and numerous balls at students' homes, Garfield became disgusted with the lack of scholarly concern. He asserted his desire to teach scholars not "frolickers."

Some of the students did not return to school and those that remained became industrious again. [155]

There were times when James Garfield was displeased with teaching in district schools. Concerning primary education he wrote in his diary:

> It is indeed trying my patience and also my stomach to have so many little ones about me. I believe it is the province of females to teach little scholars the rudiments of education. Their nature seems to be more adapted to the culture of the infant mind than the nature of man. I want something that has the thunder in it, more than this has. [156]

Another entry regarded interaction with the community:

> . . . Still hope I may be with the ransomed host. I can find no enjoyment in society where there is no topic for conversation but raising hogs and cattle or some selfish spirit displayed. [157]

Garfield also taught six terms during his student years at Hiram. Then following his graduation from Williams College in 1857, he was hired for the Hiram faculty. The following year Garfield was elected principal, continuing to teach and administer with a broadened philosophy of

[154] Ibid., p. 113.  
[156] Ibid., p. 78.  
[157] Ibid., p. 117.
life and an expanded knowledge. He had no systematic philosophy of education. He thought of education as the development of the individual and each person's duty to preserve his own individuality. The college curriculum was a means rather than an end of the development of the student. Thus education was not incompatible with individuality when a student was being influenced and guided in his development by teachers. This was contrasted with other colleges that exercised a tyrannic control in moulding and directing the views and sentiments of their students.

In teaching Garfield now revealed the world to the student and the student to himself. Garfield stimulated thought, created the habit of observation and reflection. He aroused courage, widened the field of mental vision, and furnished inspiration in unlimited measures. Garfield was full of resources in teaching technique and did not always confine class to the textbook. He often utilized incidents which occurred in the room to illustrate a subject or lesson, i.e. science - janitor replacing a stovepipe. His mastery of "condensed classification" and use of the blackboard not only aided retention and reproduction but

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158 Hinsdale, Garfield and Education, op. cit., p. 66.

159 Theodore C. Smith, op. cit., p. 117.

160 Ibid., p. 68.

161 Green, op. cit., p. 396.
were also a main feature of his teaching. Garfield encouraged involvement of the community at Hiram and broadened the scope of the school. He believed the Disciples did not need solicitation but that an outreach was necessary to other persons. The Hiram curriculum was widened to include English literature, geology, and the natural sciences. Educational standards were raised. Freedom and mutual confidence characterized his faculty relationships. He counseled students with understanding and encouraged the development of their self-esteem during their enrollment and afterwards. He wrote a letter to a district school teacher and former student encouraging him to keep up his practice of individual morality in the community and to return to Hiram and further study to expand his individuality and knowledge. Garfield's work pattern began with morning chapel lecture, followed by five to six hours of solid teaching, attention to administrative duties, public speaking in the evening, and preaching two sermons on Sunday.

162 Hinsdale, Garfield and Education, p. 34.
164 Wasson, op. cit., pp. 68-70.
165 Hinsdale, Garfield and Education, pp. 60-61.
166 Ibid., pp. 61-63.
167 Ibid., p. 83.
In general the school became less theological, but morals, religion, and Bible study were by no means forgotten. In his 1858 report to the State Commission of Common Schools for Ohio, Garfield said, "Bible was studied in no sectarian way, but the sacred literature, history, and morals of the Bible are regarded as a legitimate theme for academic instruction."168 Related to the practice of individual morality Garfield in an address the same year said, "The character of the [student] depends largely upon the character of his education."169

Garfield went through a period of introspection concerning his own personal future on his return to Hiram and prior to his marriage. During this time he had mixed feelings with regard to teaching as a career.170 He wrote the following in a letter to his personal friend, Corydon Fuller, who was also a teacher:

January, 1858 . . . You and I know that teaching is not the work in which a man can live and grow. I am succeeding in the school here better than I had any reason to hope, yet my heart will never be satisfied to spend my life in teaching. Indeed I never expect to be satisfied in this life; but yet I think there are other fields in which one can do more.171

He loved an audience and enjoyed his dual role of teacher-administrator and believed that politics would combine the

168 Wasson, op. cit., p. 69.

169 Ibid., p. 66.


171 Ibid., p. 116.
attractions of teaching and preaching. He began reading law. In 1858 his name was entered as a student-at-law with a Cleveland firm. He wrote to another personal friend, Harry Rhodes (January 8, 1859), that when surveying the field of intellectual leadership he found not lawyers but teachers, preachers, educators, and authors. He wanted to work out some kind of combination between his personal affections and ambitions.

In later years Garfield said, "I look back with more satisfaction upon my work as a teacher than upon any other work I have done." He was a trustee of Hiram until his death. He gave financially as his means would allow to support the school. Encouragement and assistance was given to individual faculty members in their projects. Garfield used his interest in general fields of knowledge and position as a regent of the Smithsonian Institute to arrange educational experiences for faculty members i.e. a geologic research and study trip to Yellowstone. He had spare specimens belonging to the Institute sent to Hiram. On another occasion a human skeleton was procured for the college.

172 Taylor, op. cit., 0. 56.
173 Hinsdale, Garfield and Education, 0. 84.
175 Ibid., p. 85.
176 Shaw, op. cit., p. 206.
from the Surgeon General's office. 177

Legal and Political Profession

At twenty-eight years of age, James Garfield entered politics in 1859 by election as State Senator from Portage-Summit district. 178 This career was interrupted by the Civil War and Garfield's voluntary service in which he distinguished himself as a leader. 179 The period of military service and the conditions of the battlefield created the severance from preaching that Garfield had otherwise been unable to command. He found it impossible to maintain a puritanical and censorious attitude towards men of every variety of personal standard. 180

This censorial attitude had initiated Garfield's interest in political issues as early as 1852. Then in 1855 a congressman lecturing on the Kansas-Nebraska Act caused Garfield to deplore the fact that he was unfamiliar with the issue. 181 He began to read on political issues and to debate on a wide range of topics. 182 His first purely


178 Hinsdale, Garfield and Education, p. 82.


181 Taylor, op. cit., p. 49.

political speech may have been in the 1856 Presidential Campaign, at a ratification meeting for the Republican candidate, Fremont, at Williamstown, Ohio.\textsuperscript{183} The progressive thinking of the infant party and the high moral enthusiasm of its leaders was in tune with his own idealism.\textsuperscript{184} By acclamation of the party Garfield was nominated for his first contest.\textsuperscript{185} The successful debate with John Denton and his having been initiated into the Masonic lodge,\textsuperscript{186} all in 1858, expanded his social contacts.

Many Disciples were not supportive of Garfield's political interests. W. J. Ford, financial agent for Hiram College said, "Your best friends in Christ all shake their heads when you are named in connection with law or politics."\textsuperscript{187} Whether a true Disciple could participate in government was often asked of him.\textsuperscript{188} Garfield was not made a Master Mason until 1864,\textsuperscript{189} the delay between degrees may

\textsuperscript{183}Ibid.\\textsuperscript{184}Ibid., p. 72.\\textsuperscript{185}Taylor, op. cit., p. 57.\\textsuperscript{186}Ibid., pp. 54-55.\\textsuperscript{187}Wasson, op. cit., p. 78.\\textsuperscript{188}Theodore C. Smith, op. cit., p. 112.\\textsuperscript{189}John T. Jordon, Our Thirteen Masonic Presidents and Their Masonic Records (Whittier: Stockton-Doty Trade Press, Inc., 1970), pp. 47-49.
have resulted from Disciple anti-Mason concerns combined with his ambitious teaching-preaching-legislative work. Once elected to the legislature, Garfield indicated disillusionment over politics. "I long for work which has more to do with the good of others and with the unselfish side of life."190

James Garfield's practice of individual morality can be found in his attitude towards slavery and the Civil War. In 1850, as a student, he had written in his journal, "the simple relation of master and slave is not unChristian."191 This was in keeping with the 1850 writings of Alexander Campbell.192 Ten years later the philosophy of both men had changed in support of the abolition movement. Garfield now influenced also by Mark Hopkins, an abolitionist, wrote in January 1861, in his journal, "I am inclined to believe that the sin of slavery is one of which it may be said that without shedding of blood there is no remission."193 To Garfield, slavery's purpose was to destroy freedom and personal liberty. For want of a compromise he saw no alternative but war, "an act of humanity, justice; and religion."194

190 Wasson, op. cit., p. 78.
192 Wasson, op. cit., p. 81.
193 Ibid., p. 82.
194 Ibid.
In military service he was known as the Praying Colonel and was said never to have used profane language.\textsuperscript{195}

The practice of individual morality was displayed by Garfield in his congressional career. President Lincoln advised him to leave the army in 1863 and return to Congress. One of the youngest congressmen, his thought was needed both for the Republican majority and to help regular army legislation.\textsuperscript{196} At the time of Lincoln's assassination, Garfield was in New York. A crowd upset to the point of rioting was calmed and dispersed by Garfield, who arose and spoke to them with ideas from the Bible (Psalms 18: 11 and 97: 2).\textsuperscript{197}

James Garfield served on several committees but performed one of his greatest services to his country in the field of finance. Secretary of the Treasury, Salmon Chase, was his mentor.\textsuperscript{198} He served on the Appropriations Committee and was Chairman, 1871-75. In an address to the House, February 18, 1864, he said, "The man who destroys the finances of a country ruins it as thoroughly as he who destroys its armies."\textsuperscript{199} He had saved millions of dollars of public money annually by limiting unnecessary appropriations.

\textsuperscript{195}Ibid., 8. 84.
\textsuperscript{196}Bates, op. cit., p. 30.
\textsuperscript{197}Ibid., p. 33.
\textsuperscript{198}Ibid., p. 26.
\textsuperscript{199}Ibid., p. 49.
The public lacked an appreciation of his efforts in guarding the fiscal stability of the country. This may have been effected in part by three scandals that were widely publicized.200

The three scandals were the Credit Mobilier affair, the salary grab, and the DeGolyer affair. James Garfield was never convicted nor acquitted. While attacked publicly for his involvement, Garfield's practice of individual morality prevailed and carried him through to the Presidency several years later. In the Credit Mobilier situation there was no evidence that Garfield had ever received any stock but neither was there evidence of a firm rejection of the offer of stock. The evidence of his honesty was in the fact that he had never voted for a bill to grant land to any local railroad or corporation. He was recorded in Congress as favoring land grants for the concept of transcontinental railroads; but he had misgivings about allowing the growth of the economic power of railroad corporations.201

In the salary grab, Garfield signed the appropriation report including a congressional salary increase in an effect to pass the appropriation bill. Failure to pass the bill would have resulted in a special session of Congress. He exercised morality by never accepting the salary increase and helping to repeal it at the next session.202

200 Ibid., pp. 49-62.
201 Ibid., p. 54.
202 Ibid., p. 54.
In the DeGolyer contract, James Garfield substituted for a lawyer friend at the Washington, D. C. Board of Public Works. He presented the friend's arguments to the Board. Innocently, Garfield did not realize that his role would be mistaken. He was at the time Chairman of the Appropriations Committee and that undoubtedly had some effect on the favorable decision of the Board members. 203

In other congressional activities Garfield displayed his concern for morality. He deplored the pressure exerted by congressmen on the President in recommending job applicants. He attempted to limit unnecessary employees. 204 However, in one instance he did help a former Hiram College geology lecturer secure a clerkship in the Patent Office. 205

James Garfield promoted education through legislation. His first speech in the Ohio legislature, 1860, was in support of state appropriations for school libraries. 206 As noted earlier in the report, he was appointed over the selfishness and lack of social concern in the legislative body. 207

Garfield believed in individual initiative in all

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203 Ibid., p. 55.
204 Ibid., p. 53.
205 Brown, op. cit., p. 95.
206 Caldwell, op. cit., p. 59.
207 Wasson, op. cit., p. 78.
fields of education and science. The government might assist but should abstain from control. 208 He addressed Congress as follows:

The alternatives are not education or no education; but shall the power of the citizen by directed aright towards industry, liberty, and patriotism? . . . If he is not educated in the school of virtue and integrity, he will be educated in the school of vice and iniquity. 209

The National Association of State and City School Superintendents proposed establishment of a federal Department of Education. Garfield prepared and introduced a bill June 8, 1866, for a National Bureau of Education. 210 He fought for the proposal for several years and saw it made law but as an Office without Cabinet status. 211 At one debate over appropriations for the Office he cited expenditures for other needs in excess of the $13,000 requested for education. These citations were coast survey; astronomical observatory; Light House Board; a score of scientific expeditions to explore mountains, valleys, lakes and rivers of other countries; survey of the Pacific railroad; Patent Office; and agricultural interests. He argued:

208 Smith, op. cit., p. 775.
209 Hinsdale, Garfield and Education, p. 187.
211 Hinsdale, Garfield and Education, pp. 183-213.
Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged. 212

Another time he argued for appropriations with,

[education] is an interest that has no lobby to press its claims. It is the voice of the children of the land asking us to give them all the blessings of civilization. 213

He supported federal aid to education in H. B. 1043, February 6, 1872, known as the Hoar Bill. This proposed that proceeds (about one per-cent of the total U. S. revenue) from public land sales constitute a fund for aid to states. It passed the House but was not considered in the Senate. 214

In the 1870's Garfield supported appropriations for moral causes. Such as the training of teachers at the School for the Deaf and Dumb, Washington, D. C. He favored this school as it had assumed the responsibility of furnishing all the states with teachers of these "unfortunate defectives." 215

In 1872 the Flathead Indians needed "temporalities rather than doctrinal theology." He said, "there is a gospel of clothing, of food, or shelter, of work that should precede the theology of the pulpit." 216

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212 Ibid., p. 189.
213 Smith, op. cit., p. 778.
215 Smith, op. cit., p. 785.
216 Wasson, op. cit., p. 134.
There was a campaign in some states to secure public funds for parochial schools. Garfield believed that the separation of church and state contributed to free institutions and free thought citing Roger Williams' doctrines as support. He opposed the 1874 House appropriation to the Little Sisters of the Poor because it was aid to a special sect. Citing the Encyclical Letter of Pope Pius IX, December 8, 1864, Garfield believed that the attack on the common schools was done not by the laity but by the ecclesiastical powers. He went on to say,

... the common schools' purpose is to educate the people, for only though an intelligent citizenry could liberty and freedom be maintained; they are a bulwark of democracy.

He was concerned about the education and morality of soldiers most of whom were under thirty years of age, illiterate, and adventurous. James Garfield originated a measure to establish post-schools in 1866. Signed into law, it lay dormant until 1878. At that time Chaplain George G. Mullins, under General Order No. 24 put the law into practice. It required that a percentage of post-exchange and bakery profits be used to fund:

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217 Ibid., p. 137.
218 Ibid., pp. 139-40.
219 Ibid.
220 Hinsdale, Garfield and Education, pp. 430-33.
1. Expenses of bake-house.
2. Garden seeds and utensils.
3. Post schools.
4. Post library and reading room.
5. Gymnasium.
6. Chapel.
7. Fruit and shade trees.
8. Fruit-bearing vines and bushes.

These schools were said by Garfield to be "one of my things."

After becoming President he asked to have Chaplain Mullins move his headquarters from St. Louis to Washington.  

Support for Amendments XIII, XIV, and XV was another expression of Garfield's individual morality.  

March 29, 1879 he said in a House speech:

The most precious rights that men can possess on this earth are not delegated to the nation nor the states, but are reserved to the third estate, the people themselves.

The dangers of universal suffrage were to be offset by universal education. He went on to say that a belief in moral law and the influence of religion were necessary in promoting and maintaining democratic government.  

December 1880, "... the final cure for the South will be found in the education of its youth...", he wrote in a letter to

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221 Ibid., p. 430.
222 Ibid., p. 433.
224 Wasson, op. cit., p. 131.
225 Hinsdale, Garfield and Education, pp. 173-74.
In his practice of law James Garfield was successful and argued cases of reputable morality. Among his clients in 1865 were the Phillips brothers of Newcastle, Pennsylvania, developers of oil lands. They were also Disciples and shared a common philosophy with Garfield. However, Garfield disliked corporation work and in 1871 he refused work for another client whose ethics and practices he disliked. 227

By 1865, the Millennial Harbinger (Campbell's newspaper) had declined in prestige. 228 Garfield was critical of the strict constructionists of the Disciples of Christ and their legalistic interpretation of the gospel. Theirs was a perpetual pronouncement of doctrinal points and intolerable bigotry, arrogance and egotism. Garfield wanted to begin a publishing firm. Its purpose was to appeal to intelligent readers and to cultivate a broader culture among the Disciples of Christ. Garfield chartered the Christian Publishing Association, January 1866, at Cleveland, Ohio. Isaac Errett, editor, began publishing the newspaper, Christian Standard. 229 In 1867, Garfield

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228 Wilcox, op. cit., p. 212.
229 Wasson, op. cit., pp. 92-95.
was no longer directly associated with the paper but supported its work.

