

treasure

TWO STUDENTS DELVE INTO ARCHIVES

For their Capstone projects, Dan Beining and Cherie Francis found hidden treasures in the Schauffler College archives

(Editor's note: For their Capstone projects, senior history majors Dan Beining and Cherie Francis delved into the Schauffler College archives to prepare these articles. They presented their findings at the 40th anniversary banquet of the Schauffler-Defiance relationship during 2007 Homecoming weekend.)

by Dan Beining, DC History Major

Before we can discuss Schauffler College itself, we need to talk about the man behind the college - that man being Dr. Henry A. Schauffler.

In his earlier years, Dr. Schauffler performed missionary work in the countries of Turkey and Bohemia. Upon returning to the United States, Dr. Schauffler was appointed pastor of Olivet Chapel. In 1883, he was appointed superintendent of Slavic missions in the United States by the Congregational Home Missionary Society.

Schauffler then convinced future wife Clara Hobart to open the Slavic Bible Reader's School next to the newly built Bethlehem Church. The school became known as the Bohemian Bible Reader's School in 1885, whose purpose was to train young Bohemian women as missionaries to their communities and the world abroad.

Dr. Schauffler and Ms. Hobart married in 1892, and that same year the name of the school changed to the Bethlehem Bible Reader's School to reflect the growing diversity of students receiving an education. In 1905, Dr. Schauffler passed away. That same year, the school's name changed again, becoming known as the Schauffler Missionary Training School. The school accepted women from all walks of life and all nationalities and gave them the knowledge they needed to go out in the world and work within their communities.

In 1929, the school's administration and trustees reached a decision to convert the school from a three-year training program to a four-year degree program. The Schauffler Missionary School was given the right to grant degrees in religious education and social work between the years of 1930 and 1931.

The Schauffler Missionary Training School became a full-fledged college in 1936 and was renamed the Schauffler College of Religious and Social Work. Under the administration of Dr. Raymond Clapp, Schauffler College doubled the number of its faculty and increased the number of women enrolled from 25 to 92.

In 1943, the college was recognized by the American Association of Schools of

Social Work and became a charter member of the National Council on Social Work Education. Schauffler College then began accepting men as degree-eligible in 1953. However, changes in the neighborhood, the growth of industry, and the general drop in enrollment led to the decision to move Schauffler College in 1954.

Because of the relationship that existed between Schauffler College and Oberlin College, the decision was made in 1954 to merge the two at Oberlin. Schauffler College ceased to exist as a separate entity, and it became the Division of Christian Education of the Oberlin Graduate School of Theology. The final commencement from Schauffler College took place June 1, 1957. This marked a graduation of sorts for the college





ESTHER YUKL



KATHERINE KENT



DOBRA PELASHEVA



MAMIE HANKERSON



MABEL FOX



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JOURDANKA BORIKOVA

Class of 1930
Schäuffler
School.
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CLEVELAND, O.



SUMIYE YAMAMURA

as well: from an institution for attaining one's bachelor's degree to part of a graduate-level program. In 1966, Oberlin College decided to discontinue the Graduate School of Theology, forcing the Schauffler program to move yet again.

That same year, negotiations were taking place between Schauffler and Defiance College. Before the Schauffler Endowment could release funds to Defiance College, the college was required to have a social work and religious education curriculum. That requirement met, the Schauffler Endowment moved from Oberlin to Defiance College in 1967 and has since supported the college's social work and religious education program.

However, the move from Oberlin College had left many materials pertinent to the history of Schauffler College behind. Thankfully, due to the efforts of Dosia Carlson, Calista Olds, and 10 Christian education students, those materials were brought from Oberlin to Defiance in 1969.

The Schauffler Endowment Fund has been used to build Schauffler Hall, which was completed in 1981 and has housed the religious education and social work programs ever since. Today, Defiance College continues the Schauffler tradition by emphasizing the need and importance of social work, religious education, and service to one's community and one's world. ♦

by Cherie Francis, DC History Major

Before I began this research project with my colleague Dan, I knew very little about Schauffler College, only that it was an interdenominational Bible school for women and that it was located in Cleveland, Ohio.

