

# **Journey of a Lifetime: The Rocky Road from Mendota to Aurora**

**By Susan L. Palmer, Ph.D.**

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April 3, 1912 was an historic day for both Aurora College and the city of Aurora. Around 8:20 a.m. a train, with a special car attached to it, pulled out of the Mendota station. Stretching the entire length of this passenger car, on both sides, were huge banners, which proclaimed in big, brightly-colored letters, AURORA COLLEGE! Inside the car were about sixty-five students, professors and guests.<sup>1</sup>

About an hour later the eagerly awaited train pulled into Aurora's train station. The Mendotans were met by prominent Aurorans, including Mayor Thomas Sanders and the Board of Education. The new Aurorans piled into flag-draped automobiles and were taken on a tour of the city. The Advent Christian newspaper, *Our Hope*, described the scene: "*The cavalcade took its way through various business streets of the city, past the High Schools, and in and out of residential localities, causing some attraction to sightseers....*"<sup>2</sup> After what must have seemed like an eternity, the group arrived at the new campus. What they saw there would not look inviting to us. The site had virtually no trees, the grounds were muddy and lacked sidewalks, and the rooms were not yet fully furnished, but it must have been a beautiful sight to those who had waited so long for this day.<sup>3</sup>

The on-campus events began with an opening service in Eckhart Hall. Around two hundred people gathered in the chapel, listening to President Jenks's opening remarks and then to speeches of welcome from Mayor Sanders, clergy, school superintendents, and a number of Aurora businessmen. On the Aurora College side, Charles Eckhart and an Advent Christian minister responded to the warm welcome. They then adjourned and had the very first meal ever served in the new dining room, prepared by women from the Aurora Advent Christian church!<sup>4</sup>

Since they could not see into the future, these faculty and students, I suspect, probably did not fully appreciate the symbolism of this occasion, which brought town and gown together in celebration of a successful, cooperative effort. Although, for the next twenty years, the college would be somewhat detached from the Aurora community -- located on the western boundary of town and largely attended by Advent Christians from other towns and states -- the seeds of a much closer college-community relationship had been sown and would start bearing fruit in the 1930s.

However, all of this lay in the future. Although certainly what they were looking at that day were the future opportunities that this new location would bring to the college, I also think that they must have been looking backward—back at the long, hard struggle that had brought them to this day. They had done it--against great odds—raising more money than had ever been raised for an Advent Christian cause or institution. They also had mended the wounds resulting from the college location controversy—at least enough to create the necessary unity to get the job done. It was something of a miracle, and on that first day, as these newly transplanted people wandered around the campus

exploring their brand new, beautiful buildings, they must have been pinching themselves to make sure that this was really happening.

**So how had it happened?** What had this journey been like? What had been the roadblocks that, at various times, had nearly ended the journey prematurely? This is what I would like to explain in this paper, and I hope that you find this journey as fun and as interesting as I have.

## **Mendota College**

Before I tell this story, however, a little historical context is needed. Mendota College was founded in Mendota, Illinois, in 1893. It was the creation, not of the Advent Christian denomination as a whole, but of its western publication society--the Western Advent Christian Publication Association (WACPA)—which published the newspaper, *Our Hope and Life in Christ* (*Our Hope*).

To understand why so many people were willing to consider a change in location for the college when it had been in Mendota for only nineteen years, it is necessary to say a few words about Mendota College. The college, sited on the former campus of a boarding school, opened on January 9, 1893. Almost no students appeared that day. As luck would have it, the weather for all of opening week was terrible—with deep snow and very low temperatures—and scarlet fever and the measles were so widespread in town that some of Mendota's schools were closed.<sup>5</sup> However, as the days and weeks passed, students trickled in. What those first, few students saw upon their arrival was a modest, but attractive campus. There was just one major building, built in 1858 and called the "Old Main," sitting at the top of a hill with big, beautiful trees all over the front yard. One's first impression of the campus was that it provided a lovely, park-like setting. In fact, for years to come, it would provide a beautiful site for the annual Great Western Campmeeting, where tents for sleeping, eating, and worshipping were set up on the lawn to accommodate all who gathered.

The campus was shared with another Advent Christian entity as well—WACPA, which had moved its offices and press there from Minneapolis. In short, this small campus with one major building became the center of the Advent Christian denomination in the West. And so was sown one of the early seeds of discontentment with the campus--*space*. Although it must have seemed spacious when purchased, that was an illusion. Space in the Old Main quickly became tight. Merely a year after Mendota College's founding, there was a complaint in an issue of *Our Hope* about space: "Our College [sic] building is getting too small for the work which we can easily see is before us.... We shall soon have to plan to enlarge our quarters in order to take care of the pupils.... It is none too early to begin to think of this and pray over it."<sup>6</sup> The college would remain on that site for another eighteen years with no major additions made to the Old Main. One can only imagine the turf wars that must have gone on endlessly as both a college and a commercial press tried to co-exist in that relatively small space.

Probably the Old Main would have been outgrown fairly quickly even if WACPA had not moved in because all of the college functions, including some dormitory space, had to fit into a building that was smaller than Eckhart Hall. The Old Main contained *all* the classrooms plus faculty offices, a library, a museum, a chapel, a dining room, and a laboratory, along with dormitory and press spaces. The building had so many functions by 1910 that there were just three rooms left for classes /

recitations. With 40-45 “recitations” a day, this meant that some classes had to start as early as 7:30 and some as late as 5:00. Even with that, sometimes there were 2-3 classes in a single room! <sup>7</sup>

Another serious problem was the *quality* of the space and the educational resources. When the college began operations in 1893, the Old Main was already around 35 years old and so lacked the modern conveniences of the day. (Later, by the late nineteenth century, many new conveniences had come along that greatly improved the quality of life in newer buildings---central heating, electricity, indoor plumbing, etc.) And there was barely enough money for maintenance, never mind remodeling. In 1910, President B. J. Dean admitted that although the campus itself was beautiful, the buildings were sadly lacking in both attractiveness and modern conveniences. He went so far as to say that “Mendota College has failed to secure more students because of a lack of attractive surroundings than through any other cause . . . . Time and again parents have told me that they would not think of sending their children to a school where they could not have better surroundings and conveniences than they find here.” <sup>8</sup>

In addition to space limitations and outdated facilities, Mendota College had another major problem—*finances*. From the very beginning, cries from the college for financial help were published in *Our Hope*. And this would continue right up to the time of the move nineteen years later. In fact, the move actually made the financial situation worse because so much time was spent raising money for the Aurora campus that the deficit at Mendota for operational expenses was ignored until the situation became truly desperate. <sup>9</sup>

**Why were there constant financial problems?** Although there were some wealthy individuals (usually businessmen) among the Advent Christians, as a people they were not affluent and could only donate small amounts of money (\$5, \$1, \$.50). This also meant that it was difficult for their children to attend college without working (and jobs were not as plentiful in Mendota as they would be in Aurora). In fact, in an attempt to improve the job search, Mendota College students created an Employment Bureau, as a clearinghouse for jobs in the community. <sup>10</sup>

And their business plan, as we would call it today, seemed to work *against* financial solvency. For example, none of the students taking the biblical course of study were charged any tuition (even if they later changed their minds and did not go into the ministry)! That policy reflected the importance that was put on educating Christian workers for Advent Christian churches, but it wreaked havoc with the bottom line. Additionally, tuition was amazingly stable, by today’s standards. It basically remained the same throughout the entire nineteen years at Mendota. The college programs cost \$40 a year from 1893 straight through to 1911. <sup>11</sup> Can you imagine what would happen to Aurora University’s bottom line if we did *not* raise tuition for nearly two decades?

