Playing at a Location Near You

Hillsdale College

Hillsdale College, founded by Freewill Baptists as Michigan Central College in Spring Arbor, Michigan, began classes in December of 1844. The college later moved to Hillsdale, Michigan in 1853 and assumed its current name. As stated in the Preamble to its Articles of Incorporation, the College undertakes its work "…grateful to God for the inestimable blessings resulting from the prevalence of civil and religious liberty and intelligent piety in the land, and believing that the diffusion of sound learning is essential to the perpetuity of these blessings…."

Though it was established by Freewill Baptists, the College has been officially non-denominational since its inception. Like the American Founders, the College emphasizes the importance of the common moral truths that bind all Americans, while recognizing the importance of religion for the maintenance of a free society.

One of only 119 American colleges awarding four-year liberal arts degrees in 1850, Hillsdale was the first American college to prohibit in its charter all discrimination based on race, religion, or sex. That is, Hillsdale was the first American college to be chartered on the principle of nondiscrimination. Hillsdale's Founders shared a devotion to the principle of equality with the Founders of America who had declared in 1776 that "all men are created equal."

Because of its dedication to the principle of equality, Hillsdale became an early force for the abolition of slavery and for the education of black students; in fact, blacks were admitted immediately after the 1844 founding. The College became the second in the nation to grant four-year liberal arts degrees to women.

Leading orator and itinerant preacher, Ransom Dunn, served the College in leadership roles for half a century. He raised money to construct the new hilltop college in Hillsdale during the early 1850s by riding 6,000 miles on horseback and preached for two years on the Wisconsin and Minnesota frontier.

Personal tragedies marked his life, including his own poor health, weak eyesight, the deaths of his wife, three infant daughters, a son in the Civil War, and an older son. Yet, during the half century after 1850, Professor Dunn courageously secured the foundation of Hillsdale College. Hillsdale College would survive while over eighty percent of colleges founded before the Civil War would fail.

The Hillsdale tradition did not emerge in a vacuum but was forged in the crucible of history. A higher percentage of her young men enlisted in the Civil War than from any

other western college. Of the more than 400 men serving, half became officers. During the conflict, four Hillsdale students won the Congressional Medal of Honor, three became generals, and many more served as regimental commanders. Sixty died.

Because of its early crusade against slavery, its role in helping to found the Republican party in Jackson in 1854 (President Edmund Fairfield was a leading founder of the party), and its location on the first railroad to pass through Michigan to Chicago, Hillsdale College was a natural site for more than two dozen nationally recognized speakers in the antebellum and Civil War eras.

So it was that Hillsdale graduates reflected the college motto: "*Virtus tentamine gaudet.*" (Virtue rejoices in doing). In 1891 the Chicago Herald reported that Hillsdale College was second in standing to no denominational college in the country. Hillsdale even declined a formal proposal to unify with the University of Chicago in 1895.

Hillsdale's petition was based in part upon tradition - the pioneering College had a tradition of graduating women, blacks, and other minorities since before the Civil War.

Because Hillsdale, under the Grove City College decision, would have had to sign compliance forms to protect students formerly on government aid, the college instead successfully generated an additional $1,000,000 annually from private sources. Today, the college turns down federal taxpayer money to the tune of $5 million per year, which it replaces entirely with private contributions.

Hillsdale College continues to carry out its mission today as it has every year since 1844. It teaches its students the skills to be productive citizens and the moral virtues to be good ones. Today this small college continues to "go it alone," to do things its own way, even when that way is neither profitable nor popular, but right.

A prayer written in the Bible that was placed inside the 1853 cornerstone reflects a continuing commitment of one and a half centuries: "May earth be better and heaven be richer because of the life and labor of Hillsdale College."

adapted from Web site http://hillsdale.edu/collegehistory/

The Soldier's Ladies Aid Society

Three out of every five men in Ohio went off to fight in the Civil War. The Soldier's Ladies Aid Society was one of the largest supporters of the war effort and worked hard to collect money and supplies for the Union Army. People helped with charity drives and bazaars. Children helped the Society by having Potato and Onion Days at

school. They also collected lint!

