

CELEBRATING “EDUCATION FOR SERVICE” — A TRADITION OF THE UNIVERSITY OF INDIANAPOLIS

Michael G. Cartwright

Dean of Ecumenical & Interfaith Programs & Executive Director, *The Crossings Project*

How do you tell the story of a set of practices that has endured for a century at a church-related comprehensive university? As the co-authors of this book, Rebecca Blair '80, James Fuller (History Dept.) and I have chosen to narrate the tradition of “Education for Service” through seven sets of “profiles,” each of which displays a different dimension of the kinds of service associated with the history of Indiana Central College and the University of Indianapolis. We are pleased that we have been able to gather more stories than could be collected in this book, and we encourage readers to explore more than a dozen other profiles that are available in the *Profiles in Service Online* at <http://eip.uindy.edu/profiles/>

In the simplest sense, the motto “Education for Service” names one of the central convictions that shapes our University’s sense of purpose: namely, that the pursuit of education and activities of service belong together. That does not mean that we all agree about how to characterize such a conjunction. Indeed, as President Beverley Pitts has observed in a letter to first-year students of the University: “Some of our faculty, staff and students are very passionate advocates of service, and their involvements are central to their career and professional identity; others, equally committed to service, volunteer in community service projects or religious activities outside the context of their careers. You will discover strong and articulate advocates for both of these approaches to service. Still others are less interested in talking about service, preferring action to conversation.”¹

As readers of this volume will see for themselves, some alumni are so committed to service that they think the motto should be changed to “Service because of Education.” And others, including some faculty, believe that teaching is the highest form of service, and aspire to lead students into critical engagement with the world around them. Some faculty and staff are committed to *voluntary* service, and still others approach service as a form of Christian discipleship, believing that “faith without works is empty.” We also have some skeptics and dissenters who challenge those who are advocates of “Education for Service” to think critically about what they mean when they speak passionately about the importance of the relationship between education and service.

That is as it should be. As the moral philosopher Alasdair MacIntyre has observed in his book *After Virtue*, “when an institution—a university, say, or a farm, or a hospital—is the bearer of a tradition of practice or practices, its common life will be partly, but in a centrally important way, constituted by a continuous argument as to what a university is and ought to be or what good farming is or what good medicine is. Traditions, when vital, embody continuities of conflict.”² As MacIntyre goes on to observe, traditions that *no longer have the capacity to engage* internal or external challenges are traditions that are dying or dead.³

We are pleased to report, that the ethos of service at the University of Indianapolis is very much alive, and one of the indicators of the vitality of “Education for Service” for faculty, staff, and students, is the fact

that we sometimes disagree with one another about how to think about a particular proposal, project or endeavor. Like other *living* traditions, not all of the arguments are explicit, nor is it the case that all voices in the argument necessarily are articulated as powerfully at any given moment in the history of the University. Make no mistake about it, however, this tradition embodies some central convictions associated with the moral, intellectual, and spiritual formation of students at this University, and in retrospect, it is possible to see ways in which this motto has served as a basis of continuity in the midst of a century of remarkable changes on this campus.

If you listen carefully to the way stories about “Education for Service” are told at the University of Indianapolis, though, you will discover that this is a tradition shaped by virtues like generosity of spirit, giving and receiving hospitality, selfless devotion, intellectual clarity in the pursuit of truth, Christian unity, and a commitment to the pursuit of reconciliation and unity in relationships. These are some of the most significant forms of excellence that are embodied in the exemplars of service that have lived during the course of the past century. The persons whose lives are narrated in this book do not comprise the whole story; they are, however, some of the most striking examples of “Education for Service” that have shaped this institution in the past and who display the prospects of that tradition continuing to shape UIndy’s future.

I. FOUNDERS & PARENTS

President J. T. Roberts (1858–1927) is the person who offered the *earliest known articulation* of the “Education for Service” theme when he addressed the graduating class on that first commencement day (June 17, 1908) with his declaration that “life’s richest blessings are found in service.” As Fred Hill so aptly put it in his book *Downright Devotion to the Cause* (2002), “the challenge was accepted; and the legacy was born; and each president has fostered the concept in his own way.”⁴ Looking back at that moment from the vantage point of the present, most observers would agree with Professor Hill.

