

OUT OF THE CHALICE AND ONTO THE CAMPUS: THE  
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)  
AND TEXAS CHRISTIAN UNIVERSITY  
TODAY

by

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## ABSTRACT

Out of the Chalice and onto the Campus: The Christian Church (Disciples of Christ) and Texas Christian University Today seeks to analyze how the historical relationship between the Disciples of Christ denomination and TCU has shaped the identity of the university today. The project analyzed the history of the church affiliation at TCU and all of the components of that as a background to understanding the modern-era of TCU to understand the manifestation of the church relationship today. The paper itself is divided into two parts, the historical section and the contemporary section. The historical section builds the foundation to understand the scope and nature of the church connection at TCU in order to understand it in the modern context.

## WHY THIS?

Texas Christian University has been affiliated with what is now called the Christian Church (Disciples of Christ) denomination since its inception. This historic, on-going relationship between the university and the denomination has shifted over time and has undergone many changes. However, the relationship has always been an influential factor on the university. I decided to research this topic for several reasons. First, I am a lifelong member of the Christian Church (Disciples of Christ). Part of the reason that I picked TCU for my undergraduate experience was this Disciples connection. TCU is the largest college or university associated with the Disciples of Christ. Over the past four years here, I have noticed a lack of understanding of what this Disciples connection means for TCU. Some people think that it is largely symbolic, while others believe that TCU has no denominational affiliation. Both of those are manifestly incorrect, and I sought to understand the Disciples connection on a deeper level through this project. The goal I established in my head when I began this project was to understand the breadth and significance of the history behind the church relationship at TCU to see how and why it is manifested at the school today.

Researching for this project was challenging at times. There simply is not much material on this topic. I heavily relied on Jerome A. Moore's *Texas Christian University: A Hundred Years of History* because it is a thorough telling of the history of the school. This history book includes a significant amount of information that pertains to the church relationship at TCU, and I tried to scope out as much of it as I could. I also utilized Colby D. Hall's *History of Texas Christian University* to fill in gaps and to utilize an older secondary source. I included much information from these two histories

in order to emphasize the breadth of the church relationship throughout TCU's history to highlight just how significant this relationship is to the university. In addition to these books, I read a handful of books about the Christian Church (Disciples of Christ) in general, in Texas, and in higher education. That portion of the research provided a framework for what exactly is significant about a Disciples of Christ-affiliated institution of higher education. I visited Special Collections to look through the Clark Papers to understand the Clark family's intentions in starting this school and their hopes for what it would become. A particularly unique source that I utilized was *Reminiscences* by Randolph Clark. This memoir of stories about the Clark brothers' lives provided a clear insight into the mind of one of the founders of TCU. For the "modern" section of this project I interviewed several figures across campus who would have a notable amount of knowledge on this topic and who would be invested in it as well. I also read an article called "The Muddle in the Middle" by Chancellor Emeritus William Tucker and a recent article about the "C" in TCU by Dr. Elizabeth Flowers and Dr. Darren Middleton from the Department of Religion. The research was wide, but there were limitations to it.

A major limitation I faced was that there is not very much information written and published about this topic, especially post-World War II. I looked through Moore's references in his book to see if there were any I could utilize, but those that I successfully located simply told what Moore wrote. I noticed as I moved through Moore's book the amount of information that connected to the church affiliation at TCU gradually decreased. Moore's book also stopped in 1973 as it was published to commemorate the centennial of TCU. The sources I used did not include some details I could have used,

such as data regarding enrollment. It was also difficult to pinpoint when the changes in financial support from the Disciples of Christ denomination began to truly decrease.

The paper itself is divided into two sections. The first is a lengthy “historical” section that is divided into parts that correspond with TCU’s location at the time being discussed. There is a portion about the early years in Fort Worth when TCU was essentially a thought in the Clark brothers’ minds, to the foundational years in Thorp Spring, to the formative years in Waco, and then finally the time in Fort Worth until the appointment of Edward McShane Waits as president of the university. The historical section covers a significant amount of material, but that is not even all of it. I worked to include the more relevant details about the church-affiliation, while at the same time I worked to illuminate how extensive and how many parts of TCU were influenced by the church relationship.

Following the historical section, I have a brief transitory segment that lists developments at TCU pertaining to the Disciples of Christ affiliation between the beginning of Waits’ tenure as president until the hiring of Dr. Victor J. Boschini as chancellor in 2003. The paper then moves to the “modern” section which analyzes similarities and differences in the nature of the church relationship at TCU in 2018. This segment of the paper seeks to connect the past to the present to understand the Disciples of Christ affiliation at TCU as it stands today.

It was a joy to dive into a topic that I am deeply passionate about, and I have gained a great understanding of the history behind the church affiliation at TCU and what that means for the school in general. The research and this paper clearly indicated

to me that the church relationship is an evolving factor that continually holds a significant role in the identity and ethos of Texas Christian University.