Supplies
Although no major battles were ever fought in Ohio, the Civil War was a part of everyday life. If you were not in the Union Army, you were helping the cause by collecting supplies that would be sent to the battlefront. Many things, like farm equipment, clothing, books and more were not shipped but sold to get cash money that was needed by the army.

Bandages and Lint
Many soldiers were wounded in battle and the need for medical supplies was great. Women and children in Ohio helped by tearing cloth into bandages and collecting lint. That's right, lint. A sharp knife was used to scrape fabric, removing the lint. You could also pull, or unravel, the cloth. It was used as packing to help stop the bleeding of wounded soldiers.

Potatoes
Potato and Onion Days at school were an important way that kids could help support troops. Every student would bring in potatoes and onions to be shipped to the soldiers. Vegetables were hard to come by for the Army and this effort saved lives with the prevention of scurvy (a nutrition disease).

adapted from Web site http://www.ohiokids.org/games/

YMCA

Overview
The Young Men's Christian Association (YMCA), founded in England in 1844 and in the United States in 1851, is an international network of nonsectarian organizations that provide athletic, recreational, cultural, and educational services to their members. YMCAs typically conduct night classes, vocational instruction, and civic training, in addition to organizing sports activities and social events and arranging camping trips. There are more than 100 million members in 89 countries. Many YMCAs also offer cafeterias and rooms to rent both for transients and residents. Each

local YMCA is a nonprofit organization. Most are affiliated with national councils that are part of the World Alliance of YMCAs with headquarters in Geneva, Switzerland. They are not necessarily associated with any church, although many have a Christian orientation. Membership fees and charges for individual services are usually minimal.

The YMCA was officially founded on June 6, 1844 in London by George Williams. George Williams was a young draper's assistant who had come from his home in Dulverton, Somerset to London to learn the drapery trade. At that time the wholesale drapery houses employed large numbers of young men, many of them under 20, who were provided with board and lodging at their work places. They worked long hours and little care was taken over their living conditions. The firm George Williams worked for employed 140 assistants.

Williams sought permission to hold prayer meetings in his bedroom with those assistants who, like him, shared the Christian faith. It was not long before the group expanded, drawing to it young men who were alone and lonely in the City of London. When the YMCA began, it comprised young Christians from four different Church denominations, establishing it as an ecumenical Christian organization; something which, through its history, the YMCA has maintained. In this way its links with the Christian Church have remained strong but it has not been subject to control by any single Church. From this humble beginning, first in a bedroom and then in a coffee house, the YMCA quickly grew; indeed it rapidly outgrew a series of meeting rooms, so popular were the Bible studies and prayer meetings.

However, while these were at the heart of the work, George Williams and his friends quickly recognized that they were called, not just to serve young Christians and to offer them support, but to work with all people and to meet the needs of all those with whom they worked day by day. This principle, too, has remained central to the philosophy of YMCA work.

- adapted from Web site http://www.ymca.org.uk/bfora/systems/xmlviewer/default.asp?arg=DS_YMCA_ABOUTART_15/_page.xsl/5
(Click on "*About YMCA: History*")

George Peabody

During his career, George Peabody financially supported educational endeavors and went beyond the accumulation of money to leave for one's children. His support began in the mid-1800s and his educational legacy remains. He established: (1) a $2 million Peabody Education Fund to promote public schools and teacher training in 12 Civil War devastated southern states; (2) three museums of science; (3) the Baltimore Peabody Institute Library and Peabody Conservatory of Music, both now part of Johns Hopkins University; (4) six institute libraries with lecture halls that served adult education; and (5) low cost model housing in London for working people where about 19,000 people still live. George Peabody influenced individuals to support education, and his legacy serves as a reminder to others.

adapted from Web site http://www.celcee.edu/abstracts/c19960401.html

Founder of the Peabody Institute

George Peabody was born in Danvers, Massachusetts into a family of modest means. With only four years of formal education and no family connections, he achieved enormous international success as an investment banker in London. He is considered by many to be the founder of modern philanthropy.