I suspect that the reason the school’s leaders did not raise tuition was because they were struggling to get students. Dating back to its very first months and continuing throughout the Mendota period, there were articles in *Our Hope* urging Advent Christians to send their children to the college and sometimes even chastising them for not doing so! <sup>12</sup> And so, a great circle was created. More students were needed to get the school out of its seemingly constant state of debt, yet to get students, tuition had to be kept low and free tuition was given to biblical students. This kept income low and property unimproved, which worked against recruiting enough students!

There also was disappointment about the town of Mendota itself. Mendota was small, having only five thousand people or so, and was surrounded by farmland rather than towns of any size. Some Mendota young people did attend the college, but the town's population was too small to help improve attendance all that much. There also was the feeling that the town, including its business people, had not shown very much support for the college. It was noted that even when it seemed likely that the college would leave Mendota, the town and its business people did next to nothing to try to keep the school in town.<sup>13</sup>

## **How the Move Happened**

The origins of the decision to relocate the college date back 3 ½ years before the move to Aurora. In the fall of 1908, Charles Eckhart, owner of the Auburn Automobile Company in Indiana and a well-known visitor to Mendota who had heard the talk about (and witnessed for himself) the crowded, inadequate conditions, made a wonderful offer--\$10,000 for a new building. By 1909, clearly two schools of thought had developed on the question of how to use this money—build a new facility on the Mendota campus or leave Mendota and build elsewhere. On January 5, 1910, a special meeting of WACPA was held at Mendota to decide the future location of the college. The meeting not only included extensive discussion among the board members and Advent Christian delegates, but businessmen from each of the three towns being considered—Mendota, Aurora and Zion City--attended and made a case for their town. Aurora won the vote by “a large majority [Aurora-19, Zion City-3, Mendota-1].”<sup>14</sup> One attendee wrote afterwards: “We hope this important question...is now settled. It is impossible that it should have a more impartial, careful and prayerful consideration than it has just received.”<sup>15</sup>

## **Aurora-Zion City Debate**

No such luck! It was NOT settled! A number of supporters of Zion City believed that the investigation of that town had been given short shrift because there had not been enough information about it available at the time of the meeting, and so they asked that the relocation question be reopened. They also believed that the vote had been based on a false premise about Aurora—that its people would contribute as much as \$60,000-\$65,000 to the project (after which it became clear that it would be closer to \$20,000). So the Board of Directors of WACPA visited Zion City themselves on May 18 & 19, 1910, a little over four months after the supposed final decision had been made. They toured the city and the main college building, talked with officials, and had long discussions among themselves. Before leaving, a motion was made that the location of the college be reconsidered and that a meeting of the entire WACPA be called in the near future to decide the issue for the last time. The motion passed with just two dissenting votes, one of which was cast by Orrin R. Jenks, the chair of the Finance Committee for the relocation project. Those who supported reconsidering the relocation question included the WACPA president, the current president of Mendota College (B. J. Dean), and Charles Eckhart. And so a great debate began—one that dwarfed the one leading up to the January decision in intensity, politicking and shenanigans!<sup>16</sup>

To better understand the debate about the location of the college, a few words about Zion City are in order. Zion City (today Zion), incorporated in 1902, is located forty-one miles north of Chicago's

Loop. It was founded by a Scotsman, John Alexander Dowie, who had already founded a church, the Christian Catholic Apostolic Church (no connection to the Roman Catholic Church), in 1896. Beginning his ministerial career as a Congregationalist preacher, he evolved into an independent evangelist who believed in divine healing. Dowie immigrated to the United States in 1888, and in 1890, he came to the Chicago area, where he started a healing ministry. Eventually he had several healing tabernacles scattered around Chicago, including a large complex on the South Side. His religious beliefs clearly grew more bizarre over time. He argued that both the Anglo-Saxons and the Celts were the lost tribes of Israel, and by 1902, as people were arriving to occupy the new town of Zion City, he claimed to be another Elijah--"Elijah the Restorer"--and began wearing priestly robes and vestments.<sup>17</sup>

On New Year's Eve, 1899, Dowie announced that he planned to build a holy city in the Chicago area. Like George Pullman's town of Pullman on the south side of Chicago, Zion was one of the few towns in the United States that was planned as a single, integrated community, on paper, before being built. Dowie intended that it would be a Christian utopia that would be characterized by communitarianism, racial peace, and strict moral values. In reality, Dowie *owned* the town and was the authoritarian ruler of a theocracy. The first settlers in Zion did not own their land, but instead had eleven- hundred-year leases from Dowie (one hundred years for Christ's return / creation of His kingdom and one thousand years for Christ's reign on earth). Dowie also controlled society in that he banned alcohol, tobacco, gambling, theaters, circuses, dancing, and swearing. This is not very surprising in a fundamentalist religious community. But Dowie also banned pork, oysters, spitting, whistling on Sundays, politicians, doctors, and tan-colored shoes! And Zion police officers carried both a club and a Bible!<sup>18</sup>

At his most powerful, Dowie was thought to have millions of dollars and around fifty thousand followers (six thousand of whom resided in Zion City). But after founding Zion City, things went downhill fairly quickly for both Dowie and his town. He lost followers as a result of his priestly airs as Elijah the Reformer as well as rumors of extravagant spending and even sexual misconduct (polygamy). Also, during these years, his daughter died and his wife left him (twice). Then in 1905, he had a stroke. While recovering, he was deposed by his right-hand man, Wilbur Glenn Voliva, whose actions were backed by a court ruling. He died just a few years later, in 1907, a bankrupted, broken man. His estate went into bankruptcy and his many properties were sold for a small fraction of their worth (which is why buying his college building would look so enticing to some Mendotans).<sup>19</sup>