## INTRODUCTION

On the morning of Monday, September 1, 1873, brothers Addison and Randolph Clark opened the doors of the AddRan Male and Female College in Thorp Spring, Texas. It was the first coeducational institution of higher education in Texas, a brand-new concept in the field of both higher education and education in general. The frontier college that Addison and Randolph Clark so boldly founded and developed in that small town fifty miles southwest of the city of Fort Worth has now evolved into one of the hallmark universities in the state of Texas. Texas Christian University has grown from a few dozen students on the Texas prairie to a world-class university with over ten thousand students. Texas Christian University now has eight academic divisions, with many of them consistently ranked nationally. Texas Christian University is a prominent member of the Big Twelve Athletic Conference where many of its sports teams including football, men's and women's basketball, women's soccer, men's tennis, women's rifle, etc., regularly place well and succeed in their athletic ventures. Texas Christian University today is in the process opening a medical school in partnership with the University of North Texas Health Science Center that seeks to be a leading figure in medical education with many innovative educational practices. Texas Christian University today has grown to be one of the most selective universities in the state of Texas, with an approximate 38% acceptance rate for the entering first-year class of 2017.<sup>1</sup> Texas Christian University of 2018 is worlds different from the AddRan Male and

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<sup>1</sup> "Texas Christian University," US News, <https://www.usnews.com/best-colleges/tcu-3636>.

Female College of 1873. One key element of the university has remained constant throughout the entire 145 years of its existence. Texas Christian University has been a part of what is now known as the Christian Church (Disciples of Christ) since its founding.

This relationship with the Christian Church (Disciples of Christ) denomination has been a constant in the university's identity. Though there have been a multitude of changes and growth for the university over the past 145 years, more than enough to analyze in the scope of this research, its church relatedness has remained, although with a few notable changes. This identity has encouraged open inquiry, a holistic, well-rounded education that is manifested in the present liberal arts-style education that the university upholds. Texas Christian University places a heavy emphasis on developing values in each and every Horned Frog and creating ethical leaders in our world community.

The school's character is most evidently articulated in its current mission statement, formulated in the early 2000s. The current mission statement reads, "To educate individuals to think and act as ethical leaders and responsible citizens in the global community." Accompanying the mission statement on the university's website, there are also sections labeled "Our Vision" and "Our Core Values." The vision of the university today is "To be a world-class, values-centered university." The core values statement reads, "TCU values academic achievement, personal freedom and integrity, the dignity and respect of the individual and a heritage of inclusiveness, tolerance and service."<sup>2</sup> These values and ethical principles that shape the identity of Texas Christian

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<sup>2</sup> "Mission, Vision & Values," TCU Office of the Chancellor, <http://www.chancellor.tcu.edu/mission.asp>.

University today are factors that have been constant throughout its history. These values are irrevocably ingrained in the relationship with the Christian Church (Disciples of Christ).

The values and factors that have molded Texas Christian University's identity today are derived from the historic affiliation with the Christian Church (Disciples of Christ) denomination. The Christian Church (Disciples of Christ) is a progressive, mainline Protestant denomination that has an emphasis on open inquiry through freedom of belief and welcomes all to the table. The values and beliefs of the Christian Church (Disciples of Christ) clearly bear striking similarities to the mission statement and core values of Texas Christian University. The core value of academic achievement resembles the Christian Church (Disciples of Christ) emphasis on education and questioning. The core value of personal freedom and integrity with the dignity and respect of the individual represent both the Christian Church (Disciples of Christ) roots of freedom of belief and the doctrine of open table. The heritage of inclusiveness, tolerance, and service at Texas Christian University clearly reflects the denominational identity statement. However, it is important to note that this has developed over time. Texas Christian University only completely integrated in 1964.<sup>3</sup> The mission statement itself of Texas Christian University delivers a message that closely resembles the message from the identity statement of the Christian Church (Disciples of Christ). Texas Christian University's mission "to educate individuals to think and act as ethical leaders and responsible citizens in the global community" works as part of the Disciples'

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<sup>3</sup> Jerome A. Moore, *Texas Christian University: A Hundred Years of History* (Fort Worth, TX: Texas Christian University Press, 1973), 226.

“movement toward wholeness in a fragmented world” through its students, faculty, staff, administrators, and alumni.

The values and identifying marker of Texas Christian University stem directly from the Christian Church (Disciples of Christ) and its doctrines, as was also the case for the AddRan Male and Female College in Thorp Spring in 1873, and for Texas Christian University in Fort Worth in 2018. The relationship between Texas Christian University and the Christian Church (Disciples of Christ) is the main institutional factor that has shaped the university identity into what it is today.