Garfield's practice of individual morality had concern for the general welfare and future of the nation. He intended to make national aid to public, and especially Southern education, a prominent feature of his administration.

The following are remarks from his Inaugural Address:

... the danger which arises from ignorance in the voter cannot be denied. It covers a field far wider than that of negro suffrage and the present condition of the race. ... The census has already sounded the alarm in the appalling figures which mark how dangerously high the tide of illiteracy has risen among our voters and their children. To the South this question is of supreme importance. ... The nation itself is responsible for the extension of the suffrage, and is under special obligations to aid in removing the illiteracy which it has added to the voting population.230

No doubt Garfield would have taken a strong interest in public education had he never taught; but his experience as a teacher greatly widened and deepend his interest. He handled an audience just as he handled his class.231

SUMMARY

Two models of nineteenth century educators have been presented. The first was Alexander Campbell, a university educated man who continued throughout his life reading and

231Smith, op. cit., p. 139.
studying. He sought individual freedom and democratic thinking. His religious philosophy and ministry stressed a practice of individual morality. Writing and debating were mediums in addition to preaching which Campbell used to disseminate his views. Teaching was a life-long exposition and closely intertwined with preaching. Farming as an occupation was pursued as a means of financial independence and enabled Campbell to freely teach and preach without obligation to any person or institution.

James Garfield also pursued a lifelong education. He attended school through Williams College and was known in the government as one of the chief users of the Library of Congress. He sought knowledge through reading on a wide range of topics and practiced his religious faith as a Disciple of Christ. His teaching and preaching were closely interwoven. When he ceased to teach he likewise ceased to preach. His interest in denominational doctrine diminished throughout his life. Conversely his concern grew for the general truths of the Christian religion and the practice of individual morality. In his years of service in Congress and into the Presidency, Garfield kept his Disciple of Christ faith. He practiced this in his daily life through word and deed never faltering in his concern for the field of education. Garfield used his talents as a lawyer to promote the general welfare of the illiterate, handicapped and poor.
Chapter 3

OSCAR LETSON MATTHEWS

In this chapter biographical data are presented. This provides information on the performance, values, and impact of Oscar L. Matthews for an understanding of moral values in American education in the mid-nineteenth century. In the first section, Disciple of Christ influences on his character from childhood are depicted. These influences are then shown in relation to his religious practices in an adult life. In the second section, his accomplishments and practice of individual morality are documented in education. In the final section, his practice of individual morality in other occupational pursuits is presented.

BACKGROUND AND RELIGIOUS PRACTICE

Oscar Letson Matthews grew to manhood under the influence of the religious philosophy of Alexander Campbell. He spent some of his early school years in the company of

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1 Amos S. Hayden, Early History of the Disciples in the Western Reserve, Ohio; with Biographical Sketches of the Principal Agents in their Religious Movement (Cincinnati: Chase & Hall, 1875), pp. 191-95.
James Garfield. During adult life Matthews' respect for these two educator models was demonstrated through his practice of an individual morality and his personal correspondence.  

Formative Years

On August 18, 1827, Oscar was the tenth and last child born in the family of Osee and Patty Bell Matthews. Osee was a grist mill owner who situated the family home at the foot of Little Mountain near Painesville and Mentor, Ohio. Mentor, inhabited about 1798, was one of the first settled localities on the Western Reserve. A smaller community than Painesville, it was not incorporated until

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3. Ibid.

4. Church of Jesus Christ of Latter-day Saints, Archive Records Matthews, Family Group Records (Salt Lake City: LDS Church Recorder, n.d.)


1855. The mill and home site may have been along the fall line of Kellogg Creek. Adjacent to this location was a road leading to both Mentor and Painesville. Mentor was about two miles from this site while both Painesville and Kirtland were nearly five miles in opposite directions. According to the topography no other place exists with a water power source near to Mentor. There were other homesites along a different road parallel to the base of Little Mountain. Reference was made to Mathews Creek in the vicinity of Mentor. This indefinite location was not clarified.

Osee Matthews' family was Baptist who became Disciples of Christ. The pastor of their Mentor Baptist Church died in June 1826. Sidney Rigdon, a resident of Bainbridge, Ohio performed the funeral services, at which time he made a favorable impression upon the congregation. William Brothers has said concerning Rigdon during his term with the Mentor church:

... [He] being an orator of no inconsiderable ability was eventually secured ... [as pastor] ... [he was] an enthusiast and unstable, of questionable judgment, and little permanent power with the people.

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8 Ibid., p. 250.


10 Brothers, op. cit., p. 249.

11 Ibid., p. 250.
Rigdon, reading Campbell's writings in the *Christian Baptist*,
began restoration preaching. He converted nearly the entire
church to that doctrine in March 1828. The church membership
soon grew to one hundred. Osee Matthews was one of nineteen
families named as leaders of the church.\(^{12}\)

Sidney Rigdon told extravagant stories and had a
habit of self-assertion that was said to have prevented him
from attaining influence as a religious teacher among the
Disciples.\(^{13}\) Before 1828, he had been diligently engaged
in endeavoring by obscure hints and glowing millennial
theories to excite the imaginations of his congregations.
This preparation was said to be for an extraordinary hap-
pening that would occur in the near future. He sought in
private to convince influential members of the congregation
that Campbell's restoration should include belief in super-
natural gifts and miracles as well as the common holding
of property.\(^{14}\)

Rigdon's personal influence with an audience was
very great. However, the stable membership of the church,
which included Osee Matthews, rejected the ideas of Rigdon's
Mormonism. Thomas Campbell spent several months in Mentor

\(^{12}\)Ibid., p. 25.

\(^{13}\)Robert Richardson, *Memoirs of Alexander Campbell,
Embracing a View of the Origin, Progress and Principles of
the Reformation Which He Advocated*, I (Philadelphia:

\(^{14}\)Ibid.
and vicinity stabilizing the agitation which Rigdon had openly created in 1830-31. Preaching the gospel, Thomas Campbell exposed the claims of Mormon miracles and supernatural gifts. He examined the internal evidence of the Book of Mormon for his audiences. Denounced by the Mentor Church, Rigdon then introduced Joseph Smith to the churches in Kirtland, Hiram, and Mantua where he had formerly been a popular preacher.

At Mentor a young school teacher named J. J. Moss, attending the church in 1830, was a critic of Rigdon. He is named as a leader with Campbell and M. S. Clapp in opposition to Rigdon, but his school teaching activities were not acknowledged. He could have taught five children in the Matthews family who ranged in age from seven to seventeen at this time.

When Oscar was ten years of age the family moved to White Pigeon, Michigan. The following year, 1838, they entered Jefferson County, Iowa, by crossing the Mississippi River near Burlington and stopping first in Henry County.

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15 Hayden, op. cit., pp. 194-95.
17 Ibid., p. 126.
18 Ibid., p. 125.
19 Church Archives, loc. cit.
No motives were evident for the family's move. Osee Matthews had two brothers living.\textsuperscript{21} Eggleston Matthews was also a leading member of the Mentor Church.\textsuperscript{22} The whereabouts of the other brother, Benjamin Matthews, have not been verified. In 1837, a surveyor, Benjamin Matthews, was employed to plat Dover (renamed New London), Henry County, Iowa.\textsuperscript{23} At the time of incorporation in 1861, he was elected mayor from a population of three hundred people.\textsuperscript{24} New London was on the road to Agency, Iowa.

In the fall of 1842 at the age of fifteen, Oscar witnessed Chief Keokuk, as spokesman for the Sac and Fox Indians, make a treaty with the Federal Government. The Indians were to give up their lands as far west as Red Rock on the Des Moines River. The treaty was conducted at the Agency near Ottumwa, Iowa, southeast of Red Rock. The families of Osee Matthews and David L. Jewett were among those persons present.\textsuperscript{25} These families had been together in Mentor, Ohio.\textsuperscript{26} Two of the Matthews children had married Jewett

\textsuperscript{21} Church Archives, loc. cit.
\textsuperscript{22} Hayden, op. cit., p. 194.
\textsuperscript{23} Western Historical Company, The History of Henry County, Iowa (Chicago: Western Historical Co., 1879), p. 544.
\textsuperscript{24} Ibid., p. 545.
\textsuperscript{25} Ibid.
\textsuperscript{26} Ibid., p. 152.
children. The four young people were ages eight through twelve at the time J. J. Moss was teaching school and preaching in Mentor.

The Matthews and Jewett families by their exemplary lives assisted in forming morality on this western frontier. The development of frontier culture was through the influential pioneers who conducted businesses for the public. May 1, 1843 all of these families moved into Marion County settling at Lake Prairie about five miles southeast of Red Rock. John Bedell in April platted Red Rock and began a frontier trading house. A year later Ray Alfrey and Corinth Matthews Alfrey, Osee Matthews' third child, moved into Bedell's cabin and trading house. On January 18, 1844 their daughter, Amanda Leonora was the first white child born in the county. Warren Matthews, one of Oscar's older brothers built the first grist mill in the area in 1844 on Mikesell's Creek near the town. People came from Missouri and as far

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27 Ibid., pp. 52-53.


29 Jewett, op. cit., p. 152.


31 Jewett, op. cit., pp. 159-60.

32 Donnel, op. cit., p. 239.
west as Council Bluffs to this mill. It was said regarding the convenience of this pioneer mill:

... Warren's on the same stream [Des Moines River] north of Pella shortened the distance materially ... To throw a sack of corn on a horse, take it to mill and get home again with the meal, all in one day, was the beginning of a comparatively happy period in ... history. ...

Near the grist mill in 1846, Osee Matthews, Jr. built the first sawmill. The first physician resident of Red Rock was Dr. Reuben Matthews. Reuben, Oscar's oldest brother, posted bond for the first postmaster in the town. He was one of the twelve settlers present at Nathan Bass's home in the spring of 1845, at which time the county was constituted. Warren Matthews, another brother, was a candidate for County Assessor in 1845 and lost. In the following year he was again a candidate. This time he lost by two votes.

The community of Red Rock grew rapidly as a rendezvous


34 Donnel, op. cit., p. 41.

35 Ibid., p. 239.

36 Ibid., p. 171.


38 Ibid., p. 351.

39 Ibid., pp. 366-74.
for the restless settlers waiting for the Indian treaty to expire and the border to be opened. Regarded as a lawless town with a one time population of two thousand it was said to have abounded with gambling houses and daily killings.40 When the border was opened in 1845 Ray Alfrey left his family. Corinth Alfrey, believing that she had been deserted, secured the first divorce in the county.41 In 1846 Osee Matthews served on the county Grand Jury.42 In the spring of 1848, E. Williams commenced the study of medicine with Reuben Matthews.43 At some time Reuben's brother-in-law, George E. Jewett had also read medicine with him.44

In these frontier surroundings church attendance was practiced by the Matthews family. Oscar Matthews as a member of this influential family had his character formed. The Disciples of Christ Church at Red Rock owed its origin in 1847 largely to Osee Matthews and his family of six sons and two daughters. Together with their families they were the chief support of the church. The congregation met in an old log church. Among the pioneer preachers who ministered to the church were Aaron Chatterton, Jonas Hertzel, 

40 Blanchard, op. cit., p. 133.
41 Donnel, op. cit., p. 170.
42 Union, op. cit., p. 396.
43 Ibid., p. 742.
44 Jewett, op. cit., p. 52.
Peter R. Russell, J. P. Roach, the Carpenter brothers, and Claiborne Hall.\textsuperscript{45} Dr. Reuben Matthews was an elder of the church.\textsuperscript{46} Osee Matthews was the preacher from 1852 through 1853.\textsuperscript{47} He reported Red Oak [Rock] as having forty members at the August 26, 1853 Annual Meeting of the Disciples of Christ, Burr Oak Grove, Marion County. This congregation was the second largest in membership, Pleasantville had ninety-three members.\textsuperscript{48}

Oscar Matthews in his adolescent years may have assisted his older brothers in their various business enterprises, i.e. saw and grist mills, mercantile store, and freighting. In his biographical sketch, Oscar noted that he had been engaged in the mercantile business. No dates were given for this activity. He also stated that he attended school for three years in Ohio with James Garfield.\textsuperscript{49} Garfield attended Geauga Seminary 1849-1851.\textsuperscript{50} In his diary he acknowledged Oscar Matthews as his "quandom [quondam]"

\textsuperscript{45}Blanchard, op. cit., p. 134; and Francis M. Roberts, 100 Years of History of the Christian Church in Marion County, Iowa 1846-1946 (Knoxville: Christian Mission Board, 1946), p. 11.

\textsuperscript{46}Blanchard, op. cit., p. 135.

\textsuperscript{47}Hargis, op. cit., p. 167.

\textsuperscript{48}Ibid., p. 89.


The formal education and morality instruction of Oscar Matthews at Geauga Seminary would have been similar to that of Garfield. Matthews was five years older than Garfield. He entered the school at twenty-two years of age in the 1849 term. In 1850 Matthews and Jackson Bell were the only students listed from Red Rock, Iowa. The catalogs did not indicate graduates of the school. A Free-Will Baptist congregation at Chester, Ohio had established the school in 1841. Daniel Branch was principal from 1842 through 1852. His Baptist philosophy prevailed during the time that Matthews was in attendance. There was considerable abolitionist strife at the time of incorporation in 1843. The Ohio legislature granted a charter but included a provision for the exclusion of blacks and mulattoes. George Ball taught mental and moral philosophy and was active in supporting Negro education after 1865.

Oscar Matthews was said to have returned to the mercantile business in Iowa after the three years of school in Ohio. In June 1851 a disastrous flood occurred in Red Rock which had an effect on the Matthews brothers,

51 Brown, loc. cit.

52 Geauga Seminary, Catalogue of the Officers and Students of Geauga Seminary (Cleveland: M. C. Younglove, 1849 and 1850), pp. 5, 7.

53 Brothers, op. cit., pp. 35-36.

54 Brown, op. cit., p. 16.
property values, and business in general.\textsuperscript{56} Previously, in 1849, Dr. George Jewett and Osee Matthews, Jr. had traveled to California in search of gold. In the vicinity of Visalia, California, Osee Matthews, Jr. found a mill site.\textsuperscript{57} He returned to Iowa to gather his family and mill equipment for the move to California. The families of Reuben, Warren, and Osee Matthews, Jr. departed on April 18, 1852 for Visalia. Altogether seven wagon teams departed from Red Rock containing these families and other relatives. Edgar Reynolds, a cousin, noted in his diary concerning the departure that "we left Uncle Simpson in company with Uncle Oscar."\textsuperscript{58} Simpson Matthews had a mercantile business in Red Rock.\textsuperscript{59}

Oscar Matthews had grown to manhood in a family of pioneer men who occupied positions of influence and prominence in the community. The family had kept together with concern for each other and had demonstrated a practice of individual morality in social affairs and business.\textsuperscript{60} The departure of the brothers and other relatives coupled with the major events of the next few years continued his

\textsuperscript{56}Donnel, op. cit., pp. 171-75.

\textsuperscript{57}Jewett, op. cit., p. 52.

\textsuperscript{58}Edgar Reynolds, "Journal of Travel from Iowa to California" diary, 1852.

\textsuperscript{59}Jewett, op. cit., p. 53.

\textsuperscript{60}Blanchard, op. cit., pp. 133-35.
character development.

Katharine Black became his bride in 1852 at Bethany, Brooke County, West Virginia. His first child, Evva Patty, was born on February 1, 1853 in Brooke County. On July 3, 1853 when Garfield visited Bethany College he wrote in his diary:

Sunday, 3 . . . Today had a long conversation with my old schoolmate and now brother, O. L. Matthews, formerly a student at Chester, Geauga Co., O. He has married here, and, I fear has not made himself happy in so doing -- certainly he has not elevated his reputation by it . . . [sic.]