Circumstantial evidence suggests, however, that it is also quite possible that when he spoke those words, President Roberts may have been “preaching to the choir,” because the company of fellow faculty, staff, and students who were gathered on that occasion *already shared* this set of commitments to service. More than likely, these persons would have described themselves as Christian “life work recruits,” a kind of shorthand phrase for a vocational sensibility that applied not just to clergy in the United Brethren in Christ Church, but to laity as well who felt called to serve as ambassadors for Christ (2 Cor. 5:20) through humble service to minister to the needs of the world near and far.⁵

We have chosen President J. T. Roberts and Rev. Alva Button Roberts to represent the generation of the “founders & parents” of the University because more than any others, they gave themselves sacrificially to make this venture possible. In a sense, you could say that this clergy couple was already living “Education for Service” before anyone ever thought to identify it as a formative tradition of this University. Although we have not been able to register the perspectives of J. T. and Alva in equal proportion, we are fortunate to have been able to locate President J. T. Roberts’ first-person account of “The Genesis of the College.”⁶

Locating student perspectives about service from this era has been difficult, but we are blessed to have access to correspondence from the children of J. T. and Alva Roberts, some of whom later studied at Indiana Central, who recalled their own perspectives about their parents. We have also chosen to provide an early example of the “senior prophecy” from Volume IV of *The Oracle* yearbook to register about how students of that era displayed their vocational sensibilities with respect to service in sacred and secular precincts.⁷

II. BROTHERS & SISTERS

Fraternal relationship was a primary metaphor for the religious tradition that founded Indiana Central University. For the German American “pietists” like Philip William Otterbein and Martin Boehm, to be “United Brethren” was to be reconciled with one another, through Jesus Christ, in the midst of differences of education, class, and religious doctrine. The resultant unity of the “brethren” was to be a witness before the world of the triune relationship of Father, Son, and Holy Spirit.

Another way that the saga of “Education for Service” can be told, then, is through the different kinds of family relationships that extend within as well as across generations. Donald Carmony ’29 was the *first of four* siblings to attend Indiana Central. Lucy Carmony Irons ’29, Irene Carmony Ross ’31, and Gerald Carmony ’38 would follow.

Another family of siblings that has displayed exemplary service would be the Browns. Lucille (Brown) Alexander ’49 served as a missionary educator in Taiwan for almost three decades. Over roughly the same period, her brother Keith Brown ’51 became very well known in Perry Township (Marion County) for his exemplary record of service as teacher, elementary school principal, and community volunteer.

About the time that Lucille and Keith were graduated from UIndy, the three Hilton Brothers arrived. Over the next few years Bruce, David, and Don Hilton became well-known on campus, and in the years following their studies at UIndy, they would venture out into the world offering themselves in service as missionaries, doctors, pastors, and advocates of social justice.

The Hardy Sisters serve as one kind of counterpart to the story of the Hilton Brothers. Bertha Hardy ’25 had enrolled at Indiana Central in 1921. Over the next four years her sisters Treasie ’25 and Elva ’27 would join her there. The Hardy sisters would spend their lifetimes serving as pastors in Southern Indiana and missionary teachers at McCurdy School for the United Brethren Church and later the E.U.B. Church.

Indiana Central alumni include other kinds of “sisters” as well. The story of the “Singing Sisters” of Our Lady of Grace Monastery in Beech Grove is one of the ways that the Benedictine community is recalled. In the early 1970s, Mary Luke Jones ’71 and other novices formed a singing group at Indiana Central that went out as a deputation team representing the University in various United Methodist congregations. Little did they know that almost forty years after the first Benedictine women from Our Lady of Grace began taking courses at the University, another member of their community—Sr. Jennifer Horner—would become a co-chaplain at the University of Indianapolis. Nor could they have predicted that their sister would come to them after having been born in Zambia and raised in South Africa in the home of a Presbyterian pastor.

The ministry of “Sister Jennifer” at UIndy has already been very fruitful, particularly her efforts to foster interfaith community and create opportunities for enriched Christian practice. The intentional Christian community for students founded on this campus in 2004 provides students

with the opportunity to experience “life together” under the direction of Sr. Jennifer. The “allelon house” community is an example of what some are calling the “new monasticism,”⁸ in which young men and women from different denominations of Christianity live in community according to a “rule of life for spiritual formation” by sharing in prayer, study, and service.