#### THE CLARK FAMILY

The Clark family held education to the highest of value. Following the Civil War, in the summer of 1865, Addison Clark opened a school in Buchanan, Texas, although he closed it shortly after in order to open another school in the town of Alvarado. However, in 1866 he and Randolph then left their home in Hill County so that they could finish their studies at Mr. Charles Carlton’s school in Kentuckytown, Grayson County. Following the conclusion of their studies, the brothers sought to establish a school of their own that would last.<sup>4</sup>

On October 26, 1868, Joseph Clark left the Clark property in Cleburne for nearby Fort Worth in order to ensure that the family would remain together. Upon returning to Cleburne, Joseph Clark wrote a letter to Addison and Randolph, still at school in Bonham, about the initial venture into Fort Worth. In this visit, he first preached a series of sermons at First Christian Church of Fort Worth, starting a relationship that

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<sup>4</sup>Ibid., 4.

was to have a profound influence on the Clark family and their future university for years to come. While in Fort Worth, Joseph Clark met Colonel John Peter Smith, a graduate of another Disciples of Christ institution of higher education, Bethany College in West Virginia, who was directing a school within the city. Conveniently for the Clark family, Smith was currently seeking a replacement, for which Joseph recommended his son Addison. The school that John Peter Smith and Addison Clark worked on became the foundation for the Fort Worth school system. Joseph Clark concluded this fateful letter by posing to Addison and Randolph the choice of either Bonham or Fort Worth as the Clark family's permanent home. On December 8, 1868, Joseph Clark received a letter stating that the brothers had selected Fort Worth to be the family's new home. The entire Clark family promptly moved north to Fort Worth, with Addison and his bride, Sallie, joining them in February 1869, and Randolph joining the family in their new home. The family would then truly begin its impact on the city of Fort Worth in both education and religion.<sup>5</sup>

#### FIRST CHRISTIAN CHURCH OF FORT WORTH

The founding of Texas Christian University has a direct connection to the oldest congregation in the city of Fort Worth, First Christian Church. First Christian Church was organized in 1855, with the present building completed in 1914. The development of First Christian Church coincided with the development of Addison and Randolph Clark's school. Colby D. Hall wrote of the close relationship between the church and the school. The church had humble beginnings in a stone and concrete building on the corner of Lamar and Belknap before it began to meet in the basement of the Masonic

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<sup>5</sup> Ibid., 5.

Lodge. The church was in the lodge only briefly until the congregants were forced to find another new building of their own when the members of the Masonic Lodge “thought it did not look right to have ‘Campbellites’ preaching in their hall.”<sup>6</sup> The young congregation then purchased a plot of land that was encompassed by Main Street, Houston Street, Fourth Street and Fifth Street. The church moved into the existing frame building on the lot and adopted the name First Christian Church. Eventually, the church built a small, brick building on that lot. It was not until 1878, after the founding of Addison and Randolph’s school, that the church purchased its present lot between Fifth and Sixth Streets and Taylor Street and Throckmorton Street to build the large, stone church that preceded the current 1914 building. At this church, Addison regularly preached, and the Clark family was a prominent component of the fledgling congregation. First Christian Church of Fort Worth was the first organized church in the city, which had to have been beneficial to its growth as they did not have any competition. The church had prominent members such as the entire Clark family, Colonel John Peter Smith, and Major Khleber Van Zandt. Major Van Zandt was the President of the Fort Worth National Bank, an entity that he founded, from its inception and also served as the Chairman of the Board of First Christian Church from June 7, 1877 until his death on March 19, 1930. The church’s prominent role in an emerging Fort Worth was a helpful influence on the development of Addison and Randolph Clark’s educational aspirations. The institutions were spiritually, as well as physically, connected.<sup>7</sup>

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<sup>6</sup> Ibid., 6.

<sup>7</sup> Ibid., 7.

At the same time the church was developing, the school that Addison Clark directed was facing trouble. He planned to open the school in the fall of 1869 in the Masonic Lodge building, as had been agreed upon prior to the Clark family's migration north to Fort Worth. Randolph wrote that "the sleeping spirit of sectarianism was coming to life. It was said that a preacher should not have the school, most especially a preacher of his particular faith." Several of Addison's colleagues advised him to cease preaching and to focus solely on the school, which would not do for Addison. The school was intertwined directly with his Christian faith that was grounded in the Cambellite Movement. The curriculum placed an emphasis on teaching the Bible, and Addison Clark did not want to remove that. Similar to the fate of First Christian Church, Addison's school was effectively barred from starting in the Masonic Lodge building when members of the Lodge passed a resolution that the basement of the Lodge belonged to the Masons at that they would start a Masonic school there in the fall of 1869. Not only did the Clarks' school get kicked out of their planned location, but that location would now be occupied by a school that could potentially rival theirs within the city of Fort Worth. Luckily for Addison Clark, there was an available building downtown that was open and welcoming for the school to move into. It was in terrible condition, but arrangements were made, and the necessary repairs were completed. The school was officially set to open in September 1869, just as John Peter Smith and Addison Clark had planned it. The stone and concrete building on the corner of Lamar and Belknap had previously been used as a church.