Oscar went to Bethany to be educated for the ministry. He entered Bethany College in 1854 at twenty-seven years of age. A son, Horace J. was born February 14, 1855. Matthews graduated from college July 4, 1859.

College Experience

The college experience of Oscar Matthews has

61 Letter from Larry J. Frye, Librarian, Bethany College, March 23, 1976. Katharine was spelled Catharine and Catherine on other records.

62 Church Archives, loc. cit.

63 Brown, op. cit., p. 205.

64 Blanchard, op. cit., p. 135.


66 Church Archives, loc. cit.

67 Gordon, loc. cit.
important preparation in his practice of individual morality. The inadequacy of contemporary literary and moral systems of education for the development of the human mind and to prepare man for rational and social happiness had been a cause for the origin of Bethany College. Mr. Campbell through the Millennial Harbinger had expressed his idea of education in this manner:

The formation of moral character, the culture of the heart, is the supreme end of education; or rather is education itself. With me education and the formation of moral character are identical expressions. -- We contemplate a scheme in which the formation of the physical and intellectual man shall not be neglected, but which shall always be held in subordination to the moral man. In which, in one word, the formation of moral character, the cultivation of the heart, shall be the alpha and the omega, the radical, regulation, and all-controlling aim and object in all the exercises, recreations, and amusements of children and youth.

The location of the college in the country, remote from any large town and surrounded by a highly moral population engaged in agriculture was to provide seclusion from haunts of dissipation and the immorality of cities. The Catalogue went on to guarantee the excellence of moral instruction and training by the reputation of character and intellectual ability of Alexander Campbell. His lectures upon "Sacred Literature" were delivered to the whole school.

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69 Ibid., pp. 29-30.
They were "admirable fitted to supply [the] defects in early education of youth, and to give bias in favor of morality and virtue."\textsuperscript{70}

The course of instruction was embraced in the following schools:

1. School of Sacred History and Moral Philosophy
2. School of Ancient Languages
3. School of Mathematics and Astronomy
4. School of Natural, Intellectual, and Political Philosophy
5. School of Chemistry, Natural History, and Physiology
6. School of Rhetoric, English Literature, and Anglo-Saxon\textsuperscript{71}

A student could graduate in any school singly by having attended at least one session. A satisfactory completion on all the prescribed studies of the Department entitled the student to a Certificate of Graduation. To receive a Bachelor of Arts degree the candidate must have graduated with certificates in all six schools of the regular course of instruction.\textsuperscript{72}

There were twelve known faculty members during the time that Matthews was in attendance. Two of these men joined the staff in 1859, while one man left in 1857.\textsuperscript{73}


\textsuperscript{72} Ibid., p. 22.

\textsuperscript{73} Woolery, op. cit., p. 280.
The faculty teaching in any year numbered seven while Matthews was enrolled.\(^7^4\) Alexander Campbell was responsible for the School of Sacred History. He lectured daily on the Bible, beginning the term with *Genesis* and ending in the *New Testament*. These lectures were said to have made lasting impressions on students.\(^7^5\)

The School of Ancient Languages had several instructors. Andrew F. Ross taught until 1857. James F. Fall was a professor in 1856-57. P. W. Mosbleck, Ph.D., was teacher of Hebrew and Librarian.\(^7^6\) Charles Loos, a graduate of Bethany held several positions in addition to his professorship. He was head of the Primary School, an editor for the *Millennial Harbinger*, and preached morning sermons at the Community Church. At one time his annual salary was two hundred dollars. It was said of him, "He is feared and considered very exacting and conscientious but succeeds in inspiring a love for languages in his students."\(^7^7\) The course of study in this school consisted of studies of Latin and Greek grammar followed with readings in Latin and Greek classics.\(^7^8\)

\(^7^4\)Catalogue, 1859, op. cit., p. 4.


\(^7^6\)Woolery, loc. cit.


\(^7^8\)Woolery, op. cit., pp. 55-56.
In the School of Mathematics, A. P. Hooke taught until 1855. Robert Milligan then headed the department until his retirement in 1859. He had also taught at Indiana University in Bloomington and Washington College in Pennsylvania. In this department the fundamental principles of mathematics were studied. Also mathematics was pursued for the purpose of developing mental power and reasoning. Practical applications were given attention through exercises in surveying, leveling, and estimating heights and distances.

The School of Natural, Intellectual, and Political Philosophy was chaired by William K. Pendleton, a graduate of the University of Virginia. He served as Bursar, Vice President, and after Campbell's death became President of the College. Professor Pendleton bore the reputation of considerable personal charm, unusual conversational powers, and resourcefulness in helping students solve their problems. The studies of this school were divided into Junior and Senior classes, each for one year. Lectures on natural science were the Junior year emphasis. The Senior class covered the same

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80 Catalogue, 1859, op. cit., pp. 16-17.


82 Woolery, op. cit., p. 49.
subjects but with a mathematical discussion and student recitations. In the Intellectual and Political Philosophy section philosophers were studied, i.e. Kant, Cousin, Locke, Reid, Stewart, Brown, and Coleridge. The Department of Political Philosophy examined political economy. There was also regular instruction in constitutional and international law. These were background studies designed to provide students with a rudimentary understanding of law. They were not preparation for professional practice of law.83

The School of Chemistry, Natural History and Physiology were under the guidance of Robert Richardson, M.D. until 1859. H. Christopher joined the faculty at that time.84 Chemistry was taught by lectures with demonstration of numerous experiments. The objectives of the department were completed through study of the management of gases and with the applications of chemistry to physiology and agriculture, as well as mineralogy, geology, and botany.85 In addition to chemistry Dr. Richardson also taught physiology, French, and belles-lettres.86

The school of Rhetoric, English Literature, and Anglo-Saxon was taught by J. D. Pickett. English grammar,

84 Woolery, op. cit., p. 280.
86 Woolery, op. cit., p. 54.
composition and elocution were taught systematically.

English classics were read as an introduction and critique of literature.\(^{87}\)

Annual enrollment at Bethany College reached a high of one hundred fifty-five students in the 1855-56 academic year.\(^{88}\) Students lived at the Steward's Inn, a dormitory and hotel, or in homes about the community. George Turner operated the four story structure during the years that Matthews was attending school.\(^{89}\) Students had their rooms cared for by the steward. Board was plentiful but plain. The steward was to follow the bill of fare in use at the University of Virginia.\(^{90}\) James Garfield in July 1853, referred to the Eagle kept by Oscar Matthews.\(^{91}\) A search of the available records does not indicate the existence of such a facility associated with the college.\(^{92}\)

The first college building was three stories high with basement windows at ground level. The structure completed in 1841 was well equipped according to standards of the era.\(^{93}\)


\(^{88}\) Funk, op. cit., p. 6.

\(^{89}\) Catalogue, 1859, op. cit., pp. 22-23.

\(^{90}\) Woolery, op. cit., pp. 71-72.

\(^{91}\) Brown, op. cit., p. 203.

\(^{92}\) Frye, loc. cit.

\(^{93}\) Funk, op. cit., p. 13.
About two o'clock the morning of December 10, 1857, the original college building was demolished by a fire. Classes were crowded into the Steward's Inn. A majority of students stayed at the school to continue their education. Solicitation of the public was made in the east by Campbell, Pendleton, and other friends of the school to raise funds to reconstruction. 94

The young men who came to the school were neither from sons of crude pioneers nor the sons of wealthy planters and merchants. A majority came from areas of Campbell and Disciple influence, without a desire to enter the ministry or the professions. 95 Students were required to wear a uniform style. This was described as:

. . . dark gray or black cloth not costing above six dollars a yard; the coat single-breasted, the collar bound with braid and with a star in silk worked at each end. 96

The amount of daily class time was four to five hours beginning at six o'clock in the morning. Classes in Sacred History and Ancient Languages were taught one and a half hours. Other classes lasted for one hour. 97 No absences were permitted from classes. Absence was considered by the faculty to be a defiance of college authority.


95 Ibid., p. 68.

96 Ibid., p. 71.

97 Ibid., p. 69.
attendance was not compulsory although it was described as a student's "duty." 98

Oscar Matthews had several societies available in which to mature in his actions towards other individuals. The Neotrophian and the American Literary Institute were both identified as literary societies. The Adelphian Society was chartered by the State Legislature in 1852. It was distinguished from literary societies by having a moral and religious purpose. This was to promote and carry out the aims of the Department of Bible Literature. Young men preparing for the ministry were encouraged to participate. The Philodikian Society was formed in 1857. Its object as a law society was to study and practice applications of the principles of legal science in accordance with the rules of American judicature. The society conducted a moot court. 99

James Garfield after his 1853 visit to Bethany wrote that the "way of life was somewhat superficial but romantic." 100

There are three society rooms done off like the parlors of our hotel as to manificence and furnished in a very elegant and imposing manner... The South do the adorning physically, while the North fill the casket with intellectual jewels. 101

98 Ibid., p. 70.
101 Ibid.
According to Wasson, Garfield's description of the students and facilities was overdrawn and biased for on second thought he wrote, "Yet there was some fine talent there."\(^{102}\)

Bethany was remote from direct involvement with any large town and secluded from places of immoral dissipation in cities. However, it was not isolated from national affairs and problems. In 1856 there was a student disturbance over the slavery question. The official position of the college regarding the Civil War was with the Union. Ten young Southern men left the school. The faculty acted promptly and firmly to prevent further disturbance from erupting.\(^{103}\)

Although Alexander Campbell rarely wrote on the subject, he remained firm in his commitment to pacifism.\(^{104}\) Most Disciples, like most Americans, were unwilling to accept the uncompromising conditions of militant abolitionism. There were two major motives behind Disciple neutrality, a doctrine of pacifism and opposition to the Civil War. However, both Northern and Southern Disciples enlisted in their respective armies.\(^{105}\)

This was the setting in which Oscar Matthews received

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\(^{102}\) Ibid.

\(^{103}\) Power, op. cit., p. 151.


\(^{105}\) Ibid., pp. 131, 152.
his college education. Concluding the school year was
commencement week at which time different activities were
held each day, i.e. baccalaureate, Trustees meeting, alumni
reunion, and senior class day. July 4 was the annual date
of commencement. The societies vied with each other in the
variety and excellence of their performances.\textsuperscript{106} Garfield
had remarked in 1853 that there was a vein of flattery run-
ning through almost every commencement speech.\textsuperscript{107} In 1859,
thirty-two men received Bachelor of Arts degrees. Among those
graduating with Oscar Matthews were H. B. McKeever, Robert
Moffett, Benjamin H. Smith, and Hiram Warriner. There
were addresses given in Greek, Latin, Hebrew, Spanish, and
English. Professors Robert Milligan and Robert Richardson,
M. D. retired from the faculty.\textsuperscript{108}

After graduation, Oscar Matthews left West Virginia
for California.\textsuperscript{109} His religious philosophy had been nur-
tured by Alexander Campbell and the Disciples of Christ.

**Religious Philosophy and Ministry**

The scene of the greatest Disciple of Christ
experiences and achievements has been the dominantly rural

\textsuperscript{106}Power, op. cit., p. 187.

\textsuperscript{107}Smith, op. cit., p. 63.

\textsuperscript{108}Power, loc. cit.

\textsuperscript{109}Baskin, loc. cit.
population and middle-class intellectual and social outlook of the Middle West.\textsuperscript{110} Oscar Matthews had gone to Bethany College to become a minister.\textsuperscript{111} His former home at Red Rock, Iowa had been devastated by floods.\textsuperscript{112} Many of his relatives had moved to California.\textsuperscript{113} Within this setting Matthews chose to embark upon his career in the West instead of the Middle West.

In April 1860 Oscar Matthews was a member of the New World Mining and Exploration Company. It traveled south of Visalia through the Walker Pass to the Owens River and a place a few miles southeast of Independence, California. The company had been formed in San Francisco.\textsuperscript{114} It has not been ascertained that Matthews preached in either Owens Valley or Visalia. Dr. Rouben Matthews and his wife were charter members of the Visalia Disciple of Christ Church formed in 1857.\textsuperscript{115} In June 1860 Oscar Matthews was in Woodland,

\begin{itemize}
  \item \textsuperscript{110}William C. Bower and Roy G. Ross, \textit{The Disciples Education} (St. Louis: Christian Board of Publication, 1936), p. 19.
  \item \textsuperscript{111}Blanchard, op. cit., p. 135.
  \item \textsuperscript{112}Donnell, op. cit., pp. 171-75.
  \item \textsuperscript{113}Reynolds, loc. cit.
  \item \textsuperscript{114}Willie A. Chalfant, \textit{The Story of Inyo} (Stanford: Stanford University Press, 1922), p. 137.
  \item \textsuperscript{115}Letter from Annie Mitchell, Secretary, Tulare County Historical Society, February 8, 1976.
\end{itemize}
California. ¹¹⁶ He did serve the Disciples of Christ Church of Woodland as a preacher in 1860-1861 period. ¹¹⁷

Further evidence of preaching by Matthews has not been found other than a comment in an unpublished manuscript. Judge Rathmell, History of Ouray County, Colorado, discussed the life of George Wright, a prominent late-nineteenth century miner. Wright called Oscar Matthews, his father-in-law, a preacher. George Wright also made reference to Matthews' practice of individual morality. This was through telling a story about gambling. He said, "My father-in-law would not have approved of the bet and the drinking party that followed." ¹¹⁸

There were other evidences of Matthews being directly or indirectly involved in the ministry of the Disciples of Christ in Colorado and Utah. The marriages of his daughter and son at Leadville, Colorado, give evidence of indirect involvement. Leonora Matthews married George Wright in 1879 at the family residence ¹¹⁹ by the Reverend Thomas A. Uzsell


¹¹⁸ William Rathmell, "History of Ouray County, Colorado" (Ouray: Public Library, ca. 1940) (Mimeographed Manuscript).

¹¹⁹ Ouray [Colorado] Times, April 5, 1879. Hereafter this newspaper is cited as OT.
of the Methodist Church\textsuperscript{120} the only Protestant congregation with an ordained minister.\textsuperscript{121} When Horace Matthews married Beulah Taylor almost a year later in 1880 the service was conducted by U. M. Browder.\textsuperscript{122} Elder Browder had been a Disciple evangelist in Ohio during 1878-1879.\textsuperscript{123} The Leadville Congregation called themselves the Christian Church and met in the Court Rooms used by the Justices of the Peace.\textsuperscript{124} Justice Oscar Matthews was one of the Justices.\textsuperscript{125} The church was to be built as a business block with rental of the downstairs business portion to pay the expense of maintaining the church. Later the \textit{Democrat} noted the progress, size, and respectability of the congregation. The church had met the test of acceptability and no further mention of it was made.\textsuperscript{126}

Another involvement with the Disciples of Christ and an example of concern for others was in Aspen, Colorado.

\textsuperscript{120} Marriage Record 1879-1881 (Lake County, Colorado, 1880), p. 4.

\textsuperscript{121} Eugene F. Irey, "A Social History of Leadville, Colorado, During the Boom Days, 1877-1881" (unpublished PhD dissertation, University of Minnesota, 1951), p. 188.

\textsuperscript{122} Marriage Record, op. cit., p. 71.


\textsuperscript{124} Criminal Dockets (Lake County, Colorado, 1880) pp. 284, 286.

\textsuperscript{125} Ibid.

\textsuperscript{126} Irey, op. cit., p. 202.
Oscar Matthews had been a resident and merchant for about a year when the notices appeared for interested persons to attend church organizational meetings. A protracted meeting was held by Elder J. T. Sharrard. Church membership grew from forty-five to sixty-five. They were looking for a church site on which to build a two thousand five hundred dollar structure. Oscar and Horace Matthews together with the Trustees acquired the lots at the corner of Main and Aspen Streets. The building was completed and in use by February 1886.

A concern for other citizens of Aspen was further emphasized with the formation of the Christomathian Literary Society in the fall of 1889. In addition to the usual literary society functions they also formed an Anti-Tobacco Battalion. Oscar Matthews gave an address at a fund raising event for the group in January 1890. There were twelve entertainments also on the program. The weather was frigid, the church crowded, and the audience pleased with the performance. In this month Matthews conveyed his property

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127 Aspen [Colorado] Daily Times, March 4, 1885. Hereafter this newspaper is cited as ADT.

128 ADT, July 11, 1885.

129 ADT, August 13, 1885.

130 115 Deeds (Pitkin County, Colorado, 1890).