**Exactly what in Zion City impressed so many members of the WACPA board that they were willing to reconsider the college location, even though the college had already been promised to Aurora?** There were at least two major reasons that were given time and time again. First and foremost were *finances*. It was estimated that the Zion City property would cost around \$200,000 to build at that time (with the original cost being \$125,000), yet the asking price was only \$45,000. Not only was that considerably cheaper than the \$70,000 price tag for the Aurora property, but in addition to the building, the price included the furniture, the fixtures, and the grounds. And the building was large and quite grand when compared to what could be built at almost twice the cost in Aurora. It was a sturdy building made out of wood, brick, cement, and stone, having a steel frame. With its tile roof, the building was considered to be fire-proof. And it was new enough that it had such modern conveniences as steam heat throughout, conduits for electrical wiring, and what were called "toilet rooms" and "washing facilities." Each floor (except for the top floor and the basement) had

seventeen, large rooms. The highest floor had only three rooms because one of them was a grand assembly hall that could hold around twelve hundred people.<sup>20</sup> In short, it had so much room that the college would actually have to grow into it. One Zion City advocate got so carried away that he actually said that “there would be no necessity of ever building larger for our purposes.”<sup>21</sup>

The second, major, pro-Zion City argument was meant to go to the heart of Advent Christians, who were a conservative religious people—the argument being that Zion City was vastly superior to Aurora in terms of *morality*. For this argument, the Zion City ban on alcohol, tobacco, gambling, etc. was often compared to the more worldly city of Aurora, with its “forty-five saloons, and 2000 majority for whiskey.”<sup>22</sup> (The 2000 figure refers to the number of votes the “drys” in Aurora had lost by to the “wets” in a recent election.) As one minister wrote, “We are commanded to live soberly, righteously, and godly in the present world. I know of no other city in the country that comes nearer to that requirement than Zion City.”<sup>23</sup> This same clergyman added to the pressure by noting that five hundred *mothers* in Zion City were praying that the college would come to town. And, it was argued, parents would be more comfortable sending their children to the cleaner, more morally upright Zion City.<sup>24</sup>

Orrin R. Jenks was, it could be argued, the most ardent proponent of relocating in Aurora. He was against Zion City from the start and was one of only two people who voted against even re-opening the issue of location. His views were not all that obvious in his *Our Hope* articles, but a perusal through his correspondence in June of 1910 reveals a bone-weary man who was angry that a small group had, he thought, manipulated the situation to try to undo a fair election. He also feared for the future of the college if Zion City was chosen as the new location. He wrote Eckhart that “if they were to give us the building it would be a calamity to go there with the tremendous prejudice against the place and that movement.”<sup>25</sup> Although there was much talk about how, after the final vote, everyone had to come together to work for the common cause, Jenks made it clear that he could not be a part of any college residing in Zion City. A few weeks before the final location vote in June 1910, Jenks wrote this to a friend: “I CANNOT GO THERE. But if our people vote to go there, I shall then be silent. BUT NO ZION CITY FOR ME.”<sup>26</sup> On the day before the final location vote, Jenks wrote a letter that shows the toll that the Aurora-Zion City debate had taken on him. He bitterly wrote, “I BELIEVE IN HONESTY. And the men [pro-ZC men] are not honest.”<sup>27</sup> Then he stated: “I wish you would not mention the Zion City matter to me again. It has about broken me down in health,” and further down the page, again, he wrote, “DO NOT MENTION ZION CITY TO ME, please. I know so much of the place that I do not wish even to think of it.”<sup>28</sup>

Jenks, of course, was not alone in his view of Zion City. After all, in the end, the Aurora location was chosen, and for a second time. A church leader in Minnesota wrote in *Our Hope* that Zion City being a bargain does not necessarily mean that it is God’s will & reminded his readers that “the present building at Mendota, which we are now ready to abandon, was supposed to be a great bargain.”<sup>29</sup> J. August Smith, the other person who had voted against reopening the issue of location, quoted, in *Our Hope*, from a letter sent to him just a few weeks before the final vote: “Are you going to put the knife into the heart of your denomination by erecting your only college on the rotten pillars of Dowie’s defunct work? Every dollar invested in the Dowie-Volvia Zion City location will be lost to the cause. Better leave the college at Mendota a thousand times....Brethren, be careful what you do.”<sup>30</sup>

**It is clear that Zion City was a troubled place under Dowie's rule, but Dowie had died three years earlier. Why was Jenks (along with others) so adamant about *not* going to Zion City?** First and foremost was the *political and religious situation* there. After Dowie's removal and then death, the town was fiercely divided between those who supported Voliva and the anti-Voliva faction known as the "Independents." While the pro-Zion City people argued that Voliva's power was waning, and in any case, the college could remain neutral in this fight, Jenks completely rejected that idea. He noted that in a recent election, every one of Voliva's candidates had been elected. He also argued that the Independents were urging the Advent Christians to come so that they could help them bring down Voliva, and that the battles and bitter feelings would not end any time soon. He also did not want the college associated with the national notoriety that Zion City now had, thanks to Dowie's bizarre teachings and the iron-fisted, theocratic rule of both Dowie and Voliva. Jenks's comments in a letter sum up his feelings on this: "The QUARREL there is TERRIBLE. The most disgraceful of anything in the world. It is simply DEVILISH....It means the sidetracking of our work, and for all the world I would not willingly take my family into such a town."<sup>31</sup> In short, Jenks's unwillingness to go to Zion City was less sour grapes and more a gut-level belief that Zion City was not just the wrong choice, but one that could kill the college and harm his family.<sup>32</sup>

Clearly what was driving support for Zion City was the *financial argument*—that such a big, beautiful building could be purchased for so little money—thus giving the college a much larger building for considerably less money than in Aurora. Jenks acknowledged that the building was nice, but he did not buy the financial argument. In fact, he made the opposite argument-- that in reality, there was not much difference in cost between Zion City and Aurora. The Zion City building was being offered at around \$45,000, and Jenks thought it would take another \$5000 to fix it up. But there was still a need for dormitories. Even if the boys could be housed in the main building, he did not think it would be acceptable to house the girls there as well. So at least one dormitory would have to be built, at a cost of about \$10,000, for a total of \$60,000. In Aurora, he argued, they would get three, new buildings, designed specifically for their needs--a main building and two dormitories—all for \$70,000. Since Aurora citizens had promised to contribute no less than \$15,000, this put the expenses for Aurora in the same ball park as the costs for Zion City.<sup>33</sup>

One of the fascinating things about the pro-Zion City people is how irrational--even bizarre--their behavior was at times. It was not entirely clear that the land was even available. While they were making the case to move the school to Zion City, it was also the case that Voliva wanted to buy Dowie's *entire* estate, which included the college property, and they knew that. And then two Zion City proponents told Jenks that they were thinking about putting a \$500 deposit down on the property, and this was *before* the meeting at which the final location vote would be taken. The \$500 was not refundable, and Jenks urged them not to do this. Also, at least one of the college directors left the Receiver for the Dowie estate with the idea that the college *would* purchase the property. He was later brought to court after it had become clear that this was not going to happen. It is no wonder that Jenks viewed at least some of the pro-Zion City people as being dishonest and underhanded!<sup>34</sup>