The school had not reached smooth waters yet. Despite the connection between First Christian Church and the still unopened school, members of the church began to

grumble about the school occupying a building that those members paid for. Those members were then pacified by the First Christian Church's construction of a separate building for the school to occupy. The church built a structure on the same block as the one-story building that had been previously occupied by the Fort Worth National Bank, and the Addison Clark's school finally had a home (for the five years it remained in Fort Worth).<sup>8</sup>

### HELL'S HALF ACRE

In the spring of 1869, before the school itself opened, Randolph Clark had been teaching separately from his brother Addison in nearby Birdville. When the spring term of schooling concluded, John Peter Smith resigned from his position as head of the school in Fort Worth and appointed Addison Clark as his replacement. The Clark brothers' plan to teach together at a school that they were in charge of was now finally coming to fruition. Randolph joined Addison at the school in Fort Worth prior to the opening of the fall 1869 term, and the brothers were able to reorganize this Fort Worth school into the school that they had envisioned. They gave it the name "Male and Female Seminary of Fort Worth." The school expanded a secular curriculum to include a sectarian component by including courses on the Bible and "Christian defenses." The Male and Female Seminary of Fort Worth attracted students from the areas of newly-formed Tarrant County outside of Fort Worth. The school gained a reputation for providing a thorough education with competent, excellent teachers. The school's Christian heritage was more than likely a drawing factor for it. However, new

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<sup>8</sup> *Ibid.*, 7.

developments in the city of Fort Worth would soon hinder the young school's presence within the city.

Joseph Clark, an adamant supporter of his sons and their ventures in education, had acquired a plot of land in the eastern section of the city. This plot of land is around the area that the Fort Worth Convention Center is presently located. He had purchased it with the intention of the school eventually erecting a permanent academic building there. It was, however, right on the border of what was to become known as "Hell's Half Acre." As the city of Fort Worth developed and became more well-known and more widely talked about throughout the United States, more undesirable crowds began to flock to the city as well upon the completion of the railroad. Randolph Clark described the situation in the newly-developed neighborhood of sin and greed as a "whirlpool of licentiousness and greed."<sup>9</sup> The Hell's Half Acre was clearly not a suitable location for the Male and Female Seminary of Fort Worth, and Addison and Randolph Clark were forced to reevaluate. That the Christian school the brothers were developing was not located in an environment that would support the values that the school was promoting was a primary reason that Addison and Randolph considered a move. Despite the Clark brothers' recruitment point that the school was permanent in Fort Worth, the deterioration of the neighborhood that it was located in was rapidly causing them to reconsider that permanency.

This presented a tough situation for the Clark brothers. Their father had secured a home in Fort Worth and was now serving as the postmaster for the city. The brothers were serving as the ministers at First Christian Church, and that church connection had

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<sup>9</sup> *Ibid.*, 8.

supported and fueled the growth of their new school. However, Addison and Randolph considered themselves morally responsible for all of their students and faculty, and knew it was time to move out of Fort Worth. In 1873, a wealthy man named Pleasant Thorp had sent an invitation to the Clark brothers to move their school to rural Hood County, to a stage coach stop about fifty miles southwest of Fort Worth, a small town known as Thorp Spring. Maybe the Christian school they were working to start could flourish there.

### THORP SPRING

In the summer of 1873, after announcing that the school would continue in the same location in Fort Worth, Addison Clark traveled around the state of Texas preaching. In his absence, proprietors from Thorp Spring visited Randolph in Fort Worth. Randolph learned that Pleasant Thorp had constructed a large building in the town that he would sell to the Clark brothers at a price that would match the cost of construction for the commodious structure. Randolph was unable to reach Addison and agreed to the deal after picturing the location and the scenery surrounding the school. The stipulation was that Addison needed to approve it pending his return from his preaching tour of Texas. Randolph even took Joseph Clark to visit the property in Thorp Spring to garner his opinion on it, which turned out to be favorable. Addison reluctantly approved the deal; he did not want to leave Fort Worth but knew that this environment would be more conducive to the type of Christian school that he and his brother were

running. They sold the building in Fort Worth and then moved the school southwest to the little town of Thorp Spring.<sup>10</sup>

The school officially opened for business in Thorp Spring on September 1, 1873, conveniently the first Monday of the month. The building that Pleasant Thorp had built was actually designed to attract a college to the town of Thorp Spring, and the type of school the Clark brothers were forming was wonderful for Thorp's building. It is here that the official charter of the now-college was put into place. The AddRan Male and Female College officially came into existence in the tiny town of Thorp Spring, Texas in 1873. The name AddRan honors Addison Clark's late son AddRan, a combination of the two brothers' names. AddRan was the light of the family. However, he unfortunately passed away from diphtheria on November 6, 1872. The Clark brothers named the school to honor him.

An important aspect of this foundational charter for the AddRan Male and Female College is that all of the faculty and the trustees were required to be members in good standing of the "Christian Church" [what was the most common name of what is now the Christian Church (Disciples of Christ)]. In addition to this, the charter also included that the school will be for the support and promotion of literary and scientific education, a rare development for a religious school in the late 1800s. The charter clearly illuminates that Texas Christian University was setting itself apart from the start. The Clark brothers were intentional about the type of institution they were formulating in Thorp Spring. It was an innovation in the region, and relatively rare compared to colleges around the United States at the time. The school's original course catalog

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<sup>10</sup> Ibid., 10.

included a list of subjects that one could mostly find today at Texas Christian University. Those courses included languages, mathematics, physical sciences, natural sciences, and geography. The school also offered courses on the history of the Bible, church history, philosophy, and similar classes.<sup>11</sup> It was a blend of the humanities and the sciences in a unique, Christian environment.