131 ADT, August 23, 1885.

132 ADT, January 9, 1890.
in Aspen to a Trustee of the Church\textsuperscript{133} and left Aspen to join his son Horace in Salt Lake City, Utah.\textsuperscript{134} In 1890 the Disciples of Christ were the sixth Protestant organization to become established in the territory of Utah. Thirteen people met in response to a notice in the newspaper.\textsuperscript{135} Oscar Matthews was among those present and continued to be listed as a charter member of the Central Christian Church, Salt Lake City, until his death in 1903.\textsuperscript{136}

Oscar Letson Matthews was raised in a Disciple of Christ family. His formal education was obtained in two Protestant private schools. His preparation may have been for a vocation of preaching and religious leadership. However, Matthews' first major endeavor after his graduation from Bethany College, West Virginia, was not in a religious ministry but rather in the field of higher education in Woodland, California.

**TEACHING PROFESSION**

The events leading to Matthews' departure for

\begin{enumerate}
\item [133]\textsuperscript{115} Deeds (Pitkin County, Colorado, 1890)
\item [134]\textsuperscript{ADT}, January 30, 1890.
\item [136]Central Christian Church, Register for 1890-1901, Central Church Archives (manuscript copy).
\end{enumerate}
California have not been recorded. There are many guidebooks in circulation that stimulated and shaped westward migration when the Matthews family left Red Rock, Iowa for California.\textsuperscript{137} John Udell, an evangelist from Geauga County, Ohio, was traveling through the area of Bethany, West Virginia and Chester, Ohio during the period 1848-1856. On these tours this Disciple of Christ was preaching and distributing his book about travel to California.\textsuperscript{138} Oscar Matthews left the east, traveled by way of the Isthmus of Panama, arriving in San Francisco in February.\textsuperscript{139} This followed the pattern of Udell’s travel book.

The events of the first months which followed Matthews' arrival have not been recorded other than his joining the mining company.\textsuperscript{140} At the Union Church, Woodland, California on June 20, 1860, Oscar Matthews presented a plan for a formation of a school.

\textbf{Hesperian College}

In the spring of 1860, the citizens of Yolo County,\textsuperscript{137} Ray A. Billington, "Books that Won the West,"\textit{The American West}, IV (August 1967), pp. 25-31.

\textsuperscript{138}John Udell, \textit{Incidents of Travel to California, Across the Great Plains Together with the Return Trips Through Central America and Jamaica; to Which are Added Sketches of the Author's Life} (Jefferson, Ohio: Sentinel Office, 1856) pp. 214-37.

\textsuperscript{139}Baskin, loc. cit.

\textsuperscript{140}Chalfant, loc. cit.
California, were discussing the need for a "high grade" school. Oscar Matthews was the "moving spirit in the enterprise," when they joined the June meeting. After some opening remarks concerning the agenda and the need for a school, Matthews presented an article of agreement for the erection of a building. Oscar Matthews was identified with the title of Professor, and the sixty-two signers of the agreement were known as stockholders. Honesty was shown in the manner that this initial agreement was written for the school.

The agreement detailed the arrangements for construction and use of the building. There was to be a building committee from the stockholders. They would collect pledged scholarship money in three installments as the building progressed to completion. One hundred dollar scholarships were purchased entitling one student five years education. After five years the building and all property of the institution was to belong to Matthews.

141 George H. DePue, The Illustrated Atlas and History of Yolo County, California (San Francisco: DePue and Co., 1879), p. 70.

142 Hesperian College. Journl. [sic. Minutes of the Board], Chapman College Library (manuscript copy).

143 Ibid., pp. 6-8.

144 Ibid., p. 3.

145 Ibid., pp. 4-5.
The scholarship arrangement was similar to a plan in use at Bethany College. As early as 1846 the Bethany faculty had proposed a plan of selling scholarships in advance to build endowments. These were one half the price of annual tuition. In 1848 the price was raised to one hundred dollars which was slightly less than the prevailing rate of tuition.\(^ {146}\)

Matthews was to have control of the building rent free with the privilege of leasing unused rooms to students or teachers. Proceeds from such leasing were to pay for repairs and insurance on the structure. Provision was made for purchase of fire insurance on the building. On condition that the building cost five thousand dollars or more, Matthews agreed to teach a good coeducational high school comprising all the sciences usually taught.

In drafting the agreement his concern for ethics was shown by the inclusion of provisions to maintain the school in the event of his death. A charge of infidelity to duty could be preferred against him by two-thirds vote of the stockholders. Should he decide to sell the building the stockholders would have the first option to purchase it.\(^ {147}\)

Five acres of land were given to the meeting from T. M. Harris as a site for the institution. This was done through Professor Matthews. The wording of the minutes

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\(^ {146}\) Woolery, op. cit., p. 43.

\(^ {147}\) Minutes, op. cit., pp. 4-6.
implies that Harris was not present in person. 148 Professor Matthews was also to receive five acres of land for a residence from Harris. 149

The school was given the name Yolo Seminary by Matthews. He secured designs from a Sacramento architect as requested by the stockholders. At a meeting in January 1861 the stockholders requested Matthews to submit terms and conditions for transfer of his rights in the building and grounds to them. The change was desired for various reasons, two of which were named. First, the edifice was going to cost several thousand dollars more than originally stated. Second, circumstances existed in January that had not been present in June which necessitated a school of higher grade. 150

The terms for transfer were agreed upon. Matthews received seven hundred dollars for his services and expenses. A five man Board of Trustees was elected. They hired Matthews as principal and Miss Duncan to assist him. The name was changed to Hesperian College and a collegiate charter was to be prepared for submission to the state legislature. 151

The first four month term began March 4, 1861. The trustees felt it important to commence instruction on the

148 Ibid., p. 8.

149 Deeds (Yolo County, California, 1861).

150 Minutes, op. cit., pp. 10-12.

day President Lincoln was inaugurated. At the June 1861 meeting of the Trustees, J. M. Pendegast reported the carpenter contract on the building was nearly completed. Pendegast also exhibited the money receipts and expense vouchers. Matthews was also on this committee. No dissatisfaction with his services were recorded, neither does the record indicate that he took an active part in the meeting as he had done previously. Then at the next recorded meeting, November 30, 1861, it was stated:

A change in the Principal of the School was determined upon and that an immediate effort be made for another and that the present Teacher be so informed. [sic.] A resolution January 7, 1862 stated that the change was necessary, "in consequence of a failure to govern the school to meet the approbation of the patrons." The dismissal of Matthews was evidence of his practice of individual morality in education. The January 1861 desire of the stockholders to change the terms of the original agreement provided the first implication of Matthews' dismissal. They stated the change was desired for "various reasons," and named two. In June, John N. Pendegast made the reports to the stockholders and demonstrated a leadership

152 Clover, op. cit., p. 16.
154 Ibid., p. 29.
155 Ibid., p. 30.
role which he continued as President of the Board for seventeen years. Pendegast was an evangelistic preacher from Kentucky, a lawyer, and had taught school in Yolo County. There were other men with sympathy for the South on the Board and in the Disciple congregation.

The Commonwealth of Virginia seceded from the Union April 17, 1861. West Virginia adopted a state government November 27, 1861. While at Bethany College, Oscar Matthews identified his home as Virginia. In letters to his friend James Garfield, Matthews later wrote:

"Naught else but the spirit of secession robbed me of property in a Collegiate Institute, now worth a quarter of a million dollars."

Matthews retained the five acres of land given the school by Harris for Matthews' residence.

His interest in teaching was not resumed until 1873. At this time Oscar Matthews was a resident of El Paso County, Colorado. In this territory at the age of forty-six, he

\[156^\text{DePue, op. cit., p. 71.}\]

\[157^\text{Clover, op. cit., pp. 11-12.}\]

\[158^\text{Tom Gregory, History of Yolo County, California (Los Angeles: Historic Record Co., 1913), pp. 594, 630, et passim.}\]

\[159^\text{Catalogue, op. cit., 1859.}\]

\[160^\text{Papers of James Abram Garfield (MSS in Library of Congress), letter of Oscar Matthews, March 18, 1877. Hereafter this collection is cited as PJAG.}\]

\[161^\text{Deeds (Yolo County, California, 1861).}\]
became active in public education.

Public Schools

The stone work base was completed and the brickwork commenced on a new school building in Colorado City, a town two miles from Colorado Springs,\textsuperscript{162} when Matthews qualified for his first El Paso County Teachers Certificate. This town was halfway between the hot springs at Manitou and the rail terminous at Colorado Springs. His September 1873 test score was eighty. The County Superintendent granted him a valid license for three months.\textsuperscript{163} The eleven October candidates did not complete the examination as it was too difficult.\textsuperscript{164} The December examination included Orthography, Grammar, Reading, Arithmetic, History and Geography.\textsuperscript{165} The announcement of the examination listed grading standards as:

<table>
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<tr>
<th>Score</th>
<th>Certificate Type</th>
<th>Validity Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>Third Grade Certificate</td>
<td>3 months</td>
</tr>
<tr>
<td>75 with 1 year experience</td>
<td>Second Grade Certificate</td>
<td>6 months</td>
</tr>
<tr>
<td>90 with first class school experience</td>
<td>First Grade Certificate</td>
<td>12 months \textsuperscript{166}</td>
</tr>
</tbody>
</table>

Matthews received a score of seventy-five and was granted

\textsuperscript{162} Colorado Springs [Colorado] Gazette, September 6, 1873. Hereafter this newspaper is cited as CSG.

\textsuperscript{163} Applicants Records, County Superintendent of Schools, Colorado Springs, Colorado.

\textsuperscript{164} CSG, September 4, 1873.

\textsuperscript{165} CSG, December 27, 1873.

\textsuperscript{166} CSG, December 20, 1873.
a Second Grade Certificate issued for six months.\textsuperscript{167} In the
county the County Superintendent, a Methodist Episcopal
minister, reported, "of the fifteen certificates issued, ele-
ven were third-rate and four were second-rate."\textsuperscript{168} In re-
response to the public impression of a third-class educational
system in Colorado Springs, a letter to the Editor appeared
in the next issue. The writer asked why the teachers were
receiving such low grade certificates when they had previous-
ly held positions in the best school of the United States.
Were they graded according to the low salary offered, the
writer continued, or was the model teacher so near perfection
that it was unattainable? The letter closed with a request
that a competent person visit the schools reporting his ob-
servations for publication. It was signed \textit{Enquirer.}\textsuperscript{169}

At the Court House in Colorado City a public grading
ceremony was held November 3, 1873. The program began at nine
o'clock Monday morning with a prayer by the County Superin-
tendent followed by a series of addresses from Oscar Matthews,
Superintendent Millington, Judge Horton, and Mr. Myers (School
Director). The students were divided by grading; the forty
pupils with Mrs. Ernis leading marched to the room below.
Matthews' address on \textit{Education} was to be published by request
of the audience. This ended the grading of the first public

\textsuperscript{167}Applicants Records, loc. cit.
\textsuperscript{168}CSG, January 10, 1874.
\textsuperscript{169}CSG, January 17, 1874.
school in El Paso County. 170

In 1873-74, the County Superintendent reported twenty-one districts with 1,316 students were taught by twenty-seven teachers. The average daily attendance was two hundred seventy-nine for the two hundred forty teaching days. Monthly teachers' salaries ranged from twenty-five to one hundred dollars. Matthews taught in District No. 1 which was second largest. Colorado Springs was the largest. 171

Matthews took an active part in the formative period of the teachers' association. A preliminary meeting was held December 26, 1873 in Wanless Hall, Colorado Springs. It began at ten o'clock in the morning and continued into the evening. The morning was devoted to organization of the group. Oscar Matthews spoke on Education in the afternoon session. Other speakers read essays on various aspects of pedagogy. Prior to committee assignments and adjournment was a lively discussion between Mr. Matthews and Mr. McClure as to the best Grammar to use in teaching. 172

The program had listed the subject, "Resolved, That Clarke's [sic] Grammar is the best textbook on the subject in use in the territory." 173 This widely used book was partly inductive and used both analytic and synthetic

170 CSG, November 8, 1873.
171 CSG, December 18, 1874.
172 CSG, January 3, 1874.
173 CSG, December 27, 1873.
approaches to grammar. In other texts, sentence diagramming techniques in use were horizontal, vertical, and bracket systems. S. W. Clark used a confusing form in which every word was completely encircled. Compilers of texts could only agree that diagramming was requisite. The term "mapping" came into wide use as applied to sentence study.

The next meeting was held Friday, March 27, 1874. The first session again was devoted to elections, constitution adoption, and the formality of initiating the El Paso County Teachers' Institute. There were essays read on a variety of topics of general educational interest. Some of these were repeated from the earlier program and may have been postponed until this date. Oscar Matthews spoke on How to Secure a Uniformity of Textbooks in the Territory. The report of the textbook committee was deferred until the next meeting.

The next semi-annual institute was held on December 28, 29, and 30, 1874. Professor Horace M. Hale, Territorial Superintendent of Schools gave the opening lecture on Monday evening. This lecture discussed the nature of free,

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CSG, March 27, 1874.

CSG, April 4, 1874.

CSG, December 12, 1874.
liberal, and comprehensive schools. Hale spoke of the need for qualified teachers and salaries such that they would devote their whole time to the business of education. The Tuesday session was devoted to lessons presented by various teachers on new techniques for various school subjects, i.e. Penmanship, Least Common Multiple. Mr. Hale joined nearly every presentation with remarks or discussion. One of the interesting speakers was Mr. W. E. Jordan from Montreal, Canada. Many persons from Montreal were in Colorado Springs for the winter in search of improved health, as indicated by the "personals" column of the Gazette. On Wednesday morning Oscar Matthews gave a lesson in mental arithmetic.  

Each of the institutes attended by Matthews had a presentation on Moral Culture. The reported accounts do not indicate other evidence of his practice of individual morality in education. Matthews had taken the certificate renewal examination June 22, 1874 receiving another Second Class Certificate. There was no further indication of his having taught in El Paso County in 1875.

New mining activity was taking place in the San Juan Mountains located in southwestern Colorado. Prospectors, entrepreneurs, and their families in 1875 were moving to Lake

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179 CSG, January 2, 1875.

180 Applicants Record, loc. cit.
City on the Lake Fork River, south of Gunnison. An unsigned article appeared in Silver World indicating that a private school which had opened for a few weeks in December 1875 was closed due to lack of attendance. The Lake City residents were advised that there was some public school money owed the county for support of a properly organized school district. A school district would reduce the rate bills to such an amount that all could afford to send their children. The County Superintendent of Schools was requested to attend to the matter. The private school teacher, writer of the article, had knowledge of public school operation. He showed concern for education of children. A public school was opened in January 1876 with W. A. McGinnis teacher. Matthews was in the San Juan Mountains in 1876 without his family. He returned to Colorado Springs to move them to Ouray which is thirty miles by trail over Engineer Mountain from Lake City.

182 Silver World [Lake City, Colorado], December 25, 1875.
183 Silver World, March 11, 1876.
184 Ouray [Colorado] Times, September 8, 1877.
185 Darley, loc. cit.
Oscar Matthews taught the first recorded public school in District No. 1, Ouray County for 120 days in 1877-78, at a salary of seventy-five dollars per month. Miss Libbie (Elizabeth) King taught the remaining 20 days of the 140 day term. There were fifty-one students enrolled with 42 as an average daily attendance. His daughter, Leonora, was hired to teach according to the Ouray Times. Professor Matthews taught on the first floor of Benton Hall, built the spring of 1877.

The Ouray Times gave the program and an account of the first public school exhibition Friday evening, February 8, 1878, which was held in the Presbyterian Church. There were vocal and instrumental music selections taught by Leonora Matthews. Declamations and dialogues were both serious and humorous in content. Several of the serious ones related to God or implied morality.

Oscar Matthews gave an address entitled Education, Sunday evening, March 23, 1878 at the Presbyterian Church.

187 OT, November 3, 1877; and OT, December 1, 1877.
188 Letter from Ruth Rathmell, Ouray County Historical Society, November 15, 1975.
189 OT, February 9, 1878.
190 OT, March 16, 1878.
The Times editor remarked as follows:

The address covered a wide field of thought from simple definition of the word to the grand culmination of human efforts in producing a perfectly educated being with a triple nature -- physical, intellectual, and moral fully developed gloriously fitted to discharge duties of earth and to enter upon a career of progression in a greater world. 191

He went on to say that Matthews had given the subject lifelong attention as noted by his pointed allusions to current events. The address was original and proved worthy of the close attention paid to it by the audience. 192

Another evidence of Matthews' practice of individual morality in education was indicated in recognition by the State Superintendent of Public Instruction. Joseph C. Shattuck, State Superintendent, wrote to the Editor of the Ouray Times in April 1878. He congratulated the San Juan country for its advances in education which changed the mining camp into a town. 193

Further examples of Matthews' practice of individual morality were not found in the teaching profession. The 1877-78 term may have concluded his teaching career. His ethical practices were found in other vocational pursuits.