## Advantages of Aurora

**So far I have discussed the problems at Mendota and Zion City, but have said very little about Aurora and what it had to offer the college. What exactly made Aurora the obvious choice for Jenks and many others?** At that time, Aurora was not really a suburb of Chicago. It was an independent, industrial and market town of about 31,000 people that was only about forty miles from Chicago, with a rail line connecting it directly to the city. Between Aurora and Chicago was a large population of suburbs. Thus the area offered the potential for many more students than Mendota could provide, since Mendota was a much smaller town that was a whopping eighty-six miles from Chicago and surrounded by farmland rather than towns.<sup>35</sup>

Aurora's largest industry was the railroad—the large shop complex for the Chicago, Burlington, & Quincy Railroad. But the railroad was not the only big employer in town. Since the 1880s, Aurora had been diversifying its industrial base so a wide array of businesses had developed in or moved to Aurora. Thus jobs were much more plentiful than at either Mendota or Zion City, and this was confirmed by the large numbers of immigrants who had been migrating to Aurora in search of work since the mid-1800s. Unlike Mendota and even Zion City, Aurora offered a wide spectrum of jobs for students trying to work their way through college, and they were jobs in businesses that were not entangled in major political disputes, as in Zion City.<sup>36</sup>

These businesses served another function as well—support for the college. One of the complaints about Mendota was that the town and its businessmen had shown little interest in and support for the college (in terms of both money and students). And in Zion City, many businesses were owned by people who did not even want the college (especially Voliva). In Aurora, it was a very different situation. The leading businessmen of the town, led by William George, the president of the Old Second National Bank, not only wanted the college to come, but worked to make it happen, including giving monetary support. George gave the school its first 5-6 acres of land--an entire city block--located just outside the town's western boundaries, and Aurora businessmen collectively proposed a substantial amount of money--\$15,000. And this much larger business community held the potential for much greater financial support for the college in the years to come. In fact, Jenks claimed in one letter that Aurorans had promised the college at least \$2500 annually for its operational expenses.<sup>37</sup>

In short, Aurora provided a good location with excellent transportation, a dynamic and supportive business community, a growing population that was pushing the physical boundaries of the town outward, and political / religious peace that would allow businesses to thrive and people to live and worship in a setting of much greater religious diversity and tolerance. Even the proposed site for the school was advantageous. Unlike the situation in both Mendota and Zion City, the Aurora site was located on the edge of town so it offered a larger campus and one with the potential for growth since farmland extended westward as far as the eye could see. To the east lay the best residential neighborhood in town, which would help make the college neighborhood an attractive place to live. And the street car ended just one block away, on LeGrande Avenue, so although on the edge of town, the college would be connected to the rest of the town.<sup>38</sup>

I have spent much of this paper discussing the Aurora-Zion City debate because this was such a critical issue. The outcome literally would determine the future of the college—obviously because the towns were so different, and what they offered would mean a very different day-to-day life for the school—but also because the final decision could, as Jenks and many others firmly believed, determine the future viability of the college. Jenks and others were convinced that it would be considerably easier to raise money for Aurora than Zion City. They would get no money from the Zion City people, who were not affluent, and business people would not give because, like the Marshall Field's-owned lace factory in town, they did not want to get on the wrong side of Voliva. And a considerable amount of the money pledged by Advent Christians, on the premise that the college would be in Aurora, would, it was believed, not materialize for a Zion City college. And then, of course, even if the money could be raised, there was the question of whether or not the college could even survive in such a hostile environment.<sup>39</sup>

## Fundraising Strategies

In the end, the *second final* vote of June 28, 1910 was almost anticlimactic in that Aurora won by a very healthy margin. Once that decision was finally safely behind them, college leaders had to return to another, *huge* problem—how to raise the money among a people who were small in numbers and of very modest means. Ever since the January 1910 meeting had named Aurora as the location, Jenks had been working feverishly to raise money, and people were giving money based on the understanding that the college would be built in Aurora. When the Aurora-Zion City debate returned, Jenks ceased all fundraising activity until the final decision was made. As soon as the decision was made for Aurora *again*, Jenks quickly returned to the task of raising money, and he did very little of it from Mendota. From the summer of 1910 until just before the move in the spring of 1912, much of Jenks's time was spent in the "field," as he called it, visiting churches and campmeetings all over the country to talk up the college and raise money for the new buildings. The newspaper, *Our Hope*, did its best to raise money through its weekly "bulletin," which reported on the progress of the college project and tried to cajole its readers into donating to the building fund, but that route produced insufficient funds. Jenks believed that what was *really* required was to go out among the Advent Christian people and talk to them face to face about the college. And so at great expense to his other work, his family life, and his health, that is what he did. Of course, along with this, he was nurturing, through copious correspondence, a number of large donors, especially Charles Eckhart.<sup>40</sup>

The leaders of this college movement tended to be ministers and virtually none of them, including those who were not clergymen, had professional experience as fundraisers or were public relations experts, so I was intrigued at some of the creative strategies they (and the Advent Christian people themselves) used to raise the necessary funds. First, for well over two years, every issue of *Our Hope* contained a numbered bulletin, which Jenks wrote from the field, and these columns often had distinct themes. For example, in the months between the first and second decision for Aurora, various bulletins were aimed specifically at ministers, lay people, young men, young women, and even people living in remote, rural areas.<sup>41</sup>

After the second location decision, the bulletins took on a more general look of being a project update, but they were never just informational. No matter what was discussed, it was always tied to

fundraising. For example, one Thanksgiving, the bulletin suggested that if you were truly thankful for life's blessings, one way to show that was to give to the college building fund. Other strategies that were used are still common today—a donor agreeing to give a specific amount (in this case, \$10,000 from Charles Eckhart) once the public raises a specific amount (in this case, \$30,000 and later \$60,000 for another \$10,000 donation from Eckhart) and setting a series of smaller objectives to achieve what would otherwise seem like an overwhelming, single goal. This became especially important after the price tag on the project rose from \$70,000 to around \$100,000 (due to the purchase of additional acreage for the campus, the completion of the buildings' top floors, furnishings, etc.).<sup>42</sup>

*Our Hope* readers also came up with some creative fundraising ideas, and there was one that was particularly interesting. A female supporter of Aurora College wrote to *Our Hope*, suggesting that Advent Christian women start an Anti-Hat Club. Instead of buying a new hat for the season, church women should, she suggested, take that \$3 (which she saw as the least amount of money one would have to spend for a respectable hat) and send it to the college fund. She got this idea because her husband, not being an Advent Christian, was not likely to give to the college fund, yet she was an ardent supporter of the college. So she came up with the idea of sacrificing something personal that she would ordinarily buy and send the price of it to the college fund. She wrote a letter to *Our Hope* in order to tell other women about her idea & urge them to do this as well.<sup>43</sup> A number of women did just that, such as the woman who wrote in that although she had not been planning on buying a new hat this season, she thought she would apply it to something else that she wanted to buy & send along the \$3 to the college fund. And she urged others to do the same, writing: "How many others will join us? Are there not three hundred women who could give three dollars each, and so raise almost another thousand dollars? Don't say 'we can't afford it.' We can't afford not to give."<sup>44</sup> Another woman wrote in to say: "I am heartily in favor and will gladly do all I can to help. I have been an anti-hat believer for many years, and would now propose that we join for life instead of for a season or two. The money can be used for something more uplifting than a hat and the price will be needed, even after the college is built."<sup>45</sup> An even more ambitious woman wrote in to say: "We want one thousand women to enroll as members of our Anti-Hat Club."<sup>46</sup> That was a pretty tall order for such a small denomination, but as she said, in explaining her motivation, "There is inspiration in numbers and we can encourage each other in the sacrifice....The college is to be ours and if possible should be built with our money."<sup>47</sup> This certainly was not an overtly feminist message about women per se, but it was a message that said that women, especially those who did not work outside the home, could make a personal sacrifice and make a contribution that was truly their own to the cause.