The AddRan Male and Female College was chartered as a private corporation. It was also classified as proprietary, meaning it was directly owned by the Clark family as their property. The downside of the proprietary nature of the school was that the Clark family personally carried the cost of the AddRan Male and Female College and all that it entailed for seventeen years. They and the trustees of the school paid for the building and its maintenance, the faculty salaries, and any operational expenses that came about. One crucial aspect of this is that all of the trustees were members of the Christian Church. In addition, Addison and Randolph Clark both were intentional about seeking endorsements and donations from the Christian Church congregations scattered throughout the state of Texas. At the time of the AddRan Male and Female College's chartering, many of the churches had difficulty providing tithes to the school. These largely independent congregations had no governing organization with the capacity to conduct the giving and receiving of tithes for the school. The Christian Church formally endorsed the AddRan Male and Female College at a convention in 1873 in Plano, Texas.<sup>12</sup> The church connection was important to both of the Clark brothers, not just for the identity and morals of the school, but for the funding and monetary development of the school as well. Despite this connection that they both valued, Addison resisted

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<sup>11</sup> Ibid., 12.

<sup>12</sup> Ibid., 25.

placing the name “Christian” in the name of the College. He did not feel this way because he did not want the school to be Christian; he very much wanted it to be. He was worried that including “Christian” in the name would associate it with other church-related schools such as the typical Bible college. Those other church-related schools in were distinctly different from the AddRan Male and Female College. Besides the fact that the AddRan Male and Female College was the only coeducational institution in Texas at the time, the school also taught secular subjects in addition to the religious subjects.<sup>13</sup> The problem regarding the name of the school that Addison Clark faced in the 1800s is still a problem that Texas Christian University faces today, which is fascinating.

The manifestation of the church connectedness of the AddRan Male and Female College in Thorp Spring extended far beyond the governing structure of the institution and from its financial supporters. Life in the college itself was clearly influenced by the church relationship. The first addition to the Thorp Spring structure was the chapel. The student life of the institution reflected this Christian Church-affiliation as well, especially in the variety of religious activities that were part of the student life at the AddRan Male and Female College. In Thorp Spring, there were four student-run organizations that were religious in nature, the YMCA and the YWCA, the Christian Endeavor Society, and the Student Volunteer Band. The Student Volunteer Band was not actually a musical organization, but a group created with the intention of supporting those students that were preparing to devote their lives to being foreign missionaries. The administration of the AddRan Male and Female College wholeheartedly supported

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<sup>13</sup>Ibid., 17.

these four organizations. In addition to these, the school also supported “literary societies.” These societies developed with the intention of furthering intellectual expansion beyond the classroom. One of those societies was the “Biblical Society,” open to ministerial students. Each year in Thorp Spring, the religious organizations would bring speakers to campus for an annual evangelistic-type meeting on campus, known as the “Religious Emphasis Week.” This religious influence on the life of students continued with the school’s calendar. The school only gave two holidays each year, one from Christmas until January 2<sup>nd</sup>, and then in April (around Easter). The school would not have breaks for Thanksgiving, or anything else, just those two Christian holidays.<sup>14</sup>

The student code was another area of campus in Thorp Spring where the church connection is clearly lived out. The AddRan Male and Female College strove to regulate the character of the students through the original student code of conduct, called the “Conduct of Students.” The Conduct of Students document was virtually unchanged from 1873 to 1897, the entire time of the school’s existence in Thorp Spring and the first two years of the school’s time in Waco. The Conduct of Students included these following requirements.

1. That they be diligent in their study, punctual in their attendance upon worship, recitations, examinations, and all other college exercises, and that they promptly render a valid and satisfactory reason to the proper officers for any delinquency.
2. That they treat all persons, especially the students and teachers of the college, with becoming respect.

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<sup>14</sup> Ibid., 21-22.

3. That they do not trespass upon the premises of any person and they in no way injure the property of the college.
4. That they attend no exhibition of immoral tendency; no race course, theatre, circus, billiard-saloon, bar room, or tippling house.
5. That they neither introduce upon the premises of the college, nor use there or elsewhere, any kind of intoxicating beverage; and that they abstain from the use of tobacco in the buildings of the college.
6. That they neither keep in their possession nor use any fire-arms, a dirk, a bowie-knife, nor any other kind of deadly weapon.
7. That they abstain from profanity, the desecration of the Lord's day, all kinds of gaming for a reward or prize of any kind, and from card playing even for amusement; and also whatever else is consistent with good order, good taste, and good morals.
8. That they attend public worship every Lord's day.
9. That they do not leave the college until regularly dismissed at the close of the session, without the special permission of the Faculty.<sup>15</sup>