As the second century of “Education for Service” unfolds at UIndy, it will be interesting to see how students associated with the allelon house intentional Christian community display the University’s motto in the hope of fostering brotherly and sisterly unity in the world. Meanwhile, we know that other groups of *biological* siblings, like the Carmony, Brown, Hilton, and Hardy families that before them, are continuing to display lives of service in their own remarkable ways.

III. GREYHOUNDS & AMBASSADORS

Two words that are closely associated with the tradition of “Education for Service” are “greyhound” and “ambassador.” The name of the University’s mascot is not only associated with the various men’s and women’s sports teams, but also with other activities including the “greyhound adventures” that undergraduates at UIndy have taken in recent years as part of the work of *The Crossings Project* (2002-2006) and in the future as part of the PHASE III Vocation Project (2006-2009). Students also are given opportunities to serve as ambassadors of the University. Some are chosen to serve as “Presidential Ambassadors,” and many alumni will remember the deputation teams that represented the University at various congregations of the United Methodist Church.

The earliest Greyhound students at Indiana Central were active in the Student Volunteer Movement and other organizations that encouraged young men and women to offer themselves in service as missionaries, aid workers, and civil servants.

Their work, in turn, would bring about new kinds of international relationships. For example, following graduation in 1915, E. W. and Lota Emery served as United Brethren missionaries to Sierra Leone for several years. Students at Indiana Central helped raise money for their efforts and in 1919, a young man from that country named David Manley ’23 enrolled at Indiana Central, one the first of what would be many “international students.” A generation later, students at UIndy would form lifelong friendships with people like Moses Musa Mahoi, who, following graduation in 1950, went to medical school to prepare for missionary service in his homeland of Sierra Leone.

Paul and Lucille Alexander would graduate with the Class of 1949 and set out on their own Greyhound adventures by teaching at Tunghai University (1958-1993), where they touched the lives of many students in Taiwan. In the early 1970s, one of these young Taiwanese scholars named Phylis Lan Lin (see page 152) would become a member of the faculty at Indiana Central. Over the next four decades, Phylis would serve with distinction and contribute greatly to the University’s efforts to create international partnerships. Dr. Phylis Lan Lin currently serves as a special ambassador for the University in her capacity as director of Asian Studies, but she is not the only person who has gone out into the world to represent UIndy in places where previous generations of Greyhounds have already been.

Other Greyhounds such as Ray P. Crowe ’38 would remain in the state of Indiana to help bring about social change. As coach of the basketball team at Crispus Attucks High School, Ray Crowe would coach Oscar Robertson and other players who were part of the 1955 Indiana State Championship team. Crowe would also serve as a member of the state legislature and help bring about social change in race relations in the city of Indianapolis in particular and more generally in the state of Indiana as a whole.

These are but a few of the many “greyhound ambassadors” who go out and return to the University of Indianapolis each year. Some, like Laurel Curtis ’05 ’06, undertake “greyhound adventures” to explore Christian vocations by working in a Catholic Worker House, and others, like Nancy Meyer ’02, join the Peace Corps following graduation to serve the needs of peoples in countries like Madagascar. Other faculty and staff of the University, like Flora Valentine, express their service in ways that resonate with the Jewish tradition of *tikkun olam*—to heal the world. As the University’s international partnerships have developed, we have learned a great deal about what it means for the different religious communities at UIndy to give and receive hospitality from such persons as Abuna Elias Chacour and the faculty, staff, and students in Ibillin, Galilee. Even in retirement, Greyhound alumni like Provost Emeritus Lynn Youngblood ’63 spent the greater part of the 2005–2006 academic year serving on the faculty at Mar Elias Campus, where three University of Indianapolis degree programs are offered.

IV. SERVANTS & LEADERS

Well before “servant leadership” became a matter of emphasis in business and professional circles, “life workers” were going out from the halls of Indiana Central to offer service to church and community in the state of Indiana and beyond. Some of these persons served as Evangelical United Brethren pastors like Roy Turley ’20 and Wilma Harner Allen ’45. Others like Paul Milhouse ’32 would serve the United Brethren in Christ Church as a bishop as well as a pastor.