## **Another Bump in the Road**

About four months before the May 31, 1911 groundbreaking in Aurora, there was yet another bump (or two) in the road. A Mr. Virden, President of Dixon College, in Dixon, Illinois, contacted WACPA, offering to sell the college property to them. A group of board members and a contractor went to look at the property, which included multiple buildings. The buildings were old, and the contractor estimated that it would take around \$26,000 to modernize them, and, of course, the college felt committed to Aurora at this late date.<sup>48</sup>

The problem was that at almost the same time, the Aurora people, including William George, seemed to be doing little to make the move possible, and some of the college leaders were becoming frustrated. There was disagreement about the \$15,000 figure that was promised to the college from Aurora's businessmen, some business people thinking it was closer to \$5000. Then suddenly the college was being told by the City Engineer that the city could only bring water to the campus if it was brought within the city limits, and even then, it would cost the college \$2000.<sup>49</sup>

One board member wrote Jenks: "I have had the utmost hopes of Aurora doing her part until within the last two weeks. I thought sure that when I told them that they would certainly loose [sic] the college unless they got busy; but I think they take at [it] as a joke and think that we will come any way [sic] as we have no other place to go and they will do as little as possible."<sup>50</sup> After writing that, the board member then started to tell Jenks all of the things he liked about the Dixon property, no doubt as an antidote for the frustration he was feeling about Aurora. In his reply, Jenks dismissed the notion of locating in Dixon because of the renovation cost, the fact that Eckhart was against it, and what he called "other very SERIOUS difficulties" that he refused to identify in his letter.<sup>51</sup> Yet he also said: "As to Aurora,...we should yet do all that we can, and if we do not locate there throw the responsibility upon the citizens of Aurora."<sup>52</sup> How seriously anyone took the Dixon proposal at that late date is impossible to know, but it must have been comforting to know that if, in the eleventh hour, the deal with Aurora fell through, the college had at least one other option.

Obviously the deal with Aurora did *not* fall through--Aurora businessmen *did* raise an adequate amount of money to make the deal viable, and the campus *did* somehow get water. Compared to the bumps in the road experienced thus far, the actual building of the campus buildings went relatively smoothly. It was predicted that it would take about a year to construct the three buildings, and that was pretty close to what it took. Of course there were the usual construction issues—cost overruns, bad weather delaying work, etc. But once the college broke ground, it was committed to Aurora once and for all, which must have eased some of the college leaders' anxiety. Of course, for Jenks, as chair of the Finance Committee for the move, the strain of raising money for the building fund continued right up to the move and beyond. His constant refrain in 1911 and 1912 was to have the debt paid off by the October 1912 dedication of the buildings.<sup>53</sup>

## **Pulling Off a Small Miracle**

**One final question remains—given all the trials and tribulations along this journey, how, in the end, did the college leaders and the Advent Christian people pull off what was nothing short of a small miracle?** Time does not allow me to respond to this question in depth. Obviously there were many factors—the creative fundraising of the leaders and the people themselves, the generosity of several large donors (especially Eckhart), and the boosterism of Aurora's business people, who, in the end, provided the college with excellent incentives to locate in Aurora. However, the one person who stands out in this saga, as being the one whose labors were so intense and diverse that one can hardly imagine this success without him, was Orrin R. Jenks.

Doing the research for this paper gave me a whole new appreciation for a man who I thought I already knew a lot about. What emerged from his published articles and personal correspondence

was a picture of a leader who was *the* driving force behind the entire relocation process. (After all, there is a reason why he came out of this as president of the college!)

Hopefully my praise of Jenks will not be viewed as simply sentimental, hero worship. The evidence shows that as a person and even as a leader, he, like the rest of us, was far from perfect. For example, at times he was overly sensitive and jumped to conclusions, which often resulted in him getting angry and saying or writing things that he would later regret. There was no doubt that Jenks had a temper, and he was not afraid of being blunt! (However, it must also be said that people knew where they stood with Jenks, and he certainly exhibited enough diplomacy to turn Eckhart into a very generous donor.) And in his letters to people, while on the road fundraising and during the debate over location, he complained so frequently about being physically done in, his nerves shot, that it starts to sound a bit like whining.<sup>54</sup>

However, although he probably should have talked less about his exhaustion and illnesses, he was doing so many things at once that even by today's multitasking standards, it was impressive. He held on to his pastorate at an Advent Christian Church in Chicago until as late as July 1910 (which means he was still working as a pastor throughout the months of the Zion City debate), he taught part-time at Mendota College, and he had the *huge* task of raising the required funds for the new campus. To accomplish this, he had to nurture potentially large donors, like Eckhart, through an extensive correspondence; negotiate with Aurorans about possible funding to bring the college to Aurora; and travel around the country to visit innumerable churches and campmeetings. He believed that the most effective way to raise money was to talk to people face to face about the college, and this required that he be gone for long periods, sometimes months at a time.<sup>55</sup> In a January 17<sup>th</sup> letter to Eckhart, while already on the road, he wrote: "I had thought of going to the Pacific Coast in the summer but as this trip will take me into Oklahoma and Texas, I am thinking of going direct from Texas to California, and then into Oregon, Washington, Montana, Minnesota and Wisconsin, and reach Chicago about the first of April. By so doing, I will have visited most of the churches west of the Mississippi without any unnecessary travelling."<sup>56</sup> When on the road, the traveling was sometimes primitive and long because the churches were few and far between, and when at a place, he was constantly preaching and visiting people to tell them about the college. At times he was literally so busy all day long that he had no time to write his weekly bulletin for *Our Hope*. And I haven't even mentioned his family responsibilities, an area where there had to have been tensions. Not only was he not seeing his family for long periods of time, he also was not getting paid for this work. The only money he received to cover his traveling expenses and support his family came from what he called "loose collections," which did not begin to cover his expenses. (In one of these loose collections, he received 27 cents!)<sup>57</sup> So perhaps some complaining about physical ills was needed to get him through the huge task before him.

In any case, in spite of some shortcomings, he was the right person for this job, and was the single most important person in terms of making the college a reality. Many other people aided the cause of building a new campus in Aurora, and some in a big way, like Charles Eckhart, but no one virtually put his personal life on hold for nearly two years in order to raise funds for the project or pushed his physical limits through nearly constant, often difficult travel the way Jenks did. He also was well known and liked by Advent Christians across the country, not just in the Midwest, and this national profile must have helped in the fundraising.