At first glance, the most obvious elements of the historic Disciples connection with the AddRan Male and Female College can be found in items one, seven, and eight. Each of these items on the Conduct of Students list explicitly mention some aspect of Christianity, more specifically Christian worship. These items articulate that not only were students required to attend worship every Sunday, but they were to be punctual to every worship service and they were to respect the remainder of the day upon the

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<sup>15</sup> Ibid., 23.

conclusion of worship. However, more of the Christian affiliation is present throughout the majority of the remaining items on the Conduct of Students list. The heavy emphasis on morality and “good” character reflects a church relationship. The Christian Church has historically held this emphasis as well, and here it is evident that it was translated over to the AddRan Male and Female College.<sup>16</sup>

The introductory paragraph that precedes the list of conduct items mentions that “it is presumed that every student will have some knowledge of the first principles of morality, propriety and decorum,” and that was the reason for the abbreviated code of conduct. It differs drastically from the lengthy codes that schools have today, and possibly that other schools had during the time of the AddRan Male and Female College. The implication from that statement is that the AddRan Male and Female College would only admit students who exhibited exemplary character that mirrored the ethics and values found within the institution. That was reinforced in the admission requirements. One of the requirements for admission into the AddRan Male and Female College was a “hearty endorsement of the article headed ‘Conduct of Students.’” The school strictly enforced its code of conduct, as it made clear in the catalog that the Conduct of Students was included within. The school describes students who would not adhere to this code as “undesirable pupils” and explicitly say “do not wish them” to be at the school. The catalog also includes a note to parents, specifically parents that are aware that their children have bad habits that are constantly in trouble. The article explains to them that they “should send such sons to a reformatory and not to this University.” As harsh as this may sound, it continues by explaining that the idea of sending them to a Christian

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<sup>16</sup> Colby D. Hall, *Texas Disciples* (Fort Worth, TX: Texas Christian University Press, 1953).

school to reform them is not applicable at the AddRan Male and Female College and those students would henceforth be expelled. The AddRan Male and Female College obviously was recruiting and marketed toward a specific type of student. This intentionality in the formation of the student body reflects a desire to establish a community that aligns with the same moral values and behaviors. The AddRan Male and Female College desired students who are “good” in a holistic sense of the word.<sup>17</sup>

#### HERE COMES THE C: ADDRAN CHRISTIAN UNIVERSITY

As the AddRan Male and Female College continued to grow in Thorp Spring, it gained a favorable reputation in the state of Texas and beyond. In the 1889-1890 academic year, the College boasted students from eighty-two counties in Texas and six students from outside the state. Jerome Moore credits this wide support to the fact that the AddRan Male and Female College “was known as a church-related institution.”<sup>18</sup> The Clark family solicited financial contributions from both local congregations as well as individuals throughout the state of Texas. Here again, the church-connection was integral in the financing of the institution. While the AddRan Male and Female College gained funding from churches, it was not governed by the Christian Church itself. Addison and Randolph both worked tirelessly to maintain this church connection, as they preached at various Christian Church congregations every Sunday throughout the school year, and then included evangelistic conventions throughout the summer. The growth in support from the church allowed the AddRan Male and Female College to construct a new main building in 1877 and extend it shortly after between 1880 and

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<sup>17</sup> Moore, 24.

<sup>18</sup> Ibid., 25.

1881. However, the costs of maintaining the College still drained the financial resources of the Clark family, as there was still no culture of philanthropic giving in Texas at the time and the churches were still not organized under one charitable umbrella. The Clarks attempted to increase income by selling scholarships to the school, some full-tuition for four years and then others were sold at varying degrees of partial-tuition coverage. The scholarships were still not enough, and the Clark brothers realized it was time for a drastic decision. In 1889, Addison and Randolph Clark made a decision that Moore suggests arguably “resulted in their institution surviving as the oldest college in West Texas.”<sup>19</sup>

In 1889, the AddRan Male and Female College took a professional inventory of all of their assets, such as buildings and their furnishings. It was valued at approximately \$43,000 (approximately \$1,092,579.12 in 2018<sup>20</sup>). The brothers were in agreement that the institution would need an endowment fund to live beyond their lifespans, and they made the decision to formally give the property to a board of trustees. That action greatly expanded the power of the board of trustees of the school. However, it was regulated to not just be a typical board of trustees, but a board of trustees stemming from the Christian Church. The brothers believed that all of the assets, both visible and invisible ones, “were a free gift to the cause of Christian education.”<sup>21</sup> It was at this time that the board of trustees enacted a name change that got it one step closer to the current name. The name was changed in 1889 to AddRan Christian University, which received a mixed response from Addison and Randolph Clark. The Clark brothers had

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<sup>19</sup> Ibid., 25.

<sup>20</sup> “Inflation Calculator,” Official Data Compendium, In2013dollars.com.

<sup>21</sup> Randolph Clark, *Reminiscences: Biographical and Historical* (Wichita Falls, TX: L. Clark, 1919), 57-58.

already expressed their opinion on the inclusion of “Christian” in the name, as they were concerned about the perception of the school. They did appreciate the change to “University” though, as they believed that it implied an improvement in the rank of their school.<sup>22</sup> At the time, the Christian Churches in Texas had only recently integrated into a state-wide organization. They did so at a convention in Fort Worth from June 27-29 in 1889. This was the same convention that Addison and Randolph Clark presented the AddRan Male and Female College as a gift.