191 OT, March 23, 1878.

192 Ibid.

193 OT, May 4, 1878.
Oscar Matthews described his education as being general and his experience quite extended when he wrote to Congressman Garfield in 1877 seeking help in securing a government position.\(^{194}\) In his youth he had learned farming, milling, animal husbandry, and merchandising in Iowa from his family. The educational experiences at Bethany College may have prepared him in several different vocations, i.e. theology, education, chemistry, and law.

Agriculture and Animal Husbandry

Oscar Matthews' efforts in animal husbandry were profitable. Upon arrival to Colorado in 1871, he established a stable adjacent to Denver. This stable was located on the Denver-Golden City Road. The large lot backed to Howard Street and was across the Platte River west of the city.\(^ {195}\) At this location beyond the Larimer Street Bridge, in 1873 he advertised 145 healthy horses for sale during an epidemic of epizooty disease.\(^ {196}\) The property value at this location increased four times the original purchase value.

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\(^{194}\) Papers of James Abram Garfield (MSS in Library of Congress), letter of Oscar Matthews, March 18, 1877. Hereafter this collection is cited as PJAG.

\(^{195}\) 45 Deeds (Denver County, Colorado, 1872); and Thayer, Map of Denver (Denver: Thayer and Stubbs, 1872).

\(^{196}\) Rocky Mountain News [Denver, Colorado], January 12, 1873. Hereafter this newspaper is cited as RMN.
when it was sold in November 1873. The financial panic of 1873 in the East had serious repercussions in Colorado. Eastern capital was withdrawn and economic growth stopped in the state. In the next two years a natural disaster in the form of swarms of grasshoppers attacked the agricultural interests of the state.

Matthews was handling horses again in El Paso County. He bought ninety acres of land in July 1873. His brand was recorded the following year. He purchased 160 additional acres in 1875. Evidences of his ethical practices were in the repayment of loans and a road petition. The County Commissions were petitioned by Matthews in behalf of his neighbors for the location of a road from Colorado City to their property in Bear Creek Canyon. The road was ordered with the provision that the petitioners pay one hundred dollars as damages to the two parties upon whose land

197 49 Deeds (Denver County, Colorado, 1873).
199 D Deeds (El Paso County, Colorado, 1874).
200 A Brand Record (El Paso County, Colorado, 1874).
201 35 U. S. Land Patent (El Paso County, Colorado, 1875).
203 CSG, July 11, 1874.
Oscar Matthews was not active in animal husbandry again until his move to Aspen, located on the Roaring Fork River west of the Continental Divide. He had lived successively in Colorado Springs, Ouray, Leadville, and then Aspen. The publication of Aspen Over the Range, an address given near Leadville by Professor B. Clark Wheeler, mining geologist and explorer of western Colorado, may have initiated this last move. Leadville was located on the eastern slope of the Continental Divide, twenty-eight miles east by northeast of Aspen. Wheeler said that Aspen needed men to build sawmills, stamp mills, smelters; to plant crops; and to develop business. There were still opportunities for prospectors but the situation required other people for settlement. Travel into Aspen from Leadville, Denver, Colorado Springs, and Pueblo was through two difficult pass routes, Independence Pass and the Cottonwood-Taylor Passes. The roads were passable but not good for man or animals. The distance from Leadville over Independence Pass was sixty-four miles. Twenty of these were through swamps, over rocky grounds, and across narrow toll bridges. Pack trains consisting of fifty "jacks" were used to haul ore from Aspen to

204 CSG, September 10, 1874.
205 RMN, February 18, 1881.
206 The Denver [Colorado] Republican, January 1, 1882.
the Leadville smelters and merchandise back to Aspen.207

Matthews, on November 15, 1884, purchased property and moved his home to Aspen.208 In March 1885, advertisements began to appear in the Aspen Daily Times. These told of hay, grain, flour, Norway black and white oats, as well as produce for sale at O. L. Matthews and Son.209 The 1886 New Year's Edition described their feed and stable business as a stand-by for all freighters. The new building and grounds located on East Cooper Avenue were on the road to Independence Pass and allowed Matthews to supply a majority of the freight teams moving into town.210

A tragedy occurred to Oscar Matthews at the stable about December of 1886. While hammering a nail, it flew and struck him in the left eye. Several weeks later Dr. Burdick and Dr. Rose performed the difficult operation of removing the damaged eye.211

In 1888 after the Denver and Rio Grande Railroad had reached Aspen,212 Matthews advertised a carload of fresh


208 14 Deeds (Pitkin County, Colorado, 1884).

209 ADT, March 6, 1885; July 4, 1885.

210 ADT, January 1, 1886.

211 ADT, December 29, 1886.

212 Bartlett, op. cit., p. 79.
milch cows for sale.\textsuperscript{213} At another time seven milch cows with calves were used to secure a promissory note for over five hundred dollars. The note was discharged when it became due.\textsuperscript{214}

The repayment of loans was the only noted practice of individual ethics by Matthews in his ownership of stables. Evidences of this practice were found in his other business activities.

**Business -- Real Estate and Mining**

The first practice of morality involving real estate transactions was the recording of a legal deed giving title of the Woodland property belonging to Hesperian College to that institution. This was followed with another deed recording ownership of his five acres of land in 1861.\textsuperscript{215} From that time until 1873 various size lots were sold earning $25,670 for Matthews. These deeds were recorded while Matthews was living at El Dorado, Tulare, and Inyo counties in California; and Denver, Colorado. Together they do not total five acres.\textsuperscript{216} The remainder of the property was acquired by condemnation and delinquent tax sales for public use in streets

\textsuperscript{213}ADT, October 11 and 16, 1888.

\textsuperscript{214}Deeds (Pitkin County, Colorado, 1888).

\textsuperscript{215}Deeds (Yolo County, California, 1861).

\textsuperscript{216}D, E, F, and O Deeds (Yolo County, California, 1861).
and private ownership. 217

The next real estate transactions involve property at Independence, California. Here Oscar Matthews sold three lots in 1869 and 1870. The property was adjacent to Little Pine Creek. In the deeds he reserved the right to dam the creek, for earlier he had deeded another man rights to have four inches of water under three inches of pressure. In consideration of one dollar the man was to have water for his personal use and irrigation. In August 1871 when the family departed for Colorado, Matthews sold the remaining six acres that they owned. 218

Two years before Oscar Matthews moved to El Paso County, Colorado, the Denver and Rio Grande Railroad had extended its line southward seventy-five miles from Denver. At this terminus of the rail line in 1871, the town of Colorado Springs was established. Railroad connections between the Rocky Mountains and the eastern states were at Denver and Pueblo, Colorado. 219 Matthews' only real estate transactions were home and pasture ownership in the vicinity of Colorado City. 220

217 Niles Fisher, County Recorder, personal interview, Woodland, California, March 12, 1957.

218 B, C, D Deeds (Inyo County, California, 1869-1871).


220 Records, El Paso County, loc. cit.
During the period of 1877 through 1889, Matthews was involved in numerous real estate and mining property transfers in Ouray, Leadville, Lake City, and Aspen, Colorado. In these transfers he performed attorney and notary services. Often his wife or son was named as grantor or grantee.²²¹ In 1879 there were twelve real estate offices in Leadville.²²² An annual Real Estate Broker License cost one hundred dollars.²²³ The Leadville City Directory listed the following:

Matthews, O. L. & Son, mining, real estate, and employment agents.
114 E. Chestnut²²⁴

The various real estate purchases and sales did not reflect any unusual data or evidences of ethical practice.

The first involvement that Matthews had with mining activities was in California in 1860. In 1862 Matthews and his family joined Warren Matthews at Visalia.²²⁵ Then leaving his family temporarily with his brother, he re-joined the mining company. It had become the San Carlos Mining Company

²²¹Deeds (Ouray, Lake, and Pitkin Counties, Colorado, 1877-1889).
²²²Irey, op. cit., p. 120.
²²³Ibid., p. 388.
²²⁵Deeds, Yolo County, loc. cit.
located at San Carlos, Inyo County, seventy-eight miles due east of Visalia. Matthews was listed as an assayer. The town of adobe buildings was attacked by warring Piute Indians from time to time in its two year duration. In 1863 the population was about two hundred. The stamp mill was completed by July 4, 1864, but financial difficulties doomed the company's future. Matthews was not involved in mining again until 1876.

The purchases and sales of mines in Colorado reflect a pattern of anticipated development. Often mineral yields came after the property was sold to another developer. A profit was made or lost only through the process of resale. In January and February 1876 Oscar Matthews' name appears on location certificates of mining claims in El Paso County. He was in partnership with seven other men in mine development on three lodes -- The Great Western, The Great Eastern, and The Flying Cloud.

After moving to Ouray, Matthews purchased the Bessie Bascom Lode, formerly the Saranac, in 1878 which was sold

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227 Chalfant, op. cit., p. 203.

228 Ibid., pp. 207-08.

229 Ibid., pp. 207-08.

230 20 Miscellaneous (El Paso County, Colorado, 1876).

231 Location Certificate Record (Ouray County, Colorado, 1878).
a year later for two thousand five hundred dollars. In 1881 using a water method for drawing air into the mine, the purchaser found galena improved in quantity and quality.

Oscar Matthews was Secretary for the Central Colorado Prospecting and Mine Developing Company in 1880 at Leadville. This company was made up of members of the Disciples of Christ Church (Christian). He held an interest in nine different mines in addition to the interest of the company. Activities in Lake City, Hinsdale County, were not located other than notice of his having a notary commission and an article about the 1882 State Exposition. Matthews was the representative of Hinsdale County at the fair which had an emphasis on mining. Governor Tabor spoke to the group and remarked that they were a "mutual admiration society." The Colorado State Business Directory 1883 listed, "Matthews and Son, employment agency, 114 Chester, Denver."

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231 A3 Deeds (Ouray County, Colorado, 1879).
232 OT, July 23, 1881.
233 Index to Corporations (Lake County, Colorado, 1880).
234 PJAG, December 25, 1880.
235 I Deeds (Lake County, Colorado, 1879).
236 OT, February 8, 1879.
237 RMN, August 11, 1882.
This was for employment in mining. At Aspen Matthews owned a small fractional interest in three mining claims. The correspondence with James Garfield between March 18, 1877 and January 3, 1881 shows evidence of Matthews' business ethics. In telling Garfield on March 18, 1877 about the San Juan mining country, Matthews remarked that a thousand dollars invested in these mines could be resold in two or three years for fifty thousand dollars. Then he added, "and possibly not be successful." Matthews offered to invest for Garfield without charging a fee, but rather as a friend.

There were similarities between Ouray, Colorado, and Red Rock, Iowa where Oscar Matthews had spent his adolescent years. In the San Juan Mountains the town of Ouray was located in a box canyon along the Uncompahgre River. The high walls of the canyon were red hued. A few miles below the town was the Ute Indian border which was to remain until their removal to Utah in 1881. It had not been happenstance that the rich mining area of the San Juans was surveyed favoring the prospectors in 1873. Chief Ouray and his tribes frequently came to the hot springs on the edge of town.

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239 26, 68, 80 Deeds (Pitkin County, Colorado, 1885, 1887, 1889).

240 PJAG, March 18, 1877.


description of this town site was similar to that given for Red Rock, Iowa on the Des Moines River. Red Rock has been described as a village "nestled under one of the most brilliantly colored walls, a deep canyon of red sandstone, [and] vermillion cliffs." The Sac and Fox Indian lands were across the river on the red cliffs. These Indians were removed in 1848 to other reservations. 243

On November 27, 1877 Oscar Matthews wrote to Garfield telling of a discovery of rich coarse gold in gravel beds along the Uncompahgre in agricultural and grazing lands belonging to the Ute Indians. These gravel beds were extensive, as much as eight miles long. Matthews offered Garfield an interest in a mining company on the condition that he would render efficient aid in Congress. Other members proposed were as follows: two Colorado Senators, the Governor, the discoverer, an experienced miner, Matthews and his son Horace. On the frontier men often had a narrow view of individual morality in which they considered only values pertinent to their society. They ignored the rights of the Indian to mineral ownership. According to Matthews the twenty mile strip of the Ute Indian Reservation should be purchased from the tribe as it was an "indispensable auxiliary to the opening of the great treasure vaults of the San Juan region." 224


244 PJAG, November 27, 1877.
There were no indications that this purchase of land was materialized by this group.

An example of the practice of individual morality by both Matthews and Garfield was through the giving and receiving of a Christmas gift in 1880. On December 25, Matthews sent to Garfield fifty shares of paid up capital stock in the Central Colorado Prospecting and Mine Developing Company, Leadville, Colorado. This gift from the Board of Directors was in appreciation of Garfield's personal merits and his Christian virtues. The stock was being sold for five dollars per share, which was below its par value. Matthews said, "there is no element in this matter other than that which is proper, pure, and Christian." Several donations had also been made to "Christian Institutions of Learning." 245

On January 3, 1881 a letter was written by Garfield in which he thanked Matthews but replied:

Under the present circumstances I do not think it best to connect myself with any business enterprise to which I cannot give my personal attention, and while I fully appreciate the kindness which prompted this action on the part of the Board I do not feel that I can with propriety accept the stock. I therefore return it herewith retransferred to the Board. 246

Other evidences of the practice of individual morality by Oscar Matthews were found in his practice of law. This activity in law often was related to his interest in politics.

245 PJAG, December 25, 1880.

246 PJAG, January 3, 1881.
Many times it involved his own political ambitions.

Legal, Political, and Civic Practices

In a letter to James Garfield this statement appeared which shows the length and depth of Matthews party loyalty:

... I was a republican before there was a republican party, and have stood for its principles when and where it was worth a man's life to be a republican. Voted for John C. Fremont in West Virginia when mine was the only vote counted for him in the Bethany precinct. Lost my place at the head of a Collegiate Institute founded by my own individual effort at Woodland... for no other reason than that I was a republican. [sic.]\textsuperscript{247}

The first recorded data of his practice in the field of law were in Inyo County, California. A Republican convention was held in San Carlos on May 20, 1864. A slate was nominated including a request for the appointment of Matthews as County Judge. The appointment of election officials and Matthews by Governor Low failed to be made in time for the June election and the whole matter went by default.\textsuperscript{248}

Tulare County exercised a "shadowy" jurisdiction over Owens Valley south of Big Pine Creek until 1866 at which time the Legislature established Inyo County. At Independence the Republicans met again on April 18, 1866 with O. L. Matthews as secretary. He had been appointed or was \textit{ipso facto} County Judge.\textsuperscript{249} The annual salary of the County Judge was

\textsuperscript{247} PJAG, November 18, 1880.

\textsuperscript{248} Chalfant, op. cit., p. 216.

\textsuperscript{249} Ibid., pp. 240-41.
$1000 with his jurisdiction between the Justice of the Peace and the District Court. Matthews had four known cases. The first was a dispute over water rights which led to a murder. After the trial and sentencing the prisoner escaped. There were two civil cases and a bankruptcy proceeding.\(^{250}\) In 1868 A. C. Hanson became County Judge.\(^{251}\)

Oscar Matthews was influenced by a "brother in the flesh" to leave California for Colorado.\(^{252}\) His oldest daughter, Evva Patty, married George Hardy in August 1871 a few weeks before the family departed.\(^{253}\) The Matthews children were brought up with moral values which was characterized by their marriages. George Hardy was a Mormon who later held two Inyo County positions of prominence, that of County Superintendent of Schools (1874-1875) and County Treasurer (1880-1886).\(^{254}\)

The next activities of Oscar Matthews that show his concern for abiding by law were found at El Paso County, Colorado. Here in April 1874 he was the sixth member listed for the Grand Jury of the District Court.\(^{255}\) This panel found

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\(^{250}\) Ibid., p. 242.

\(^{251}\) Ibid., p. 412.

\(^{252}\) PJAG, March 18, 1877.

\(^{253}\) Archives, loc. cit.