In fact, Jenks had a number of strengths that served him well as leader of this college-building movement. He showed great leadership, insight, and wisdom when it came to the debate over Zion City. The college building there was so impressive and seemingly inexpensive that it would have been very easy to be swayed by it and go into denial about the hostile environment and dictatorial government that would have come with it. But he was able and willing to see the larger picture.

And, as it turned out, Jenks revealed himself to be a real political animal. Throughout the fundraising process (and especially during the debates over location), he was quietly writing to a number of influential people to make his case for either leaving Mendota or not going to Zion City. (A number of these people, before hearing from Jenks, had looked upon Zion City favorably, mainly because they knew little about the actual conditions there and only saw what a supposed bargain it was.) To win them over to his point of view, he wrote them in a politically nuanced way, clearly making a case for why the college needed to leave Mendota or that Zion City was a bad, if not evil, place to be, but doing so in a subtle, low-pressure way that was less likely to offend people or let them think that he was beating them over the head with his arguments. As early as 1909, he wrote a letter to Eckhart that exhibited this talent. After making his case, he wrote: "Of course, you will understand that this is not written to influence you..., but simply to let you know how matters stand here."<sup>58</sup> In another letter, after making his case, he wrote, "Well, you must, of course, do as you think best; but I felt that I must write to you. I know you desire what is for the best interests of our people."<sup>59</sup> And a couple of weeks before the final vote on location, Jenks took direct, politically shrewd action, which he hoped, no doubt, would pull the blinders off the eyes of the pro-Zion City people. He wrote to Voliva, asking him to write back on whether or not he wanted the college to move to his town. This was a brilliant political move to counteract the Zion City supporters who still held out hope that the college could co-exist with Voliva. Jenks always believed that Voliva hated the idea of the college relocating in his town and would fight the college to the death. Jenks clearly was hoping to get indisputable evidence that a belief in peaceful coexistence with Voliva was an illusion.<sup>60</sup>

Another strength was Jenks's willingness to talk tough, not just in private letters, but also in published articles. His tough love talk served an invaluable purpose whenever the money for the building fund was coming in too slowly. He was willing to write publicly about people's apathy in a way that most other people would have felt uncomfortable doing. In one article, he wrote: "Now is the time to give. If you ask me WHO is to give the money needed, my answer is YOU. If the pledges are coming in slowly, YOU are partly the cause. If the movement fails, YOU are one part of the failure."<sup>61</sup> In early 1912, he wrote in *Our Hope* that only 1200 people out of a denomination of 25,000 had given something to the cause. Saying that he was interested in not just raising money, but in awakening people's sense of responsibility to the denomination, he ended with this provocative phrasing: "We would rather make you angry than to be quiet at this time. Indignation is preferable to stagnation. Who dares to read this bulletin and say, 'This does not hit me.'"<sup>62</sup>

In several different letters, Jenks remarks that if the college moves to Aurora, he is willing to give the next twenty years of his life to serving the school.<sup>63</sup> Little did he know how close this promise would be to reality. He served as president from 1911 to 1933, a little over twenty years. By the time he turned the presidency over to Theodore P. Stephens in 1933, the school had come upon another bump in the road—the Great Depression. Stephens would have his own rocky road to navigate, but

his journey would also be successful, in part because of the foundation that Jenks had helped to build in Aurora.

## **Aurora At Last! Gratitude for the Past and Hopes for the Future**

Jenks’s parting thoughts on April 3, 1912—moving day—first showed gratitude to Mendota, saying that “we shall always love and revere the place of our birth.” But then he quickly looked to the future, saying that “new things must come. Through the generous gifts of noble men and women we are provided with three splendid buildings in Aurora. We enter them with joy and hopefulness, believing that a great door of opportunity is open before us and that our school is entering a new period of usefulness.”<sup>64</sup>

By the day of the move, faculty and students alike had already commemorated their time at Mendota. Now their thoughts were focused on the years-long journey that had brought them to this day and on the future, with all of its untold possibilities. They could not have possibly imagined the extent to which Aurora College would grow and develop over the next one hundred years. But looking back on that day, we can see that their journey was only *just beginning*, and it was going to be another very interesting ride!



## **Endnotes**

<sup>1</sup> William A. Burch, “Our College Reception at Aurora, Ill.,” *Our Hope and Life in Christ*, April 10, 1912, 5 and “The College Removal,” *Our Hope and Life in Christ*, April 10, 1912, 9.

<sup>2</sup> “The College Removal,” p. 9.

<sup>3</sup> “The College Removal,” p. 9.

<sup>4</sup> “Our College Reception at Aurora, Ill., p. 5 and “The College Removal,” p. 9.

<sup>5</sup> “School Matters,” *Our Hope and Life in Christ*, January 18, 1893, 8.

<sup>6</sup> “Editorial Notes,” *Our Hope and Life in Christ*, February 21, 1894, 8.

<sup>7</sup> B. J. Dean, “The Educational Field: Why Do We Need New Buildings?” *Our Hope and Life in Christ*, June 1, 1910, 10.

<sup>8</sup> Dean, p. 11.

<sup>9</sup> J. Oscar Campbell, “Mendota Seminary,” *Our Hope and Life in Christ*, February 15, 1893, 9; “Mendota College President’s Report of Progress,” *Our Hope and Life in Christ*, April 12, 1893, 9; Orrin R. Jenks, “Our College Running Expenses,” *Our Hope and Life in Christ*, November 8, 1911, 5;

Orrin R. Jenks, "Our College Operating Expenses: An Appeal from the President," *Our Hope and Life in Christ*, December 6, 1911, 4; and Orrin R. Jenks, "BULLETIN NO. 65: Our Current Expenses," *Our Hope and Life in Christ*, April 10, 1912, 16.

<sup>10</sup> "The Students in English," "College Notes," *Our Hope and Life in Christ*, December 9, 1908, 3.

<sup>11</sup> *Annual*, 1893-94, p. 29; *Annual*, 1908-09, 49; *Annual*, 1910-11, 79; and Ella Pullen, "Attention! By the President," *Our Hope and Life in Christ*, September 28, 1910, 7.

<sup>12</sup> "The Bible Training School," *Our Hope and Life in Christ*, June 28, 1893, 8; W. S. (Probably William Sheldon), "The College," *Our Hope and Life in Christ*, September 27, 1893, 11; and "Encourage the Young Preachers," *Our Hope and Life in Christ*, September 11, 1895, 8.

<sup>13</sup> "Shall We Move Our College? A Comparison of Conditions at Aurora and at Mendota," *Our Hope and Life in Christ*, December 8, 1909, 2-3, 7; letter from Orrin R. Jenks to Charles Eckhart, September 1909, Doris K. Colby Archives at Aurora University; letter from Orrin R. Jenks to Charles Eckhart, December 22, 1909, Doris K. Colby Archives at Aurora University; and letter from Charles Eckhart to Orrin R. Jenks, January 8, 1910, Doris K. Colby Archives at Aurora University.