A notable aspect of the formulation of the original Board of Trustees was the influence on the financing of AddRan Christian University. This was the first university adopted by the Christian Churches in Texas. As the church was relatively new as an organized body, it looked toward the Board of Trustees to alleviate the financial situation facing the university at the time. The trustees immediately resolved the \$5,000 loan on the school’s property and fully paid the faculty of the school while also working to reduce the debts that AddRan Christian University had incurred in other areas. The trustees also at this time established the endowment fund. The trustees virtually functioned as an arm of the church for AddRan Christian University. In addition to the financial component of the trustees, the Board also worked to recruit students who aligned with the school’s identity.<sup>23</sup> It is important to note that while AddRan Christian University was under the care and breadth of the Christian Churches in Texas, it was the independent Board of Trustees that governed the school. The Board was composed of members of this new “brotherhood,” as it was called, but the Board did not function as a governing body of the brotherhood. The Board of Trustees itself represented the

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<sup>22</sup> Moore, 26.

<sup>23</sup> Ibid., 27-28.

influence of the church connection that AddRan Christian University had. Under the original Board of Trustees' tenure, the school received more financial contributions in the form of gifts than it had prior to the formation of the Board of Trustees, and the trustees determined where these gifts were to be received in the school. The Board of Trustees also passed motions on June 19, 1891 to increase enrollment, which heightened the Board of Trustees' role in recruitment and development of the student body.<sup>24</sup> Meanwhile, the previously discussed "Conduct of Students" was still in place in virtually the same form, as well as the criteria and restrictions for admitting students to AddRan Christian University. A last financial aspect imposed by the Board of Trustees that is worth mentioning as it falls in the scope of this research is that the trustees passed a resolution on June 13, 1894, to formally condemn the practice of asking for financial gifts from students by members of the Board of Trustees and/or the faculty of the university. Sunday School and worship services were directly excluded from this resolution. The implication of this is that it was acceptable to seek gifts from the students during church as gifts to the university, as that money would contribute to the gifts from the churches scattered about Texas that were regularly being sent to AddRan Christian University.

A physical manifestation of the church connection found with AddRan Christian University can be discovered in a location that at face-value appears simple, but reveals a deeper, more complex issue present within American religion as the split between the Disciples of Christ and the Churches of Christ began to take hold. Since 1873, the Christian Church at Thorp Spring held its services in the building at the AddRan Male

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<sup>24</sup> Ibid., 28.

and Female College known as the College Building at no cost to the congregation. However, in 1890 that changed when the Board of Trustees formalized a policy that required the congregation to pay a rent of \$10 a month (approximately \$260 in 2017 standards) for the use of the chapel space in the College Building. This continued until June of 1894, when the Board of Trustees decided that the chapel was no longer permitted to be rented out. Following this, the privilege of holding worship services in AddRan Christian University's chapel was extended to the Christian Church groups provided it was in agreement with the officers of that congregation and the President of AddRan Christian University. The specific guidelines for this, Jerome Moore speculates, possibly stemmed from an incident that occurred four months prior to this decision. This incident was described by both Colby Hall and by Joseph Lynn Clark.

#### WE GOT THE ORGAN, THEY GOT THE BIBLE: THE ORGAN EPISODE

At this time in American religious history, the great split within the fledgling Christian Church movement was coming to fruition. AddRan Christian University and the Clark family were not immune to this disagreement over doctrines and practices. Colby D. Hall tells the story in his book, *Texas Disciples*, in a chapter entitled "The Conservative-Progressive Split," and Joseph Lynn Clark tells it in *Thank God We Made It!* in a chapter entitled "The Organ Episode." One with a knowledge of American religious history can see where this is going.

Colby Hall narrates the incident as it was told by an AddRan Christian University student who was placed at the center of this fiasco, Bertha Mason Fuller. Ms. Fuller was a student organist at the time. In 1894, all of the various religious student organizations at AddRan Christian University (Student Volunteers, Christian Endeavors, and the other

previously listed groups) would annually cooperate and work together to plan and host an evangelistic, or revival, meeting in the chapel. This did occur under close administrative supervision, presumably so that the event would fall under the theology and doctrine that AddRan Christian University subscribed to. President Addison Clark granted the students permission to utilize in the meeting a small organ that had previously been purchased by the Christian Endeavor Society for its meetings for youth and young adults. This organ had already been used in the chapel of AddRan Christian University for various events in the weekday chapel programs, but it had never been used in the Sunday church service that took place in the chapel. It is important to bear in mind that the Sunday church service was attended not just by the students of AddRan Christian University, but also by the neighboring townspeople.