\(^{255}\) CSG, April 7, 1874.
six indictments for the District Court and submitted nine cases of information on lesser crimes to the District Attorney when they convened in April. A recommendation was made by them that a new jail be erected immediately.\textsuperscript{256}

Another example of Matthews' politically related moral interest in the general welfare of the citizens was in the organization of fairs. The Fountain Colony, later named Colorado Springs,\textsuperscript{257} awarded agricultural and horticultural premiums to its residents in 1873. Gardens were examined for cultivation, flowers, and fruit with the awarded premiums paid in land at the colony. At the same time the second annual Fair of the Southern Colorado Agriculture and Industrial Association was held in Pueblo.\textsuperscript{258}

Then in April 1874 a fair and race ground were laid out by J. P. True, about one and one half miles north of Colorado Springs.\textsuperscript{259} In June a public meeting was held to discuss details of an exhibition to be held in the fall.\textsuperscript{260} The fair was to have a re-union of "Old Settlers" event. It was hoped that the sectional differences and jealousies of the North

\textsuperscript{256} CSG, April 25, 1874.
\textsuperscript{257} Amanda M. Ellis, The Strange Uncertain Years (Hamden: The Shoe String Press, 1959), p. 152.
\textsuperscript{258} CSG, October 18, 1873.
\textsuperscript{259} CSG, April 7, 1874.
\textsuperscript{260} CSG, May 30, 1874.
and South would be set aside for the fair. 261 Premiums for the three day fair were over eight thousand dollars. 262

Oscar Matthews received a fifty dollar premium for best stallion in the Sweepstakes division of the Horses, Mules, and Jacks Class. His wife, Catherine, had received mention in the Textile Fabrics Class. She entered two calico quilts and a piece of worsted embroidery. 263

In the spring of 1875 Matthews attended a meeting of the various industrial associations held at Colorado Springs. The delegates were from organized agricultural, live stock, and industrial societies of the territory. The newspaper reported that Matthews took an active part in discussions on the best means of advancing the interests of fairs. Considerable time and attention was given to discussion of the grasshopper problem affecting the future success of fairs.

The group adopted a resolution to effect combination and cooperation among the various fair associations of Colorado. They adjourned to meet again in Denver, June 1875. 264 Additional data was not found on Matthews and fair activities except that previously reported on the 1882 State Exposition in which he represented mining interests in Hinsdale County.

261 CSG, August 29, 1874.
262 CSG, August 15, 1874.
263 CSG, September 19, 1874.
264 CSG, May 19, 1875.
In these civic and business transactions Matthews had opportunity for political contacts.

On March 18, 1877 Matthews wrote to Garfield expressing his belief in the principles of the Republican party:

Republicanism is now fighting its greatest and crowning battle: it has vanquished democracy; and now it remains to conquer itself, and brush out corruption.265

Under the leadership of President Hayes and the blessings of God, Matthews thought the party would be the true party of reform.266 He then stated:

... And when honesty together with ability is to triumph over mere political record and party service, I am encouraged to ask you if the government has not some positions of trust and moderate pay, within your knowledge, that you could secure for me.267

In letters to his friend Congressman Garfield, there was a combination of pleas for morality and personal solicitation. Matthews was concerned about the Ute Indian Agent. He wrote, "The Indians say, 'while Mr. Bond, . . . took from the government with one hand, now Mr. Wheeler takes with both."268 The agent was drunk all the time. Major Wheeler was not an economical government agent, according to Matthews who desired the position.269 Matthews asked Garfield

265PJAG, March 18, 1877.
266Ibid.
267Ibid.
268PJAG, May 28, 1877.
269PJAG, November 27, 1877.
to find out how he could apply for the appointment. Garfield replied that the government policy was to have the recommendations come from the Churches. It was necessary for Matthews to get an endorsement and recommendation of some Church organization as Congressmen had no part in the recommendations. Matthews was only interested in the Uncompahgre Indian Agency at this time, answering that he did not know what Church controlled the appointment. While living in Leadville three years later he again wrote of his interest in being the agent for the Southern Ute area.

The attitudes of the Disciples of Christ regarding missions and the feelings toward the Ute nation were important influences on Matthews. The Disciples were concerned with restoration and their evangelistic efforts were to the extent of seeking to re-establish the authority of the Bible. They were unable financially to expend the funds or not willing to expend the effort necessary for missionary work among the Indians. Their work with the Indians was spasmodic and ill-organized at best.

The Utes were often misunderstood by white pioneers.

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270 PJAG, May 28, 1877.
271 PJAG, July 6, 1877.
272 PJAG, August 1, 1877.
273 PJAG, November 22, 1880.
274 Harrell, op. cit., p. 211.
They were described as having low manners of civilization and habits of laziness.\textsuperscript{275} An example of this was the White River Indian Agent, Nathan Meeker, who failed completely to understand the Indian and his ways. In 1879 the overbearing actions of Meeker led to a rebellion, massacre at the agency, and the decision by Congress to remove the Utes to reservations in the Territory of Utah.\textsuperscript{276}

Oscar Matthews next sought aid for the citizens of Ouray in the improvement of the postal service. He wrote Garfield:

[Mr. Cline, postmaster] is too much given to his party to have others repose confidence in him, and he is not qualified by education to perform the duties himself or employ such deputies as possess the [proper] qualifications. Every possible party going from this place carries more mail matter than the Mail Carrier himself. [sic.]\textsuperscript{277}

A petition had been sent by the citizens to the Postmaster General requesting the removal of Mr. Cline with the appointment of Mr. Scott. Matthews asked Garfield to assist the Colorado Congressmen with the appointment of Scott.\textsuperscript{278} The result of the petition and this letter was not found in the records of Ouray. However, a Letter to the Editor written by Matthews discussed the past and future. Facilities and

\textsuperscript{275}CSG, May 19, 1875.

\textsuperscript{276}Bueler, op. cit., p. 17.

\textsuperscript{277}PJAG, August 1, 1877.

\textsuperscript{278}Ibid.
populations in Ouray had expanded rapidly during 1877-78. There were now three hotels where none had existed previously.

Concerning the post office he wrote the following:

... our post office occupied one crowded nook in the ... [grocery store.] Now [it] occupies a spacious apartment, with its internal arrangements modeled after the artistic antitype seen in Denver, while the postal management is in good hands. [sic.]279

Further evidence of Matthews' practice of individual morality was found in his announced candidacy for Ouray County Judge.

In September 1877, Matthews had been solicited to enter the judicial campaign by a number of Ouray's leading citizens and gentlemen from the county. Matthews had in his possession a letter from Governor Routt stating two reasons supporting Judge Cutler's earlier appointment. First, Matthews was absent from the county for about one year in 1876-77. Second, Cutler's appointment had been pressed by the Representative of the county armed with a petition. This petition Matthews said was of dubious merit.280

Matthews wrote of his philosophy that the judiciary should be "uncontaminated by party zeal." He felt that the judicial duties were to the whole people, without partisanship or being narrow-minded. His candidacy was urged on the grounds that he had not been involved in the local government disputes. He stated that his qualifications included

279 OT, June 15, 1878.

280 OT, "Another Candidate," September 8, 1877.
being a licensed lawyer. Some of the residents could attest to his previous experience. A final consideration was that he was not interested in taking a partisan position regarding the disputes. His ambition was to maintain the dignity of the office.

After these statements of individual morality Matthews was defeated in obtaining the nomination of the County Republican Convention. The vote was nineteen to five in favor of Judge Cutler for the party nomination. Matthews withdrew his candidacy. A new town board was elected in 1877.

Another evidence of civic concern for his fellow citizen was demonstrated by participation in improving conditions for travel. On the log road leading into town animals were lost while crossing streams and wagons had to be let down over cliffs. On September 29, 1877, Oscar Matthews was elected acting chairman of the meeting of the Ouray, Mineral City, and Animas Fork Toll Road Company. The company was formed to provide a wagon toll road south of Ouray, up Poughkeepsie Gulch, over Engineer Mountain, and into Lake City. The new road was completed with all streams bridged.

281 Ibid.
282 OT, September 22, 1877.
283 OT, June 15, 1878.
284 OT, September 29, 1877.
Matthews was living in Leadville when the 1880 federal census was taken. The data for Oscar Matthews were incorrect listing his birthplace as Iowa [Mentor, Ohio] and age fifty-eight [fifty-three]. Horace J. Matthews was also incorrectly listed born in Minnesota [Bethany, West Virginia] and age twenty [twenty-five]. Two additional sons were noted by the survey. Byron was age eighteen, single, working as a clerk, and birthplace unknown. Charles was age sixteen, single, working as a clerk, and birthplace unknown. An unidentified photograph taken in a Colorado Springs studio of a young man who bore resemblance to Matthews was found in a family album. This was the only data recorded for Byron and Charles Matthews. Eugene Irey made an extensive analysis of this census and found it to contain numerous errors made in the taking of the census. He also determined that the original pages provide valuable information unavailable elsewhere.

Oscar Matthews began his practice of law in Lead-

\[285\] OT, June 15, 1878.


\[287\] Matthews-Hardy Photo Album, Edith Hardy Davis, Orem, Utah, September 4, 1975.

ville about February 1879. The following data appeared in Leadville business listings:

Oscar L. Matthews, Justice of the Peace
Notary Public and Conveyancer
Chestnut NW Corner Harrison Avenue
over Lieningers Book Store rooms 5 & 6
P. O. Box 1768
Prompt attention to all branches pertaining
to the office.

This business was located two blocks from the County Court House in Leadville, Colorado. The building burned with the other three in the block on Sunday, October 22, 1880. Matthews lost all of his office fixtures and was presented with a number of blanks and legal forms by Justice O'Brien. Matthews moved to a location next door to the telegraph office. His address was printed as West Third Street in the fourth basement of the Daniels Fisher and Company building. Justices of the Peace in Colorado were originally a part of the judicial power of the state under the Constitution during the nineteenth century. Their jurisdiction was over civil actions, suits of inferior nature, smaller crimes and mis-

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289 Deeds (Lake County, Colorado, 1879).

290 Corbett, First Directory, 1880, p. 258; and Leadville [Colorado] Daily Herald, October 23, 1880. Hereafter this newspaper is cited as LDH.


292 LDH, January 1, 1881.

293 LDH, October 26, 1880.

294 LDH, November 18, 1880.
demeanors, and other legal functions or administrative duties. They held office by appointment.  

The Leadville boom continued into 1881. At this time the new city was flooded by a lawless element. Crimes generally were of three categories; crimes of violence arising from vice, lot or claim jumping, and individuals or gangs who were without moral standards. These were widespread in a large community where law enforcement was weak or ineffective. Money was plentiful while police officers were few in number. Seven known Justices of the Peace were enforcing law along with the city police department and the Merchants Protective Patrol. Some of the Justices also practiced in nearby camps.  

In this setting, Oscar Matthews had strong challenges in his practice of individual morality. He had varied justice duties. Three civil crimes, each under three hundred dollars, were upheld in court with fees ranging from $7.45 to $13.70 paid to Matthews. Thirty civil cases were considered between April 23, 1880 and June 30, 1880. Of these Matthews dismissed one, sent three real estate title cases

296 Irey, op. cit., pp. 222-33.  
297 LDH, 1880 et passim.  
298 A Transcript Record (Civil) District Court, Lake County, Colorado, 1878), pp. 79, 86, 101.
to District Court, and upheld the demands of the remainder. Demands when upheld were usually for the full amount due plus court costs. One judgment was for one half the demand. Another unusual proceeding was a demand for $1.65 in which the court costs were $13.10. Fee and court cost records were incomplete.\(^{299}\)

The criminal case records kept by Matthews in the William S. Ballou docket were incomplete in terms of content and number of trials. On three occasions the entries of Ballou interrupt the sequence of the Matthews cases. One hundred seventy-four cases were entered by Matthews. Four were granted change of venue to another court. Twenty-two were from other Justices on change of venue.\(^{300}\) The majority of these twenty-two were from Justice McDowall who incarcerated those persons unable to pay fines in the county jail.\(^{301}\) Matthews seldom jailed such persons but charged the court costs to the county instead.\(^{302}\) The jailing practice at Leadville was for prisoners serving minor sentences to be put in a street repair chain gang. At night they were put

\(^{299}\)William S. Ballou, Civil Docket, Justice Peace (Lake County, Colorado, 1878), pp. 376-98.

\(^{300}\)William S. Ballou, Criminal Docket, Justice Peace (Lake County, Colorado, 1880).

\(^{301}\)LDH, December 23, 1880.

\(^{302}\)Criminal, loc. cit.
in jail along with the drunks. The jail was described as:

... the set of gloomy, subterranean cells directly below the Justice Court, and not only damp, but reeking with dirt and disease that the most determined scrubbing could never quite remove.

Criminal cases often lacked sufficient evidence to prosecute or send to either Grand Jury or District Court. Matthews would admonish the guilty parties, dismiss the case, and charge them the trial costs. Severe cases of assault, disturbing the peace, causing a riot, malicious mischief, and grand larceny were bound over to District Court. Bail was set from fifty dollars to one thousand dollars determined by the nature of the case. The majority of the criminal cases involved crimes of larceny. In those indicted cases the defendant was to pay the court costs and fined three dollars. In most of these cases the defendant returned the property in lieu of the fine.

There were several unusual cases settled in the Matthews Justice Court. Two men in separate cases disturbed the peace of the Christian Church. Each was found not guilty by a twelve man jury. Matthews settled an argument about a challenge for a duel. He ruled to dismiss the case on the grounds that the challenge was sent to a newspaper for

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303 Irey, op. cit., p. 243.

304 Daily Chronicle [Leadville, Colorado], October 12, 1881.

305 Criminal, loc. cit.
publication instead of being made directly to the person. In another case, two men working as "cappers" for a gambler enticed a youth into a saloon. The boy lost twenty-two dollars. A warrant was issued for the three adults. After the gambler had "spirited away" the boy, the three men were surprised with the prosecution producing another witness. The gambler was charged on two counts, keeping a gambling device and spiriting away a witness. Mr. B. Conners as a defense witness stated that he had not done anything for three months. He was also promptly arrested as a vagrant. While they were out with the constable to procure bail, the quartette disappeared and left Leadville.306

The entries made by Matthews do not indicate that fines were actually paid to the city or county. Neither do the records reflect any payment from the county to him for services rendered. The justice's and constable's fees were entered as required by law. December 8, 1880 was the date of his last entry in the docket.307

The county commissioners had planned for several months to build a new county court house. In July 1880 the site was selected on Harrison Street between Fifth and Sixth Streets and the construction commenced.308 The new chambers in the court house were not ready for occupation until

306 LDH, July 17, 1880.
307 Ballou, loc. cit.
308 LDH, July 14, 1880.
January 1881.  

A situation erupted in December 1880 which led to the end of Oscar Matthews' service as a Justice of the Peace. He publicly called for anyone to examine his records and practice of individual morality. A Committee on Justices of Peace examined the criminal dockets of Justices McDowall and Matthews. A report was printed attesting to the good bookkeeping practices of Justice McDowall and condemning the manner in which Matthews had recorded his cases. The report pointed out that McDowall had paid some of the monies collected in fees and fines to the county. A two hundred eighty-one dollar discrepancy was stated as the fees of prisoners unable to pay who were then jailed. They further praised him with the following statement:

... Your committee take great pleasure in saying that the majesty of the law has been fully sustained by this gentleman for far as his record shows, and that his entire criminal records are models of neatness that other justices of the peace would do well to imitate.

The report continued with a review of Matthews' entries. These were described in a slanderous manner with such phrases as, "he seems to have assumed the duties of his office" and "In fifty-seven cases the entry is change of venue, no trial and dismissed." Review of the cases was in a

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309 LDH, January 13, 1881.

310 LDH, December 18, 1880.

311 LDH, December 23, 1880.
manner to imply malpractice on the part of Matthews. 312

The chairman of the committee went on to make his own separate report. In it he stated that other officers of the city were going to be investigated in the future. These reports would be published for all the public to read. Then he praised the bond of Justice McDowall and slandered Matthews with this:

... the parties on his bond have a few interests in some prospect holes; they may be worth millions of dollars, but the probabilities are that they are not worth five cents. 313

The parties on Matthews' bond were members of the Christian Church. 314 No other justice records were reviewed at this time.