<sup>14</sup> "The Recent Special Meeting," *Our Hope and Life in Christ*, January 12, 1910, 6 and B. Forester, "The Reconsideration of College Removal," *Hope and Life in Christ*, June 8, 1910, 2.

<sup>15</sup> "The Recent Special Meeting," p. 6.

<sup>16</sup> B. Forester and B. J. Dean, "Special Meeting of the Board of Directors," *Our Hope and Life in Christ*, June 1, 1910, 2 and Forester, "The Reconsideration of College Removal," p. 2.

<sup>17</sup> Wallace Best, "Zion, IL.," *Encyclopedia of Chicago*, [www.encyclopedia.chicagohistory.org/pages/1399.html](http://www.encyclopedia.chicagohistory.org/pages/1399.html); Kevin McDermott, "A.J. Christ Dowie and the Harmonial Philosophy": A Biography of John Alexander Dowie (1847-1907), [www.james-joyce-music.com/extras/dowie\\_bio.html](http://www.james-joyce-music.com/extras/dowie_bio.html); South Loop Historical Society, "John Alexander Dowie (May 25, 1847- March 9, 1907)," [www.southloophistory.org/people/dowie.htm](http://www.southloophistory.org/people/dowie.htm); and Zion Historical Society, "Early History," [www.zionhs.com/history.htm](http://www.zionhs.com/history.htm).

<sup>18</sup> Best, McDermott, South Loop Historical Society, and Zion Historical Society.

<sup>19</sup> Best, McDermott, South Loop Historical Society, and Zion Historical Society.

<sup>20</sup> James Todd, "Four Reasons Why We Should Move to Zion City," *Our Hope and Life in Christ*, June 1, 1910, 7; J. W. Emmons, "Zion City College," *Our Hope and Life in Christ*, June 8, 1910, 2-3; and W. H. Lichty and J. A. Goudie, "The Educational Field: The College Building at Zion City, Ill.," *Our Hope and Life in Christ*, June 8, 1910, 10-11.

<sup>21</sup> Emmons, "Zion City College," 3.

<sup>22</sup> Emmons, "Zion City College", 3 and J. W. Emmons, "Location of Mendota College Again," *Hope and Life in Christ*, June 15, 1910, 2.

<sup>23</sup> George Erhardt, "A Few Thoughts Relative to Zion City," *Hope and Life in Christ*, June 15, 1910, 11.

<sup>24</sup> Emmons, "Zion City College," 3; Emmons, "Location of Mendota College Again," 2; Erhardt, 11; and Todd, 7.

<sup>25</sup> Letter from Orrin R. Jenks to Charles Eckhart, n.d., Doris K. Colby Memorial Archives at Aurora University.

<sup>26</sup> Letter from Orrin R. Jenks to H. F. Carpenter, June 11, 1910, Doris K. Colby Memorial Archives at Aurora University.

<sup>27</sup> Letter from Orrin R. Jenks to Mr. Hardison, June 27, 1910, Doris K. Colby Memorial Archives at Aurora University.

<sup>28</sup> Letter from Jenks to Hardison.

<sup>29</sup> W. C. Batdorf, "The Zion City Location," *Our Hope and Life in Christ*, June 15, 1910, 11.

<sup>30</sup> "A respected and interested brother," as quoted by J. August Smith, in "As To Mendota College. A Warning Note," *Hope and Life in Christ*, June 15, 1910, 11.

<sup>31</sup> Letter from Jenks to Hardison.

<sup>32</sup> Letter from Jenks to Eckhart, n. d.; letter from Orrin R. Jenks to Charles Eckhart, January 1, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Charles Eckhart to Orrin R. Jenks, January 8, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Charles Eckhart, January 11, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to A. C. Adams, February 1, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to D. R. Mansfield, April 24, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Brother Whitman, May 22, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Mr. and Mrs. Bixler, May 26, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to George E. Coopridier, May 26, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Sister Parks, June 8, 1910, Doris K. Colby Memorial Archives at Aurora University; and letter from Jenks to Hardison.

<sup>33</sup> Letter from Jenks to Mansfield; letter from Jenks to Adams, February 1, 1910; letter from Jenks to Whitman, May 22, 1910; letter from Orrin R. Jenks to George E. Coopridier, May 26, 1910, Doris K. Colby Memorial Archives at Aurora University; and letter from Jenks to Parks.

<sup>34</sup> Letter from Jenks to Whitman, May 22, 1910; letter from Jenks to Bixlers; letter from Orrin R. Jenks to Charles Eckhart, May 27, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Brother Whitman, June 1, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Wilbur Glenn Voliva, June 15, 1910, Doris K. Colby Memorial Archives at Aurora University; and "Testimony of Mr. C. E. Patten Given In Judge Landis'

Court, Wednesday, June 1, 1910, In Connection With Petition of W. H. Lichty, Et. Al. Re. Mendota College Deal,” Doris K. Colby Memorial Archives at Aurora University.

<sup>35</sup> Letter from Orrin R. Jenks to Brother Bloom, 1909, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Charles Eckhart, January 25, 1909, Doris K. Colby Memorial Archives at Aurora University; and letter from William George to Charles Eckhart, January 25, 1909, Doris K. Colby Memorial Archives at Aurora University.

<sup>36</sup> Orrin R. Jenks, “BULLETIN NO. 3: What Will Aurora Do?” *Our Hope and Life in Christ*, February 16, 1910, 15; Susan L. Palmer, “Building Ethnic Communities in a Small City: Romanians and Mexicans in Aurora, Illinois, 1900-1940;” letter from Jenks to Bloom; letter from Jenks to Mansfield; and letter from Jenks to Bixlers.

<sup>37</sup> Jenks, “BULLETIN NO. 3,” 15; letter from Jenks to Bloom; letter from Jenks to Eckhart, January 25, 1909; letter from George to Eckhart; letter from Orrin R. Jenks to Charles Eckhart, February 18, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Jenks to Mansfield; letter from Orrin R. Jenks to Charles Eckhart, May 25, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Jenks to Bixlers; and letter from Jenks to Whitman, June 1, 1910.

<sup>38</sup> Jenks, “BULLETIN NO. 3,” 15; letter from Jenks to Eckhart, January 25, 1909; letter from George to Eckhart; and letter from Jenks to Mansfield.

<sup>39</sup> A. W. Merritt, “To Zion City or Aurora, Which?” *Our Hope and Life in Christ*, June 15, 1910, 10; letter from Jenks to Parks; and James Todd, “A Word in Answer,” *Our Hope and Life in Christ*, June 22, 1910, 14 & first side of “Supplement.”