Later generations of Indiana Central alumni have offered their lives in public service in other ways with different vocational self-understandings. Gene Lausch ’60 majored in sociology and went to law school. His career path led to service in

the city of Indianapolis in the Metropolitan Planning Department. Meanwhile Everette Beasley '37 would return to Daviess County after his studies at Indiana Central where he would serve with distinction as county sheriff for almost two decades.

Business leaders like Patty Poehler '77 and Peter Buck '02 also have found remarkable ways to live out the UIndy tradition of "Education for Service" by serving as volunteers in the community or through involvements in their church. Still others have served as peacemakers like Marlene O'Dell '56, volunteer disaster relief workers like Marylynne Winslow '99, and social workers like Francis Kantner '05.

At the University of Indianapolis, students learn that "service" and "leadership" are not opposites—as if we have to choose one or the other modes of engagement—but rather ways we learn to play particular roles at particular times for the good of others.

VI. MENTORS & TEACHERS

Alumni often remember with fondness particular members of the faculty who have offered guidance at key points or who have served as mentors in particular ways. It is not possible to list all of the mentoring relationships that have existed over the past century, but we have gathered a few narratives about mentors and teachers in the hope that it will encourage others to tell their own stories of persons not listed here. One generation will remember Robert McBride '48 who served for a decade at Indiana Central teaching philosophy courses as well as co-leading the Senior Seminar with his good friend and colleague Marvin Henricks. Another generation may remember Fred Hill or Alice Friman for the ways that these faculty of the University challenged them to think in different ways. In the years to come, students who are at UIndy in the first decade of the 21st century may look back in fondness to recall their relationships with Steve Nawrocki or Jim Ream or Joann Domb.

Mentors are not limited to the faculty of the University of course. When Hilary Conklin '07 works with children at Laurelwood, she is a mentor. And younger alumni like Matt Brock '05, who also served as a volunteer when he was a student at UIndy, now teaches children who likely will remember him for the ways he gives himself to help them learn and grow. As we follow the progression of such teachers and educators, we begin to see the generative ways in which the mentoring environment that exists at UIndy continues to spread its influence abroad.

VI. CAREGIVERS & PROFESSIONALS

Students at UIndy can find many examples of professionals trained in nursing, physical therapy, and occupational therapy who understand the power of what it means to be a caregiver. Cheryl Catlin Larson '66 '71 comes from a family with many connections to this University, and she grew up in a home where missionaries from places like Sierra Leone and McCurdy School were frequent visitors. She and other nursing students in the 1960s were inspired by the prospect of missionary service. Ultimately, she determined that she was *not called* to serve God in that way, but she continued to serve as a nurse as well as be involved in the United Methodist Church. In the mid-1990s, Cheryl Larson founded a parish nursing training program at UIndy, and over the past fifteen years, more than 250 persons have been commissioned for service as parish nurses.

Students associated with the Circle K Club and the social work program at UIndy have the privilege of learning from Toni Peabody, whose enthusiasm and commitment to service is infectious. Toni's own undergraduate education in a Jesuit institution has influenced the way she embodies "Education for Service."

Graduate students in the Physical therapy program at UIndy know that faculty member Sam Kegerreis is modest, but they also know that he is a person of wisdom. We are fortunate to be able to provide Kegerreis's reflections "in his own words" as one significant example of the many different ways that the values of caregiving are fostered in the graduate professional programs of the University.

Jennifer Eaton Fogo '85 '87 enrolled at Indiana Central University in the early 1980s hoping to be admitted to the School of Physical Therapy. While a student she led the first Appalachia Service Project (1983–84), which has become an annual tradition for students. As it turned out, she did not have the opportunity to study physical therapy, but two decades later she serves as a member of the faculty of the occupational therapy program and serves as a volunteer for CHAMP Camp, a summer camp for developmentally disabled children.

In the first decade of the twentieth century, there is no shortage of students who are interested in becoming caregivers and professionals in a variety of disciplines. They do so as members of a long procession of persons who are motivated to offer themselves in service by caring for the physical, mental, social, and spiritual needs of persons who seek health and wholeness in daily life.