Four of the seven Justices of the Peace and the police magistrate in Leadville were charged with the same offenses, assuming office without authority and charging illegal fees. These warrants were issued within seven days of each other. The police magistrate, Judge Curley, was finally acquitted. He promptly filed a two thousand dollar damage suit against the chairman of the citizens committee. The suit was entered in the State Supreme Court. In the cases of the four Justices of the Peace, two cases were

312 LDH, December 23, 1880.
313 Ibid.
314 I Deeds (Lake County, Colorado, 1879).
dismissed, one was publicly absolved as previously described, and the fourth, Matthews, was publicly slandered.\(^{315}\)

An examination of the events leading to the arrest warrants reveals additional information. Leadville was confronted with problems of financing government. The community had grown rapidly. Property evaluation was highly inflated for tax purposes. Persons having at one time purchased real estate disappeared when they failed to find wealth. This made assessment and collection of taxes difficult. The result was the levying of business taxes as a source of revenue. The bulk of this revenue came from saloon license. The next large item of revenue was income from the fines of gamblers and prostitutes.\(^{316}\)

Early in 1880 it was discovered that treasurer's warrants had been issued in excess of the income from taxes, licenses, and fines. Businessmen concurred that the finances of the city had been mismanaged. The Democrat wrote, "Unprincipled rings have gobbled and bought up every contract . . . they have divided among themselves and their friends enormous profits."\(^{317}\)

Gambling and prostitution were illegal in Colorado. The Leadville council passed ordinances fixing penalties for

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\(^{315}\) LDH, December 30, 1880.

\(^{316}\) Irey, op. cit., pp. 211-16.

\(^{317}\) Ibid., pp. 218-19.
both vices. At first gamblers and prostitutes regularly visited the police judge and paid their fines. When negligence in the payments developed a special collector was appointed to visit the various establishments to collect the fines.\textsuperscript{318} The Justice of the Peace offices added confusion to the issue of where the fines were to be paid.

An irritated complaintant aroused some of the citizens against the Justices of the Peace. Justice Oscar Matthews heard a case of larceny on October 1, 1880, filed by Fred Ullman against a husband and wife. They were fined three dollars and court costs (which were not recorded). They also received possession of the disputed tubs but were to return to a disputed safe to Ullman. The following day Ullman again brought them to Matthews court on a charge of petit larceny. The case was dismissed with the court costs of $24.60 charged to Ullman.\textsuperscript{319}

November 23, 1880 Ullman was walking down Harrison Street with a sleigh drove by and the occupant called, "Hello you d--n Jew son of a b--."[sic.] Ullman asked the nearby police officer to arrest the person. On the way to jail the man got loose and assaulted both the officer and Ullman. Both of them preferred charges against the offender at the time of booking. A week later at the trial Judge

\textsuperscript{318}Ibid., pp. 216-17.

\textsuperscript{319}Criminal, 403-04.
Curley fined the offender twenty dollars. Ullman was distressed that he was not able individually to prefer charges against the defendant. Judge Curley told Ullman to go to a Justice of the Peace. Mr. C. Danford, a prosecuting attorney, was at Justice McDowall's office and suggested that Ullman go to Judge Power's Court. Mr. Danford helped Ullman prepare the charges. Then at the time of the trial Mr. Danford appeared for the defense with Judge Curley's police court docket which proved that the prisoner had been fined for the identical case. Judge Powers dismissed the case and charged the costs to Ullman, as had been done on October 2 by Matthews.

During the winter months, the Citizen's Committee and Justices of the Peace was meeting to discuss the justices and the high rate of taxation. Fred Ullman's affidavit was to be the basis of the charges against Judge Curley. The new Court House, treasurer's deficit, and high taxes upset the businessmen and taxpayers of Leadville. They brought to trial the system which was most vulnerable. Matthews' bookkeeping habits and practice of individual morality were the weakest link in a chain of judicial corruption that permitted, even encouraged immorality.

Two newspaper editors, R. G. Dill of the Herald and Carlyle C. Davis of the Chronicle, had genuine love for Leadville. They frequently acted as the conscience of the city. Both papers were Republican in party politics. Davis

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[320] LDH, December 23, 1880.
was only mildly concerned with the city's violence and crime. His treatment of such stories usually contained an amusing mixture of pride, admonition, and cynical good humor. 321

Matthews had interaction with reporters for these papers in October 1880. He had asked James Garfield for family pictures in 1877. 322 Garfield did not send photographs at that time. 323 Apparently Garfield had sent photographs in the fall of 1880. Matthews wrote in a letter:

... thanks for the photograph which I prize so highly. The reporters for the city papers who call on me every day for news all made mention of my photograph present from Gen. Garfield. 324

The contact with reporters enabled Matthews to learn that Mr. Dill and another businessman were applying for the Postmaster appointment at Leadville. On November 7, the newspaper had reported that the Assistant Postmaster had been arrested for embezzlement of post office funds. Careful accounting later found the embezzled sum to be eight thousand dollars, with a stamp clerk also implicated in the crime. 325

Matthews, in his practice of individual morality,


322 PJAG, May 28, 1877.

323 PJAG, July 6, 1877.

324 PJAG, October 26, 1880.

325 LDH, January 1, 1881.
wrote to Garfield about his concern for the Leadville Post Office. In a letter dated November 18, he wrote:

Many persons have solicited me to apply for the Leadville Post Office. . . We have recently had a defalcation . . amounting to $5,800 . . . Our Post Master has been too neglectful--in attention has been his great sin--drink. [sic.] 326

Four days later, Matthews penned another letter explaining that he had just learned that Mr. Dill and another man had sent in applications. Matthews explained the background of these men. They were both well supplied in worldly goods. They had other positions and likely would not give the post office their personal attention. Matthews then stated that he needed the office and would strictly attend to its duties. He wanted the position by qualification not by his friendship with Garfield. 327

The extent of Oscar Matthews activities in party politics in Leadville were not found. He was enthusiastic after the speeches of J. B. Belford and W. M. Teller in Leadville during the 1880 Presidential Campaign. He wrote Garfield that he was convinced that there was "yet a God in Israel. The fires of republicanism are lighting up the very mountain peaks of Colorado and shedding a halo of glory over her valleys." 328 After the election he sent his

326 PJAG, November 18, 1880.
327 PJAG, November 22, 1880.
328 PJAG, October 26, 1880.
congratulations to the President-elect offering his availability for government service. Matthews told Garfield that the Southern Ute Indian Agency or the Governorship of New Mexico would be equally as acceptable as the Leadville Postmaster position. Similar letters offering service and requesting positions were received by Garfield from across the nation.

About 1884 Oscar Matthews moved his home to Aspen continuing to practice law in Leadville as an attorney. In the spring of 1885 it was reported that he attended two lawsuits earning considerable fees. His involvement in politics at Aspen was found only during 1886. He was first defeated with a vote of one hundred three to five in the election of Republican delegates for the county convention. During the Aspen convention for nomination of mayor the social-political power structure put the incumbent into nomination and proceeded to call for a vote. There were

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329 PJAG, November 18, 1880.
330 PJAG, November 22, 1880.
331 PJAG, November-December, 1880.
332 64 Deeds (Lake County, Colorado, 1884)
333 ADT, March 17, 1885.
334 ADT, Ibid.; May 18, 1885.
335 ADT, March 28, 1886.
objections and additional nominations were placed including that of Matthews. Mr. W. H. Cope placed his name on the ballot alluding to him as the "little giant of the First Ward." On the first ballot Matthews received the highest vote. However, on the final ballot of three candidates, the incumbent was nominated by an approximate six to one margin. 336

At the Pitkin County Republican Convention, Matthews was unanimously declared the nominee for Justice of the Peace. 337 The Times editor wrote a brief biographical sketch of the candidate, age fifty-nine, for the Sunday edition:

... by education and experience [Matthews] is peculiarly [sic.] well fitted for the position for which he is a candidate. The people cannot make a mistake in electing him. 338

In the November election the Democrat candidate won by a one hundred twenty-nine vote margin. 339 The last noted association with elections was the 1889 use of the Matthews Feed and Grain Store as a voting place for No. 3 precinct. 340 Matthews practice of individual morality did not cease but his activities in law and politics became less.

336 ADT, March 30, 1886.
337 ADT, September 25, 1886.
338 ADT, October 10, 1886.
339 ADT, November 10, 1886.
340 ADT, July 15, 1889.
The childhood experiences of Oscar Letson Matthews were in a Disciple of Christ home on the middle western frontier of America. The moral code of this movement was molded out of puritanical moral values. Matthews grew up in a family noted for their wealth and Christian witness among a lawless society in pioneer Red Rock, Iowa. He had a broad range of vocational opportunities. This was afforded by his preparation at Bethany College. The following variety of subjects had been available: theology, teaching, chemistry, and law. Previous work experiences on the frontier provided him with a knowledge in business and animal husbandry.

Knowledge and values from this background were used by Matthews in his many endeavors. These were Disciple of Christ preacher, Hesperian College founder, elementary school teacher, mining company assayer, County Judge and Justice of the Peace, feed and stable owner, and real estate and mining agent. In all of these efforts Oscar Matthews practiced individual morality within a narrow perspective. It consisted of honesty, truthfulness, concern for community, non-violence, and abiding by the law. In his concept of virtue the use of friendship to initiate government appointments and immoral purchase of Indian lands was acceptable to him.

341 Harrell, op. cit., p. 186.
Chapter 4

COMPARISON AND EVALUATION OF MODELS

The purpose of this chapter is to compare the biographee with the two men presented as models of mid-nineteenth century educators in an investigation of the practice of individual morality. The chapter is divided into four sections. In each section comparison is made between the model descriptions of Oscar Matthews, Alexander Campbell, and James Garfield. Their religious ministry is compared in the first section. In the second, individual morality in educational practice is compared. Individual morality practiced in other occupations is compared in the third section. In the fourth section evaluation is made of the statement of objectives presented in Chapter One. Also in this section evaluation is made of the impact of Oscar Matthews on his mid-nineteenth century social setting and the education of children. This latter evaluation draws upon the influence of individual morality practiced in religion and education as it applies to other occupations.

RELIGIOUS MINISTRY

Oscar Letson Matthews learned examples to follow in his practice of individual morality from early childhood
as had both Alexander Campbell and James Garfield. The religious philosophy of the three men came from the same origin in Disciples of Christ. Campbell was the mentor of both Garfield and Matthews. There were many opportunities for Matthews to learn from Campbell and the philosophy that he taught at Bethany College.

Matthews had difficulty in his first congregational preaching opportunity in Woodland, California, from preaching and teaching on full suffrage rights. Campbell preached and taught principles of freedom and democracy. Matthews was recently graduated from college, the nation was in an upheaval over the question of slavery, and Matthews stood firm on his belief in abolition. Campbell had left the Redstone Baptist Association avoiding a confrontation and censorship over philosophical beliefs. Matthews left the pulpit in Woodland without a confrontation. Campbell did not advocate military service. Matthews did not volunteer and moved west, further away from the scene of conflict. Garfield volunteered for military duty and rose to the rank of General.

The data presented do not indicate that Matthews was a preaching evangelist. In this regard his practice of individual morality differed from both Campbell and Garfield. Likewise it was not noted that Matthews officiated at the sacrament of baptism or any other sacrament. The other men had officiated at such services. Recognition of Matthews as a minister was obscure. Campbell and Garfield were widely known as Disciple of Christ preachers and ministers.
The patterns of Matthews' individual morality in his religious ministry to the extent that they were recorded reveal a tendency towards pacifism. This, when considered with his preaching about abolition more closely align Matthews with Campbell regarding religious ministry.

EDUCATIONAL PURSUITS

Matthews began his teaching career in California by initiating a Disciples of Christ educational movement where none had previously existed. This was similar to Campbell's efforts with Buffalo Seminary and later Bethany College.

The conception of this institution, Hesperian College, drew upon Matthews' previous schooling at Geauga Seminary and Bethany College. The manner in which he formulated the plans for the school show that Matthews emulated Campbell. The manner of scholarship funding to provide financial support was identical to the plan supported by Campbell at Bethany. Matthews desired to start the school as a high school. Campbell had begun his first school at a similar level.

In naming the institution Matthews first chose Yolo Seminary which was in the manner of Geauga Seminary, the name of the county of location. Campbell had named his first school Buffalo Seminary, the name of the nearby river. The curriculum of Matthews was not recorded therefore no comparison can be evaluated. Garfield began teaching in previously established schools. At no time in his career
did he begin an institution. Matthews began his teaching career in elementary education as did Garfield. Matthews initially intended to build a high school, but was unable to fulfill this desire. Matthews continued in elementary education and was concerned about education in the philosophical manner of Campbell. Garfield left the elementary level choosing to teach students more mature in their attitude toward scholarship.

Although Matthews enjoyed a debate as demonstrated by his discussion over Grammar at the Colorado Springs teachers' institute, he was not known as a debator. Campbell and Garfield had major debates that gained prominence in large geographic areas.

Matthews gave an address, Education, on three occasions which were recorded. This address had philosophical similarities to the thoughts of Alexander Campbell on the subject of education. However, the elements of the address as reported in the Ouray Times were very similar to the framework of Garfield's published addresses on the subject with regard to physical, intellectual, and moral education.

The practice of individual morality in education by Campbell had an effect on the lives of Garfield and Matthews. It helped to shape their character and provided both men with a basis for development of an educational philosophy. There were reported evidences from student's lives for Garfield's practice of individual morality. Such evidences for Matthews were not recorded. Therefore, comparison of direct influence
upon students lives was not possible. The program Matthews' students gave in the first public school in Ouray show evidences of individual morality being practiced. The type of program presented resembled the programs given at Bethany College. Data on Geauga Seminary programs were not recorded.

Oscar Matthews' practice of individual morality eliminated him from the educational endeavor he had undertaken at the beginning of his career in Woodland. His preaching and teaching of full suffrage rights aroused those who favored secession. Matthews had included a clause permitting his removal for infidelity to duty. The patrons of the school used a broad interpretation of the terms "infidelity to duty" to break the contract and remove him. In this situation, Campbell was the model Matthews followed in his educational practices.

Enquirer, a pseudonym used by the writer of a letter to the Colorado Springs Gazette, questioned the attitude of the County Superintendent towards the licensing of teachers and the educational efforts of the schools. Oscar Matthews had cause to write this letter. He had received a three month certificate when it should have been six months in duration. The examinations which followed the first certificate were more difficult and Matthews never again scored higher than seventy-five. The unknown writer concluded with a request for an unbiased appraisal of the good practices in the schools and the improvements to local education. Campbell had used the pseudonyms Clarinda and Bonus Homo to
write about social issues on two occasions.

Oscar Matthews in his educational practices had resemblance to the Campbell model of preacher-teacher. His plan for financing, building, naming, and the level at which to commence instruction were like that of Campbell. Matthews' philosophy of education, performance of students, and practice of ethics in educational issues were also like that of Campbell.

OTHER OCCUPATIONS

The pursuit of other occupations by Matthews was similar to Garfield in that both men used their talents for providing a standard of living. Matthews was an assayer and Garfield a carpenter. Both Matthews and Campbell were successful in agriculture to the extent of providing a living for their families. All three men practiced individual morality in their pursuit of these various occupations.

For many years, Oscar Matthews was involved in real estate sales, law practice, and political affairs in which he practiced morality in the manner exercised in his preaching and teaching. Campbell had a brief experience with the Virginia State Legislature when he exercised ethical values towards his fellow man. This experience was as an elected delegate and was not an occupational endeavor.

James Garfield practiced individual morality in Congress from which he was elected President of the United States. Garfield's endeavors in law and politics became an
avenue through which he could make efforts to improve education. He worked to establish the Office of Education, sought federal financial support for education (without success), and established a framework for the improvement of educational opportunities for enlisted military personnel. Garfield was accused of participating in three situations which became scandals. Of the three, the Credit Mobilier case left Garfield without indictment or acquittal. His practice of individual morality gave Garfield an opportunity to overcome the opposition in public sentiment.

Oscar Matthews' occupational pattern was more like that of Garfield with the exception of real estate and mining speculation. Matthews practiced ethics in legal and political fields. The Grand Jury on which he served in El Paso County recommended construction of a new jail to improve penal conditions. In Ouray County he was concerned about the Ute Indian agent not properly conducting governmental affairs. Matthews offered to conduct the Indian Agency himself. He also was concerned about problems with the postal service. In this situation he was interested in the welfare of other citizens.