<sup>40</sup> Orrin R. Jenks, “BULLETIN NO. 24: The Chairman’s Report and Plans for the Future,” *Our Hope and Life in Christ*, December 21, 1910, 16; letter from Jenks to Eckhart, n.d.; letter from Charles Eckhart to Orrin R. Jenks, January 17, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Jenks to Eckhart, February 18, 1910; letter from Orrin R. Jenks to Charles Eckhart, January 3, 1911, Doris K. Colby Memorial Archives at Aurora University; letter from Charles Eckhart to Orrin R. Jenks, January 5, 1911, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Charles Eckhart, January 17, 1911, Doris K. Colby Memorial Archives at Aurora University.

<sup>41</sup> Orrin R. Jenks, “BULLETIN NO. 4: A Call To Our Ministers,” *Our Hope and Life in Christ*, February 23, 1910, 15; Orrin R. Jenks, “BULLETIN NO. 7: Our Ministers to the Front,” *Our Hope and Life in Christ*, March 23, 1910, 15; Orrin R. Jenks, “BULLETIN NO. 9: A Call to Our Laymen,” *Our Hope and Life in Christ*, April 6, 1910, 15; Orrin R. Jenks, “BULLETIN NO. 10: An Appeal to Our Young Men,” *Our Hope and Life in Christ*, April 13, 1910, 15; Orrin R. Jenks, “BULLETIN NO. 11: Our Young Women to the Front,” *Our Hope and Life in Christ*, May 4, 1910, 15; and Orrin R. Jenks, “BULLETIN NO. 12: To Our Isolated Ones,” *Our Hope and Life in Christ*, May 18, 1910, 15.

<sup>42</sup> Orrin R. Jenks, “BULLETIN NO. 20: Help Us to Reach This Goal—Forty-One Thousand Dollars By Nov. 1, 1910,” *Our Hope and Life in Christ*, August 17, 1910, 15; Orrin R. Jenks, “BULLETIN NO. 30: A Ten Thousand Dollar Pledge,” *Our Hope and Life in Christ*, April 5, 1911, 16;

Orrin R. Jenks, "BULLETIN NO. 50: Thanksgiving Is Coming," *Our Hope and Life in Christ*, October 25, 1911, 16; and Orrin R. Jenks, "BULLETIN NO. 66: Our New Buildings and the Cost," April 17, 1912, 16. .

<sup>43</sup> "Help For Our College: An Anti-Hat Club Proposed," *Our Hope and Life in Christ*, March 9, 1910, 5.

<sup>44</sup> "Let Us All Help," *Our Hope and Life in Christ*, March 23, 1910, 11.

<sup>45</sup> "Editorial Mention," *Our Hope and Life in Christ*, March 23, 1910, 6.

<sup>46</sup> "That Anti-Hat Club," *Our Hope and Life in Christ*, April 13, 1910, 5.

<sup>47</sup> "That Anti-Hat Club."

<sup>48</sup> Letter from A. C. Adams to Orrin R. Jenks, March 8, 1911, Doris K. Colby Memorial Archives at Aurora University and letter from Orrin R. Jenks to A. C. Adams, March 18, 1911, Doris K. Colby Memorial Archives at Aurora University.

<sup>49</sup> Letter from Adams to Jenks.

<sup>50</sup> Letter from Adams to Jenks.

<sup>51</sup> Letter from Adams to Jenks and letter from Jenks to Adams.

<sup>52</sup> Letter from Jenks to Adams.

<sup>53</sup> "The Corner Stone Laying," *Our Hope and Life in Christ*, July 26, 1911, 9; Orrin R. Jenks, "BULLETIN NO. 44: Progress of the Work and Outlook," *Our Hope and Life in Christ*, August 16, 1911, 16; William A. Burch, "BULLETIN NO. 45: Important Notice," *Our Hope and Life in Christ*, September 6, 1911, 16; "BULLETIN NO. 48: Progress of the Work," *Our Hope and Life in Christ*, October 11, 1911, 16; Orrin R. Jenks, "BULLETIN NO. 54: When Will Our Buildings Be Completed," *Our Hope and Life in Christ*, December 20, 1911, 16; and Orrin R. Jenks, "BULLETIN NO. 73: Paying Our Debt," *Our Hope and Life in Christ*, July 10, 1912, 16.

<sup>54</sup> Letter from B. Forester to Orrin R. Jenks, February 8, 1909, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to B. Forester, March 24, 1909, Doris K. Colby Memorial Archives at Aurora University; letter from B. Forester to Orrin R. Jenks, March 25, 1909, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to H. E. Pancost, February 24, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from H. E. Pancost to Orrin R. Jenks, February 26, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from B. Forester to Orrin R. Jenks, February 26, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from George H. Dewing to Orrin R. Jenks, February 27, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Jenks to Eckhart, May 25, 1910; letter from Jenks to Coopridge; letter from Jenks to Eckhart, May 27, 1910; letter from Jenks to Hardison; and letter from Jenks to Eckhart, January 17, 1911.

<sup>55</sup> Orrin R. Jenks, "BULLETIN NO. 19: A Word From the Field," *Our Hope and Life in Christ*, August 3, 1910, 15; Jenks, "BULLETIN NO. 24," 16; letter from Jenks to Eckhart, May 27, 1910; and letter from Jenks to Eckhart, January 17, 1911.

<sup>56</sup> Letter from Jenks to Eckhart, January 17, 1911.

<sup>57</sup> Jenks, "BULLETIN NO. 24," 16; letter from Jenks to Eckhart, May 27, 1910; and letter from Jenks to Eckhart, January 17, 1911.

<sup>58</sup> Letter from Orrin R. Jenks to Charles Eckhart, October 22, 1909, Doris K. Colby Memorial Archives at Aurora University.

<sup>59</sup> Letter from Jenks to Bixlers.

<sup>60</sup> Orrin R. Jenks, "Keep Out of Zion City," *Our Hope and Life in Christ*, June 22, 1910, 2; letter from Orrin R. Jenks to D. R. Mansfield, April 24, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Wilbur Glenn Voliva, May 27, 1910, Doris K. Colby Memorial Archives at Aurora University; letter from Jenks to Parks; and letter from Jenks to Voliva, June 15, 1910.

<sup>61</sup> Orrin R. Jenks, "Why They Come Slowly," *Our Hope and Life in Christ*, April 6, 1910, 15.

<sup>62</sup> Orrin R. Jenks, "BULLETIN NO. 57: Were There Not Ten Cleansed? But Where Are the Nine?" *Our Hope and Life in Christ*, January 31, 1912, 16.

<sup>63</sup> Letter from Orrin R. Jenks to B. J. Dean, December 22, 1909, Doris K. Colby Memorial Archives at Aurora University; letter from Orrin R. Jenks to Charles Eckhart, December 22, 1909, Doris K. Colby Memorial Archives at Aurora University; and letter from Orrin R. Jenks to Charles Eckhart, January 12, 1910, Doris K. Colby Memorial Archives at Aurora University.

<sup>64</sup> Orrin R. Jenks, "BULLETIN NO. 64: Moving In," *Our Hope and Life in Christ*, April 3, 1912, 16.