While serving as a volunteer in the War of 1812, Peabody met Elisha Riggs of Baltimore. In 1814, Riggs supplied financial backing to found the wholesale dry goods firm of Peabody, Riggs, and Company. In 1816, Peabody moved to Baltimore and took offices in Old Congress Hall on Baltimore and Sharp Streets. Baltimore was his home for the next 20 years. The thriving Baltimore business soon established branches in Philadelphia and New York. Seeking still wider business opportunities, George Peabody travelled to England in 1827 to purchase wares and to negotiate the sale of American cotton in Lancashire. In 1837, the year Queen Victoria ascended the throne, he took up residence in London.

In 1838, Peabody played an important role in the rescue of the financial fortunes of the state of Maryland and other states by his support of their bonds. At a time when the market was flooded with such instruments, Peabody was able to sell Maryland bonds to Baring Brothers by assuring the company of the state's good faith and credit, and then bought a quantity of the securities himself. He also campaigned for the states to honor their commitments. When the states did so, Peabody made a fortune on the bonds he had purchased when much of the public thought them worthless.

In 1851, Britain, which had been moving towards free trade, staged "The Great Exhibition of the World of Industry of All Nations" in London. The event took place in a daring new exhibition hall, dubbed the "Crystal Palace" by the British press. The purpose of the exhibition was to show off British products to new foreign markets. President Fillmore provided transportation for American goods to the Exhibition, but Congress, still suspicious of the British, refused funds for U.S. participation in this "speculative venture." The American exhibits languished in their crates while the British press heaped scorn on the former colony. Peabody recognized the importance of his country's taking part and put up L3,000 (about $15,000) of his own funds to install the American exhibits. His investment paid off handsomely, as immense crowds flocked to see Colt's revolver, Cyrus McCormick's reaping machine, fine daguerreotypes, and other wonders.

During this period, British society was reeling under the impact of industrialization and uncontrolled urban growth, with the homeless and destitute increasing at an appalling rate. The problems plaguing England spurred the adoption of the Poor Laws and gave rise to a host of charitable causes. Charles Dickens' writings reminded the more affluent of the plight of the poor. The Ragged Schools received Lord Shaftesbury's parliamentary backing and Angela Burdett-Coutts' financial support. George Peabody knew these people and shared their concerns.

Peabody's philanthropic activities began after the Great Exhibition. All of them were aimed towards improving society, and particularly at providing the less fortunate with the means to improve themselves. Unlike many philanthropists of the period, Peabody's activities were not intended to promote religious beliefs; in fact, he clearly stated that his institutions were not to be used to nurture sectarian theology or political dissention. In an 1831 letter to his nephew, David Peabody, probably provides the best insight into the reasons for his philanthropy:

Deprived, as I was, of the opportunity of obtaining anything more than the most common education, I am well qualified to estimate its value by the disadvantages I labour under in the society in which my business and situation in life frequently throws me, and willingly would I now give twenty times the expense attending a good education could I possess it, but it is now too late for me to learn and I can only do to those that come under my care, as I could have wished circumstances had permitted others to have done by me.

In London, Peabody established the Peabody Donation Fund, which continues to this day, to provide subsidized housing to the working class in London. In America, Peabody founded and supported numerous institutions in New England and elsewhere. At the close of the Civil War, he established the Peabody Education Fund to "encourage the intellectual, moral, and industrial education of the destitute children of the Southern States." His grandest beneficence, however, was to Baltimore, the city in which he achieved his earliest success.

George Peabody is known to have provided benefactions of more than $8 million, most of them in his own lifetime. Among the list are included:

- 1852 The Peabody Institute, Peabody, Massachusetts: $217,000
- 1856 The Peabody Institute, Danvers, Massachusetts: $100,000
- 1857 The Peabody Institute, Baltimore, Maryland: $1,400,000
- 1862 The Peabody Donation Fund, London: $2,500,000
- 1866 The Peabody Museum, Harvard: $150,000
- 1867 The Peabody Museum, Salem, Massachusetts: $140,000
- 1867 Peabody Education Fund: $2,000,000

George Peabody died in London on November 4, 1869. At the request of the Dean of Westminster and with the approval of the Queen, Peabody was given a temporary burial in Westminster Abbey. His will

provided that he be buried in the town of his birth, Danvers, Massachusetts, and Prime Minster Gladstone arranged for Peabody's remains to be returned to America on the Monarch, the newest and largest ship in Her Majesty's Navy.