VII. STEWARDS & TRUSTEES

The founders of Indiana Central University were keenly aware of the fact that in order for the future of the institution to be assured, they would need financial resources. They looked to the Trustees, most of whom were members of the United Brethren Church, to provide those resources. Men like William Elder, a real estate developer, helped make the arrangements that made it possible to begin the college. Soon, graduates of the University would assume their role as stewards of Indiana Central's future.

Shortly after his graduation in 1908, Irby Good would take on leadership responsibilities as treasurer only to find himself thrust into the role of president seven years later, a responsibility that he would shoulder for the next 30 years.

Stewardship is a word that has deep resonance in the Christian tradition, but persons from various religious affiliations understand the significance of wise use of resources for the greater good. In this respect, John Wesley's words "Earn all you can, save all you can, give all you can"⁹ aptly states the stewardship ethic of many of the people who have contributed their financial resources to the University of Indianapolis. President I. Lynd Esch helped the Ransburg family to understand the ways in which their financial resources could be put to good use at Indiana Central. Later, people like H. Pat Smith, would introduce the University to philanthropists like Louis Schwitzer. Over the decades, alumni like Ann Cory Bretz '48 along with her husband Harold (Honorary Alumnus '95) would give in selfless ways, and friends of the University like Christel DeHaan, chair of the board of trustees of the University, would provide significant financial gifts that have made a great difference in the lives of students, faculty, and staff on this campus.

Stewardship of the University extends across the decades in ways that go beyond a single role. Dr. Don Carmony '29 died in 2005, bringing to an end a 76-year association with Indiana Central/University of Indianapolis, during which time he served on the faculty for ten years and served as a trustee of the University for 38 years. Those faculty, staff, and students who had the privilege of knowing Dr. Robert Brooker know that "Brooker" would continue to walk through campus in retirement. At the time of his death on January 1, 2000, Bob

Brooker was completing his fiftieth year of association with the University. Five years later, we are still uncovering the story of the many good things that Dr. Brooker did for students of the University, ranging from offering the hospitality of his home to providing scholarship assistance in various ways.

Alumni such as William Kiesel '63 and Mike Watkins '68 have also served in various ways. Kiesel graduated after taking night classes for a number of years, and has provided financial expertise from his work as a stock broker as well as his involvement with the United Church of Christ. Watkins was able to take an active part in campus life as a student. He looks back on his student years with the knowledge that some of the opportunities that he had to serve as student government president and later as dean of students have served him well in his current work as a realtor, as well as a trustee of the University. Mike Watkins is but one of the generous trustees who have offered their time and financial resources so that students could have the opportunity to be part of the UIIndy tradition of "Education for Service."

In his book-length essay *Life is a Miracle* (2000), Wendell Berry describes the procession of farmers who have walked the land of the Berry family farm in Henry County, Kentucky, where he now lives. "I am in the middle now between my grandfather and my father, who are alive in my memory and my son and my grandson, who are alive in my sight . . . This living procession through time in a place is the record by which such knowledge survives and is conveyed. When the procession ends, so does the knowledge."¹⁰ Judging from the narratives about exemplars of service collected in this book, the procession of faculty, staff, students, and alumni associated with the tradition of "Education for Service" is still far from reaching its end.

VIII. ANTICIPATING THE REST OF THE STORY

As we look to the future, it is not hard to imagine that students like Evan Hill '06 and Laurel Curts '05 '06 could very well be two of the alumni stewards who will offer themselves in leadership for their alma mater in the future. In the meantime, we should notice that Evan Hill was already doing something quite significant at the President's Convocation in September 2005 when he advised the future class of '09 to embrace the opportunities available for service as they began their studies at this University. Evan Hill understands that the stewardship of the tradition of "Education for Service" begins during the first weeks that students are on campus. Evan's invitation to first-year students is but one way that faculty, staff, and students invite newcomers each year to join the procession of "Education for Service."