As a candidate and while holding office, Matthews practiced moral value judgment. He campaigned for the office of Ouray County Judge, taking a non-partisan position on the local government dispute. His intent was to avoid partisanship in the judicial position. Defeated for the nomination he took his practice of morals into the
classroom. It was at this time in 1877 that Matthews began Ouray's first public school.

The practice of individual morality in political situations had opposite effects for Matthews and Garfield. Matthews, with his moral judgments, was forced to leave the political arena, returning to education. He was not able to develop political support strong enough to be influential in education. Many times Matthews' ambitions in education were thwarted by his restrictive moral principles. Garfield was able to effect a continuous progressive effort for the improvement of education. He used his political position to improve education at the national level.

Oscar Matthews' practice of individual morality in other occupations was demonstrated in the politician model. Matthews moved to different locations to improve his standard of living. In each new setting he changed occupations to best fit his talents to the needs of the community. This change was conditioned through his practice of individual morality. He was actively involved in politics in this practice to the extent that the involvement sometimes forced him to abandon a desired occupation. The experiences in law and politics of Matthews and Garfield were not parallel. Both men practiced individual morality in the situations that they encountered.
EVALUATION OF OBJECTIVES

The objectives of the study as stated in Chapter One are summarized in the following statements:

Objective 1. What were the evidences of individual morality displayed by Matthews and their impact on education?

An evidence of individual morality was Matthews’ preaching and teaching on full suffrage rights. This practice of morality in 1861 caused him to lose his Woodland, California, teaching position. The program given by his students in Ouray, Colorado, in 1878 was evidence of moral teaching. Several of the serious declamations were related to God or implied morality. An 1878 letter from the Colorado State Superintendent of Schools congratulated the citizens of Ouray on their advances in education which helped to change the mining camp into a town. The advances were brought about by Oscar Matthews, the first public school teacher in Ouray. These were evidences of Matthews’ individual morality and its impact on education.

Objective 2. Why did Oscar Matthews establish Hesperian College and what were his objectives?

Oscar Matthews established Hesperian College for the purpose of providing a Disciple of Christ related school in Yolo County, California. The citizens were in need of such an institution and were looking for someone to initiate the movement. Matthews had an opportunity to build a structure and develop a source of capitol for his own per-
sonal financial base. His intention was to have full ownership of the school, first named Yolo Seminary, within five years of its inception. His original educational objective was to create a high school. He was agreeable to modification of his plans. He accepted the Board of Trustees' desire to change both the name and aim of the school to Hesperian College.

Objective 3. What elements of formal education and experience may have led Matthews to initiate the school?

Oscar Matthews was educated first at Geauga Seminary, Ohio. It was in this institution that he received a formal elementary education. The elements of this education were not recorded. They may have been similar to those of James Garfield, a fellow student. Garfield studied the following: fundamentals of reading, writing, and arithmetic; introduction to natural philosophy; Latin grammar; and debating.

Matthews graduated from Bethany College, West Virginia. Here he had opportunity for education in the following: sacred history, philosophy, mathematics, chemistry, English literature, and debate. The enrollment at Bethany was small, enabling Matthews opportunities for dialogue with the faculty.

Objective 4. Did Alexander Campbell influence the formation of the school?

The extent to which Alexander Campbell directly influenced the formation of the California school was not recorded. At Bethany College there were opportunities for
Matthews to dialogue with Campbell.

Objective 5. In what way did Oscar Matthews reflect Alexander Campbell's philosophy of education?

Matthews developed his philosophy of education as recorded in the address, *Education*. This address was developed from Campbell's thoughts on education. Matthews lost his position at Hesperian College partly for teaching on the rights of the individual to freedom. This philosophy was an important part of Campbell's educational philosophy.

Objective 6. Did Matthews contribute to the Disciples of Christ movement in moral education after leaving Woodland, California?

Disciple of Christ moral education efforts by Oscar Matthews were not recorded after his leaving Woodland. He contributed to public school efforts as a teacher in Colorado Springs and Ouray, Colorado. His efforts for the Disciples of Christ were in the formation of churches and not schools.

Objective 7. Was his interest in effecting a moral education at the primary, the secondary, or the collegiate level? How does this compare with Campbell (collegiate) and Garfield (secondary-collegiate)?

Oscar Matthews applied his interest in effecting moral education at the primary (elementary) level. He had formed Yolo Seminary as a high school, however, during his tenure the school was changed. The Board of Trustees at Woodland in January 1861, desired that the school be of a higher grade and it became Hesperian College by name. The
curriculum taught by Matthews in Woodland was not recorded. His efforts in Colorado were in elementary schools.

Matthews' interest in moral education at the primary level was comparable to both Campbell and Garfield. His efforts in moral education were similar to Campbell's in that Campbell began Buffalo Seminary. Later Campbell's work was at the collegiate level. Matthews' efforts in moral education were similar to the beginning teaching experience of Garfield. Later in his career Garfield taught at the high school and college level.

Objective 8. As a moral educator was Matthews similar to the preacher-teacher-farmer or the preacher-teacher-politician model?

Oscar Matthews in his practice of individual morality had patterns similar to the preacher-teacher-politician model. His preaching in Woodland may have been on responsible, law-abiding, and non-violent approaches to the problems of secession. Matthews, while in the pulpit, upheld the Campbell philosophy of full suffrage rights for every citizen. In the classroom he continued to teach honesty, truthfulness, obedience to the law, non-violence and a concern for relationships with other people. This practice was noted in Woodland and Ouray. In the politician role the ethical value concept of honesty and truthfulness was applied to affairs in his daily life. Matthews displayed concern for his fellow man in his law practice as a judge.
The patterns of Oscar Matthews' life and individual morality with regard to the religious ministry exhibit characteristics of the Campbell model of preacher. In moral education Matthews practiced individual morality in the manner of the Campbell model. The three men demonstrated their practice of individual morality in other occupations. Matthews was actively involved in politics and law, a similar identity with the Garfield model. The experiences of Matthews were not parallel to Garfield nor were his efforts applied continuously in the same place. Matthews compares in his practice of individual morality with the model preacher-teacher-politician.
Chapter 5

SUMMARY AND CONCLUSIONS

The purpose of this chapter is to terminate this study of the biography of Oscar Letson Matthews as it relates to an understanding of moral values in American education in the mid-nineteenth century. Presented in the chapter is a summary and conclusion as well as suggestions for additional research. The impact of Oscar Matthews and his practice of individual morality on his social setting and the education of children is summarized. In the conclusion, influences of Matthews are discussed. This researcher believes the influences may offer insight to the problem of injecting morality in education. The conclusion contains recommendations for areas of research which would contribute collateral knowledge to the subjects touched upon by this study.

SUMMARY

Oscar Letson Matthews' biography, as it relates to an understanding of moral values in American education, is that of a man committed to the practice of religious faith in his daily life. Matthews' childhood experiences were those of the mid-nineteenth century American frontier child in Ohio and Iowa. His family had a commitment to living as members
of the Disciples of Christ faith, a truly American religious sect. He was educated in a Baptist related school. He met James Garfield in this school resulting in a lifelong friendship. Later Matthews attended Bethany College, West Virginia, a Disciple of Christ institution. In this school Matthews had associations with Alexander Campbell, one of the chief leaders and philosophers of the Disciples.

In his first educational endeavor after graduating from college, Matthews preached and taught full suffrage rights. His practice of individual morality at the time of the Civil War was challenged by the parents of his students. This philosophical posture caused him to lose his ownership of the school he had begun and his teaching position. Matthews demonstrated further practice of individual morality in accepting his dismissal and not creating a confrontation thereby. A confrontation would have created additional social unrest at a time when the public was aroused over the anxieties of the secession. The education of the children was less disrupted by this action on the part of Matthews than it would have been if he had chosen to fight dismissal. He insured that the institution had title to the land upon which it had been built by recording legal deeds to the land.

Matthews, in 1869 and 1870, demonstrated concern for other people when he sold some lots in Independence, California. He had earlier granted water rights to another party. In selling the land to a second party, the right to dam the creek on it was reserved, protecting the water rights of the
Matthews took leadership in helping persons in need of legal aid to improve their living conditions. In 1874 at Colorado Springs, Colorado, the Grand Jury on which he served investigated the jail and recommended a new facility be constructed. Matthews presented a road petition on behalf of his neighbors. The County Commissioners accepted his plea and in due time granted the road with the condition that the petitioners pay for the land used in the road.

In December 1875 at Lake City, Colorado, the editor of Silver World described the closing of a private school which had been open for a few weeks. It was suggested by the teacher that public funds be sought and all the children given instruction. The teacher of the private school showed concern for the education of children in a frontier setting. Oscar Matthews was in the San Juan Mountains and the vicinity of Lake City in 1876. He had knowledge of public school operation. He had concern for children. In 1877 he began the first public school in Ouray which was over Engineer Mountain from Lake City.

In 1877 Oscar Matthews and his family moved to Ouray, Colorado. Matthews demonstrated his practices of morality in several situations. He wrote his Congressman friend, James Garfield, for help on local problems. The Indian agent was drunk all of the time, according to Matthews. He wished to take the agent's place. In another letter he wrote about the postmaster who was not providing service to the citizens
of the city. Matthews asked for his replacement with another man. Oscar Matthews actively sought improvement of the primitive road from Lake City to Ouray. On this treacherous road animals had fallen into streams and freight had been spilled. In an election campaign for judicial office, Matthews pledged himself as a non-partisan. He was not elected and turned his attention to the education of children in this emerging mining camp. Students performed in a public school exhibition in the Presbyterian Church. Several of the serious presentations related to God or implied morality. The State Superintendent of Public Instruction recognized the school conducted by Matthews as having changed the mining camp into a town.

In 1879 Oscar Matthews again moved his family to another mining town, Leadville, Colorado. Two of his children were married by ministers, Leonora Matthews by the Methodist Thomas A. Uzsell in 1879 and Horace Matthews by the Disciple of Christ U. M. Browder in 1880. A Disciple of Christ congregation had been formed at Leadville, meeting in the Justice of the Peace court room sometime in 1880. Matthews was active in this church. He was secretary for a mine prospecting and developing company owned by members of the church. In 1880 this company gave James Garfield a gift of mining stock through Oscar Matthews. Matthews assured Garfield that it was a proper, pure and Christian gift that had also been given to several Christian schools. Garfield thanked them for their kindness and returned the stock. He
could not accept the gift with propriety when it was not possible to give his personal attention to the stock.

Three years earlier Matthews had sought aid from Garfield in securing rights to purchase Ute Indian land. No evidence was found to indicate that such aid was given. The desire to have the Indian treaty land opened for purchase was similar to the practice of morality in Matthews' childhood in Iowa.

The populace gave Oscar Matthews' practice of individual morality its greatest test in Leadville during 1880. He was a Justice of the Peace in this city of mines, gambling saloons, and houses of prostitution. Law enforcement was weak or ineffective. Criminal cases often lacked sufficient evidence to prosecute. In the conduct of his office, Matthews adjudicated with a moral premise. He would admonish the guilty parties, dismiss the case and charge them the costs. In judgments that could not be paid by the party indicted due to poverty, rather than sentence the party to jail, Matthews charged the costs to the county. The jail conditions were described as being unhealthy. Prisoners serving minor sentences were put in a street repair chain gang. This degrading of humanity was opposed by Matthews' practice of morality.

Corruption in the city was not confined to gambling, vice, and drugs. The city treasurer had issued warrants in excess of funds on deposit. The postmaster had an embezzlement of funds in his office. Assessments for property taxes were high as many owners defaulted on ownership of land and
The county commissioners built a new court house at the time that the city found itself in debt. Public opinion was aroused against the "unprincipled rings" which had mismanaged the finances of the city. Instead of attacking the elements of corruption, the Justices of the Peace were charged as a cause of the financial problems.

Oscar Matthews in a profound demonstration of his practice of individual morality wrote a letter to the newspaper in which he declared his innocence. He offered his dockets and record as evidence. His practice of record keeping and accounting was incomplete, fragmented and vulnerable to slander. His practice of individual morality was judged through his court docket. A citizens' committee investigated Matthews' records and published a slanderous article about them. The chairman added an additional castigation about the holders of Matthews' bond who were owners of the mining company for which he was secretary. They were all members of the Disciples of Christ church.

After this condemnation in public, Matthews left the judicial office. In 1884 he moved his home to Aspen, Colorado, and entered the feed and stable business. Occasionally he returned to Leadville to attend to lawsuits. In 1886 Oscar Matthews entered his last candidacy for Justice of the Peace in Aspen. The month following his defeat in this election Matthews had an accident in which he lost his left eye. His practice of individual morality continued, but his acti-
vities were diminished in pursuits other than religion and the stable. When he left Aspen, retiring to Salt Lake, Utah, he gave his property to the Disciples of Christ Church.

According to the data presented, Oscar Matthews' practice of individual morality had its greatest impact on the education of children in Woodland, Colorado Springs, and Ouray. In these places Matthews was involved in teaching. Students had an opportunity to learn ethical education from him through school experience. In Woodland this was not desired due to the conflict between his values and those of the parents. In Colorado Springs data were not available to make an evaluation. In Ouray testimony from the first State Superintendent support the fact that this was Matthews' most successful recorded moral education achievement.

CONCLUSIONS

An interpretation of the biography of Oscar Letson Matthews relates to the practice of individual morality in education. The life of this man provides an insight to the problem of injecting morality in education. The practice of his faith as a Disciple of Christ was removed from religious ecclesiasticism. This faith enabled Matthews to search and find values in life unencumbered by creed or dogma.

In the pursuit of occupational goals Oscar Matthews became concerned with the morality of adults in religion, business, and government. He practiced a role described as pacifist or non-partisan. His leadership was often
accepted and acknowledged by persons who also held these beliefs. The majority of the population, particularly in lawless communities, did not accept his views on morality. Often Matthews then turned to the education of children in moral values in public schools.

Although Matthews never held a protracted meeting he may have propounded his beliefs to an extreme resembling the fervor of an evangelist. When examining the incompetency of another man, Matthews frequently mentioned drinking alcohol as the source of the problem. He had little flexibility of judgment with a social awareness narrowed to the confines of his religious beliefs. He used a friendship in seeking the immoral purchase (by today's standards) of Indian lands and a government appointment. He had compassion for his fellow man. It is the investigator's conclusion that Oscar Matthews was insensitive to emotional needs of other people except as these needs were exercised in the practice of his religion.

Oscar Matthews practiced individual morality in business, law, and politics as he had in his religion. He appeared to have taught in the same manner. He seems to have provided us with a method of moral education in the practice of ethics and the establishment of moral values in the teachers' daily life. Oscar Matthews' experience demonstrated that the practice of individual morality needs to allow flexibility without becoming permissive.

Matthews had an education with a firm religious
base in sacred history. While this experience was Christian it was not sectarian. It enabled Matthews to profess his beliefs and be committed to an aim in life other than a self-centered satisfaction. It would appear that the religious base for moral values of Matthews provides us with an example for the twentieth century teacher in the public school. It may seem desirable for teachers in our times as well as those of the mid-nineteenth century to have the strength of their convictions as Matthews demonstrated in Woodland, Ouray, and Leadville.

Oscar Matthews practiced moral values through his care for animals and mankind which was observable by students. His animals were free from disease when an epidemic was widespread. A stallion belonging to him received a sweepstakes premium at the county fair. He supported improvement of the jail. As a judge when the jail conditions were deplorable Matthews charged court costs to the county in lieu of sending minor violators to jail. Matthews' life demonstrated that educators need to practice individual morality by demonstrating a care for other human beings and life in order to inject morality into education.

SUGGESTED ADDITIONAL RESEARCH

In several areas touching the biography of Oscar Letson Matthews there needs to be additional research:

1. A study of the Southern Ute Indian Agency should be conducted to determine the extent to which educational
opportunities were available. This would provide additional information on Matthews' morality with the Indians.

2. A study of law practices and court decisions in Leadville should be conducted. The records of all Leadville Justice Courts and the Colorado Supreme Court would provide additional data. This is needed to clarify the perspective of Matthews' morality in relationship to the local government and the resultant influence in education.

3. A study should be conducted of the early private schools in the Colorado mining camps which antedate the public schools. Such a study would add to a knowledge of social history in the area. It would also add to an understanding of the practice of moral education.

4. A study should be conducted of the expositions and fairs of Colorado to determine the influences of these associations on moral education. These attractions provided education as well as a source of entertainment.
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