Peabody was honored on both sides of the Atlantic for his generosity. He was one of only two Americans ever to have been awarded the "Freedom of the City of London." (The other was General Dwight D. Eisenhower.) A statue to George Peabody still stands in the heart of London's financial district. In the United States, he was awarded the Congressional Medal in 1867.

Primary Source: Elizabeth Schaaf, Archivist of the Peabody Institute
adapted from Web
site http://www.mdarchives.state.md.us/msa/stagser/s1259/143/ghexhibit/onlinebio.html

The Cooper Union for the Advancement of Science and Art

History of Cooper Union
The Cooper Union for the Advancement of Science and Art, established in 1859, is among the nation's oldest and most distinguished institutions of higher learning. The college, the legacy of Peter Cooper, occupies a special place in the history of American education. It is the only private, full-scholarship college in the United States dedicated exclusively to preparing students for the professions of architecture, art and engineering.

Peter Cooper was a workingman's son who had less than a year of formal schooling. Yet he went on to become an industrialist and an inventor. It was Peter Cooper who designed and built America's first steam railroad engine. Cooper made his fortune with a glue factory and an iron foundry. Later, he turned his entrepreneurial skills to successful ventures in real estate, insurance, railroads and telegraphy. He even once ran for president.

In the late 1850s, when Cooper was a principal investor and first president of the New York, Newfoundland & London Telegraph Co., the firm undertook one of the l9th century's monumental technical enterprises - laying the first Atlantic cable. Cooper also invented instant gelatin, with help from his wife, Sarah, who added fruit to what the world would come to know as Jello.

If Cooper sounds like a real-life Horatio Alger, perhaps it is no surprise that three of Alger's tales tell of young men passing The Cooper Union's stately Foundation Building and, duly inspired, deciding immediately to lead productive and moral lives.

As a boy, Peter Cooper learned carpentry, beer brewing and hat and coach making. But he was acutely aware of his lack of "even a common education," a deficiency that bothered him throughout his life. Though he later became one of America's richest men, he could not spell. So, in 1800, as a nine-year-old apprentice carriage-maker in New York City, he sought a place where he could learn scientific techniques and theory to supplement his innate inventiveness and manual skill. He found no such place.

As he grew up and became one of the most successful businessmen of America's Gilded Age, Cooper

never forgot his beginnings or his lack of education. He thought children of immigrants and the working class deserved access to education. Believing that education should be "as free as water and air" and inspired by a polytechnic school in Paris, he spent the last 30 years of his life creating and nurturing a school for the "boys and girls of this city, who had no better opportunity

than I." As one of the first colleges to offer a free education to working-class children and to women, Cooper Union was a pioneer long before access to education became public policy. Cooper's example motivated the founders of other prestigious colleges, such as Andrew Carnegie, Ezra Cornell and Matthew Vassar.

At first, Cooper Union provided night classes for men and women in the applied sciences and architectural drawing. In addition, the college's Female School of Design, open during the day, offered free art classes as well as training in the new occupations of photography, telegraphy, "type-writing" and shorthand.

Those free classes — a landmark in American history and the prototype for what is now called continuing education — have evolved into three distinguished schools that make up The Cooper Union for the Advancement of Science and Art: the School of Art, the Irwin S. Chanin School of Architecture and the Albert Nerken School of Engineering.