As the seven sections of this book display, this is a century-old tradition that is embodied in a parade of women and men who have had the privilege of studying and learning at the University. We have collected narratives about different kinds of exemplars. Some tell the story of persons whose lives are complete. Others depict the lives of students and younger alumni who are still in the process of unfolding. Still, others are written as first-person accounts. We do not pretend to have told the whole story of "Education for Service," but we hope to have told the story in ways that invite others to join the effort.

Part of what it means to be *stewards of the story*¹¹ of "Education for Service" is for faculty, staff, students, and alumni to help gather the stories of the lives of other exemplars from across the decades. If you have information or photographs that you think can help tell the story of this University of Indianapolis tradition, please contact the University Archivist, Ms. Christine Guyonneau (e-mail guyonneau@uindy.edu or call at (317) 788-3431.

INDEX OF PHOTOGRAPHS: IDENTIFICATIONS & PERMISSIONS

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- ¹ See pp. 18-19 above. Original available in the Roberts Papers at Frederick D. Hill Archives of the University of Indianapolis.
- ² See Rev. J. C. Roberts' letter to Sybil Weaver (March 7, 1963), p. 1.
- ³ See Rev. J. C. Roberts' letter to I. Lynd Esch (Dec. 18, 1967), p. 2.
- ⁴ Hill, *Downright Devotion to the Cause*, 9.
- ⁵ *Ibid.*, 9.
- ⁶ *The Religious Telescope* (Nov. 25, 1891), Vol. 57, No. 47, p. 7 under "correspondence" column.
- ⁷ See advertisement for J. T. Roberts book in *The Religious Telescope* (Jan. 11, 1893) Vol. 59, No. 1, p. 14. The text of the advertisement provides some indication of the character of the contents. "One hundred and ninety-four stirring Gospel songs for use in revivals and special evangelistic meetings. Neatly bound in paper and convenient size for use . . ."
- ⁸ J. T. Roberts, "Watchman, What of the Night?" in *The Religious Telescope* (April 19, 1893) p. 4.
- ⁹ J. T. Roberts, "Our Church" (correspondence), *The Religious Telescope* (Aug. 9, 1893), Vol. 59, no. 32, p. 6
- ¹⁰ Hill, *Downright Devotion to the Cause*, 33
- ¹¹ *Ibid.*, 33, quoting White River Conference *Journal*, 60 Annual Session, 1905, pp. 34-35.
- ¹² *Ibid.*, 33, quoting White River Conference *Journal*, 60 Annual Session, 1905, pp. 34-35.
- ¹³ *Ibid.*, 33-34.
- ¹⁴ See "In Memorium" funeral oration for J. T. Roberts, p. 2. As found in the Roberts Papers, Frederick D. Hill Archives at the University of Indianapolis.
- ¹⁵ See memorial article about Ava Button Roberts in *The Religious Telescope* (Sept. 9, 1950) Vol. 116, No. 36, p. 22.
- ¹⁶ See "Our Church" column in *The Religious Telescope* (May 18, 1893) Vol. 58, No. 20, p. 7.
- ¹⁷ See "In Memorium" funeral oration for J. T. Roberts, p. 2.
- ¹⁸ *Ibid.*, 2.
- ¹⁹ See "Notes and Comments: Women in the Pulpit—Our Bible Teacher for December" in *The Religious Telescope* (Dec. 23, 1891), Vol. 57, No. 51, p. 7.
- ²⁰ *Ibid.*, p. 7.
- ²¹ See "Correspondence: Lower Wabash Items" in *The Religious Telescope* (Sept. 23, 1891), Vol. 57, No. 38, p. 7.
- ²² See "In Memorium" funeral address for J. T. Roberts, p. 2.
- ²³ See "Watchman, What of the Night," in *The Religious Telescope* (April 19, 1893), columns two on p. 4.
- ²⁴ *Ibid.*,
- ²⁵ Fred Hill, *Downright Devotion to the Cause*, p. 33, quoting from White River Conference *Journal*, 60 Annual Session, 1905, pp. 34-35.
- ²⁶ See letter from Rev. J. C. Roberts about his brother Glen's life work and ministry, Dec. 18, 1967, p. 1
- ²⁷ *Ibid.*, p. 1
- ²⁸ See letter from Glen Roberts, Feb. 1, 1981, p. 1
- ²⁹ *Ibid.*, p. 1.
- ³⁰ *The Oracle* (1920), Vol. IV, p. 28.
- ³¹ *The Oracle* (1920), Vol. IV, p. 57.
- ³² *The Oracle* (1920), Vol. IV, p. 57.