As my research became more involved, I realized Schauffler College actually started as The Bohemian Bible Readers Home and was located in a private residence on Broadway Street in Cleveland. This school provided the women with a Christian environment while teaching them the skills of missionary work. Their work would involve visiting house to house and teaching families about the Bible while at the same time helping them with household chores as needed.

Henry Schauffler also realized while he was calling on families that the men did not like him calling on their wives and children while they were at work, but yet they trusted the women missionaries to come in and visit. With this knowledge, he knew it was now necessary to expand and build on this school.

The enrollment was increasing at a desirable rate and the need to meet the demands of the immigration influx and the effects of World War I which had caused many homes to be without a father figure was necessary. The need now was even greater for social workers and missionaries.

The school itself would go through several titles before settling on the name Schauffler College. The name of the college was chosen after Henry Schauffler passed away. This was to honor all he had done for the college.

Schauffler College knew they needed to integrate into society and also needed to meet the growing need for demand and change. The college prepared a mission statement that reflected their religious and social work sentiments. They came up with two fundamental goals. The first goal was to incorporate subjects that would meet the criteria for a religious and social work degree. The women would need to learn how to work and develop a relationship with the community and the families. The subjects taught would focus on learning the English language, developing social skills such as dramatic and public speaking, executive skills such as typing and bookkeeping, and educational training so the women could teach and work with preschool and kindergarten students

The second fundamental goal was to train the women for field work in the community. Home economics would be a necessary tool for the women. Schauffler College would teach the students how to sew, cook, and clean which was essential for the new immigrants coming into the United States. The women would play a prominent role in improving health and hygiene practices. They would teach the families how to prepare nutritional meals and how to freeze or can the food to prevent food spoilage. They would also teach sewing classes so the families could make or mend their clothing and teach the family how to budget their money and shop for food.

Another obstacle was that the mother and father would both have to work to make ends meet, which meant leaving the children at home alone to fend for themselves. Schauffler College saw the need for childcare and would send the women out to make home

visits where they would help take care of the children and the household. The school also started a church preschool and kindergarten for the children to attend. Can you imagine the mothers' enormous amount of relief knowing their children not only were safe but were being taught at the same time?

These families wanted their children to have a better life than they had. This was the American dream, and they wanted their children to grow up and be part of it. After all, wasn't this why they came to the United States?

Another way of teaching the women how to use their skills to integrate into society was having them live together in the dorms. They would have to learn the art of communication and how to work past their conflicts and get along. This was not an easy task because of the many different nationalities integrated into a building from places such as Africa, Mexico, Germany, Italy and Russia.

They would also have to deal with issues of race, immigration, poverty, and the different language barriers. This undertaking would prove to be a valuable tool for the graduates of Schauffler College. Some of the women would go on to become missionaries in their own countries where they would teach all the skills they learned at Schauffler College to their own people. Others would go on to become teachers, social workers, church secretaries, and missionaries in places such as Alaska, Africa and India.

Schauffler College would eventually move on to Oberlin College but not without leaving a rich legacy behind. This college exemplified the need for women in a society where women did not usually go to College or work out of the home. Race would not be an issue at this college because all races were allowed to attend and earn a degree.

Schauffler College knew that the United States was a melting pot of all different nationalities and the need for religious and social work degrees was a necessity. The legacy continues at Defiance College where the Schauffler College archives now rest. Defiance College carries on this legacy by maintaining degrees in social work and religious studies. ♦

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Schauffler College Alma Mater;

*"From afar and near we come to Schauffler. Our varied gifts and ways to blend in
A fellowship that time will never end. Here we make the search for truth together;
Together we climb the upward way; Here we share with one another all the joys and
hopes of every gifted day. When our days of fellowship are ended and forth on
our own ways we go, we shall be the stronger for the journey strengthened by
the friends whom here we know.*

Aloha, oe, Aloha, oe

Dear comrades of our Schauffler days we love you.

Though far across, the world you find a home, to you we will ever be true.



Domestic Science Class. 1911-1912.