Cooper, however, founded more than a college. From the beginning, Cooper Union also provided a public reading room and library and a meeting place for artists and inventors. In the historic 900-seat Great Hall, the public heard social and political reformers as well as free lectures on science and government. Before they were elected, Presidents Lincoln, Grant, Cleveland, Taft and Theodore Roosevelt spoke in the celebrated auditorium. Abraham Lincoln gave his "Right Makes Might" speech from the Great Hall podium, assuring him the presidency. Woodrow Wilson and Bill Clinton are the only incumbent presidents to speak there. President Clinton, on May 12, 1993, delivered a major economic address on reducing the federal deficit. Today, the Great Hall continues as a home for public forums, cultural events and community activities.

Cooper Union is also the place where Thomas Edison and Felix Frankfurter were students; where the Red Cross and NAACP were organized; where Susan B. Anthony had her offices and where researchers developed the prototype of the microchip.

Peter Cooper's dream was to give talented young people the one privilege he lacked - a good education. He also wanted to make possible the development of talent that otherwise would have gone undiscovered. His dream - providing an education "equal to the best" - has come true. Since 1859, Cooper Union has educated thousands of artists, architects and engineers, many of them leaders in their fields. Today, his dream is still our mission.

adapted from Web site http://www.cooper.edu/administration/about/history.html

Knights of Pythias

The Order of Knights of Pythias is a great international fraternity which was founded in Washington, DC, February 19, 1864, by Justus H. Rathbone, and embraces more than two thousand subordinate lodges in the United States and Canada, with occasional lodges having been formed elsewhere. The primary object of fraternal organizations is to promote friendship among men and to relieve suffering. Each organization adopts some outstanding principle as its objective. The individuality of an order is determined by its ideal sentiment. The distinguishing principles of the Order of Knights of Pythias are "FRIENDSHIP, CHARITY and BENEVOLENCE."

Abraham Lincoln and Our Ritual

The Order began, of course, during the Civil War, and its founder believed that it might do much to heal the wounds and allay the hatred of civil conflict. President Abraham Lincoln, being advised of the contents of the ritual and its teaching, said: "The purposes of your organization are most wonderful. If we could but bring its spirit to all our citizenry, what a wonderful thing it would be. It breathes the spirit of Friendship, Charity and Benevolence. It is one of the best agencies conceived for the upholding of government, honoring the flag, for the reuniting of our brethren of the North and of the South, for teaching the people to love one another, and portraying the sanctity of the home and loved ones. I would suggest that these great principles be perpetuated and that you go to the Congress of the United States and ask for a charter, and so organize on a great scale throughout this nation, and disseminate this wonderful work that you have so nobly started. I will do all in my power to assist you in this application and with your work."

The suggestion made by the President was adopted. An application was made to Congress for a charter, and the Order of Knights of Pythias was the first American Order ever chartered by an Act of the Congress of the United States.

In the Order's ritualistic work, every sentence has a meaning and every paragraph a beautiful and inspiring lesson. The flag of the country has an honored place at every meeting and the Holy Bible is the supreme Book of Law. The Order does not seek to shape any man's creed, but Pythianism is the practical application of religious and charitable principles to every day life. We have a heritage of which we are proud and our precepts and teachings lead men to higher ideals of life. We invite like minded men of good character to join us in making these ideals the dominant factor in modern living.

adapted from http://www.pythias.org/pythstory/

Thomas Alva Edison

Inventor. Born February 11, 1847 in Milan, Ohio. His father was a jack-of-all-trades, his mother a former teacher. Edison spent three months in school, then was taught at home by his mother. At the age of 12 he sold fruit, candy, and papers on the Grand Trunk Railroad. In 1862, using his small handpress in a baggage car, he wrote and printed the Grand Trunk Herald, which was circulated to 400 railroad employees. That year he became a telegraph operator, taught by the father of a child whose life Edison had saved. Exempt from military service because of deafness, he was a tramp telegrapher until he joined Western Union Telegraph Company in Boston in 1868.

Probably Edison's first invention was an automatic telegraph repeater (circa 1864). His first patent was for an electric vote recorder. In 1869, as a partner in a New York electrical firm, he perfected the stock ticker and sold it. This money, in addition to that from his share of the partnership, provided funds for his own factory in Newark, N.J. Edison hired technicians to collaborate on inventions; he wanted an "invention factory." As many as 80 "earnest men," including chemists, physicists, and mathematicians, were on his staff. "Invention to order" became very profitable.

adapted from Web site http://www.biography-1.com/thomas_edison.htm (Link no longer active).