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- ¹ Beverly Pitts, Letter to First Year Students included in copies of the "premier issue" of the *Profiles in Service* booklet (2004), Sept. 2, 2005.
- ² Alasdair MacIntyre, "The Virtues, Unity of a Life and the Concept of Tradition" in *After Virtue: An Essay in Moral Theory*, (South Bend, IN: University of Notre Dame Press, 1983), 222.

NOTES, *continued*

3. Ibid., 222.
4. Frederick Hill, *Downright Devotion to the Cause* (Indianapolis, IN: University of Indianapolis Press, 2002), 382 .
5. See “Life Work Recruits” in *The Oracle* (1920) Vol. 4, pp. 92-93.
6. J. T. Roberts, “Genesis of the College,” for original text see Roberts Papers, Frederick D. Hill Archives, University of Indianapolis.
7. See “Senior Prophecy” in *The Oracle* (1920) Vol. 4, p. 28.
8. For more information, see the Rutba House [Jonathan Wilson-Hartgrove et al.], *School(s) for Conversion: The New Monasticism* (Eugene, OR: Cascade Press, 2005), or see the Web site <http://www.newmonasticism.org>.
9. John Wesley’s “rule on the use of money” is often summarized in this abbreviated way, but Wesley’s remarks on this topic were actually more extensive. The standard reference is to Wesley’s sermon #44 “On the Use of Money” as found in the *John Wesley’s Forty-Four Sermons* (London: Epworth Press, 1977), pp. 576-588.
10. Wendell Berry, *Life is A Miracle: An Essay Against Modern Superstition* (Washington, D.C.: Counterpoint Press, 2000), 152-153.
11. I have borrowed this felicitous phrase from the title of James Earl Massey’s book *Stewards of the Story* (Westminster/John Knox Press, 2006).

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1. See pp. 18-19 above. Original available in the Roberts Papers at Frederick D. Hill Archives of the University of Indianapolis.
2. See Rev. J. C. Roberts’ letter to Sybil Weaver (March 7, 1963), p. 1.
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5. Ibid., 9.
6. *The Religious Telescope* (Nov. 25, 1891), Vol. 57, No. 47, p. 7 under “correspondence” column.
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10. Hill, *Downright Devotion to the Cause*, 33
11. Ibid., 33, quoting White River Conference *Journal*, 60 Annual Session, 1905, pp. 34-35.
12. Ibid., 33, quoting White River Conference *Journal*, 60 Annual Session, 1905, pp. 34-35.
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16. See “Our Church” column in *The Religious Telescope* (May 18, 1893) Vol. 58, No. 20, p. 7.
17. See “In Memorium” funeral oration for J. T. Roberts, p. 2.
18. Ibid., 2.
19. See “Notes and Comments: Women in the Pulpit—Our Bible Teacher for December” in *The Religious Telescope* (Dec. 23, 1891), Vol. 57, No.51, p. 7.
20. Ibid., p. 7.
21. See “Correspondence: Lower Wabash Items” in *The Religious Telescope* (Sept. 23, 1891), Vol. 57, No. 38, p. 7.
22. See “In Memorium” funeral address for J. T. Roberts, p. 2.
23. See “Watchman, What of the Night,” in *The Religious Telescope* (April 19, 1893), columns two on p. 4.
24. Ibid.,
25. Fred Hill, *Downright Devotion to the Cause*, p. 33, quoting from White River Conference *Journal*, 60 Annual Session, 1905, pp. 34-35.
26. See letter from Rev. J. C. Roberts about his brother Glen’s life work and ministry, Dec. 18, 1967, p. 1
27. Ibid., p. 1
28. See letter from Glen Roberts, Feb. 1, 1981, p. 1
29. Ibid., p. 1.
30. *The Oracle* (1920), Vol. IV, p. 28.

NOTES, *continued*

³¹: *The Oracle* (1920), Vol. IV, p. 57.

³²: *The Oracle* (1920), Vol. IV, p. 57.