P. B. S. Pinchback

Pinckney Benton Stewart Pinchback, the son of a Mississippi white planter and a freed slave, became active in Republican Party politics in Louisiana as a delegate in the Republican State Convention of 1867 and at the Constitutional Convention of 1868.

Pinchback became Lieutenant Governor under Henry Clay Warmoth when Oscar Dunn died. After Warmoth was impeached, Pinchback became Governor. He held office for only 35 days, but ten acts of the Legislature became law during that time.

After William Pitt Kellogg took office as a result of the controversial election of 1872, Pinchback continued his career, holding various offices, including a seat on the State Board of Education, Internal Revenue agent and as a member of the Board of Trustees of Southern University.

Pinchback helped established Southern University when, in the Constitutional Convention of 1879, he pushed for the creation of a college for blacks in Louisiana.

Pinchback and his family moved to Washington and then New York where he was a Federal Marshal. He later moved back to Washington to practice law and died there in 1921. Pinchback is buried in Metairie.

adapted from Web site http://www.sec.state.la.us/46.htm

Freedmen's Bureau

The Bureau of Refugees, Freedmen and Abandoned Lands was established in March 3, 1865 after two years of bitter debate. The Freedmen's Bureau, as it was commonly called, was to address all matters concerning refugees and freedmen within the states that were under reconstruction. The Bureau was not appropriated a budget of its own, but was instead commissioned as a subsidiary of the War Department and depended upon it for funds and staff. (Lawson and McGary 63)

The Freedmen's Bureau was headed by Commissioner General O. O. Howard who was appointed by President Andrew Johnson with the consent of the Senate. Commissioner Howard received a salary of $3,000 and was given $50,000 in bonds. Assistant Commissioners were appointed to each of the ten states under reconstruction in the same manner. The Assistant Commissioner received a salary of $2,500 and a $20,000 bond. The salaries of other positions were not stated in the bill, so the majority of the positions in the Bureau were filled by army officers. (Pierce 44)

In the beginning, the Freedmen's Bureau did not suffer from lack of funding. The Bureau sold and rented lands in the South which had been confiscated during the war. However, President Johnson undermined the Bureau's funding by returning all lands to the pre-Civil War owners in 1866. After this point, freed slaves lost access to lands and the Bureau lost its primary source of funding.

The majority of historians believe that the Freedmen's Bureau made a very small impact, if any, on the freedmen during reconstruction. A few of the reasons for the Bureau's failures as a provider for social welfare include the following: lack of funds, weak organization of the Bureau's internal structure, opposition from conservatives and apathy of the Southern community.

Despite the many criticisms, the Freedmen's Bureau did help African-Americans gain access to the rights that they were denied during slavery. This site will address four of these rights.

- Social Services: The Freedmen's Bureau helped black communities to establish schools and churches. Under slavery, blacks had been denied the right to education and religion.

- Violence and Justice: The Freemen's Bureau monitored the civil authorities in cases that involved African-Americans. Initially, the Freedmen's Bureau conducted its own court of law when it was illegal for a black to testify in court in the majority of Southern states.

- Labor and Contracts: The labor system of the South had to be completely restructured after the war. Many former slave owners attempted to trick former slaves into entering contracts under the same terms as under the slavery system. The Freedmen's Bureau acted on the behalf of blacks to negotiate fair contracts for labor and property.

- Family Services: Freedom offered blacks the opportunity to establish a firm family structure. The Freedmen's Bureau acted as a clearinghouse of information to aide blacks in finding lost relatives and mediate domestic disputes.

The advocates of the Freedmen's Bureau had genuine intentions to aide the African-American population prosper as freedmen, but the lack of funding and support from the federal govenment in conjuction with opposition at the local level tempered the Bureau's success.

adapted from Web site http://valley.vcdh.virginia.edu/HIUS403/freedmen/overview.html