On the third night of the students' meeting, a petition was brought to President Clark after he finished announcements and announcing the song that was about to be sung. This petition explained to Addison Clark that members of the church would leave *en masse* if the organ were to be used in this worship service. President Clark was reluctant to go back on his promise to the students, as he desired to support the students and fulfill his promise to them, and signaled to Bertha Mason Fuller to begin playing the organ in order for the congregation to sing the hymn along with it. A group of approximately 140 people then stood up and walked out of the chapel. This group included none other than Joseph Addison Clark, the father of Addison and Randolph. Colby Hall notes that even after this, around 425 people still remained in the service. In this moment, the growing split between what is now the Christian Church (Disciples of Christ) and what is now the Churches of Christ widened at AddRan Christian University

in Thorp Spring, Texas, and within the Clark family itself. Following this incident, the use of musical instruments in public worship became a defining characteristic of this branch of the Christian Church movement, a characteristic still exhibited today.<sup>25</sup>

#### THE END OF AN ERA: GOODBYE, THORP SPRING

AddRan Christian University continued to develop in Thorp Spring throughout the next year. In what appears to be a rather abrupt move, on September 4, 1895, the Board of Trustees appointed a committee (T.E. Shirley, Scott Milam, and T.M. Scott) to investigate a report that the Board of Trustees received from James I. Moore that recommended the moving of AddRan Christian University from Thorp Spring to nearby Waco. Moore was a citizen of Waco, and his proposal on September 13, 1895 stated that if the AddRan Christian University were to move to Waco with all of its students, faculty, Board of Trustees, and assets “we will deed to the said University the Waco Female College and fifteen (15) acres of land situated in the northwestern suburbs of the city of Waco” and that they would build an additional dormitory for male students as well as any other buildings the school would have needed. The proposal was signed by the “Executive Committee from the Central Christian Church of Waco, Texas.” It was a religious motivation that brought AddRan Christian University to its next home.<sup>26</sup>

At the meeting, the nine trustees present voted unanimously to accept James I. Moore’s proposal to relocate AddRan Christian University to Waco. The trustees then convened again on November 22, 1895, to figure out how to effectively communicate the transition to Waco and other logistical issues associated with this big move. An undated

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<sup>25</sup> Ibid., 29-31.

<sup>26</sup> Ibid., 33-34.

letter signed by J.W. Mann, the creditor of the property in Waco, was read to the trustees in which the financial aspects of the property were disclosed. The letter shows that Mann agreed to sell the Waco Female College and surrounding fifteen acres to James I. Moore and other citizens of Waco (presumably the group from Central Christian Church) for a total of \$30,000 (approximately \$830,000 in 2017). Then F.N. Calvin, the minister at the Central Christian Church in Waco, read a second letter, dated November 21, 1895, to the Board of Trustees. The letter revealed to the Board that the purchase price was finalized at \$27,000. Mann officially agreed to deed the property and its assets to the Board of Trustees of AddRan Christian University, provided a payment of \$18,000 was received by January 1, 1896. That payment was in addition to the \$9,000 that had previously been paid for by seventeen men from Waco. These seventeen men were all elders of Central Christian Church in Waco. A third letter was also written and then read to the Board of Trustees by Calvin that commented on the difficulty surrounding the raising of the necessary \$18,000. This letter explained that upon James I. Moore's return to Waco following his proposal to AddRan Christian University about moving to Waco, the group set about to fulfill their promise of funding the endeavor. Calvin elaborates on how this was difficult and that they could not complete this task without additional aid. He then attended the October meeting in Dallas of the Christian Churches, where he appealed for financial assistance in the relocation of AddRan Christian University to Waco, which was received well by other members of the Christian Church.

The convention formed a committee to traverse the state to raise \$16,000 to help the Waco beneficiaries who are funding the move as well as the \$18,000 payment that

was still needed. The trustees realized that this move was dependent on the financial support of the Christian Churches, but on November 23, 1895, the trustees unanimously approved a resolution that “Resolved that the proposition of J.W. Mann, F.N. Calvin and other citizens of Waco, which propositions are herewith attached as part of this resolution, to convey the property known as the Waco Female College property at Waco, to this Board for the benefit of the Disciples of Christ in Texas by warranty deed with perfect title and free from incumbrance for the sum of eighteen thousand dollars (\$18,000.00) in cash and certain other considerations shall be moved to Waco and to aid property, be and is hereby accepted, and that the University be moved in accordance with the proposition submitted, by January 1<sup>st</sup>, 1895.” The school committed to the move to Waco on this day, as the Board of Trustees believed it benefitted the “Disciples of Christ in Texas.” At this point, it was set in stone that the school was to move from Thorp Spring.<sup>27</sup> It is worth noting that the move to Waco impacted the university in a more somber way as well. It was with this move that Randolph Clark ended his close relationship with AddRan Christian University. Randolph Clark did continue with other educational ventures for the remainder of his life but did not revive his close connection to the school that he founded alongside his brother with the support of their father twenty years prior to its move to Waco. Randolph desired to begin a new chapter in his life just as a new era was beginning for the school.

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<sup>27</sup> Ibid., 34-35.

## THE ORIGINAL FIXER UPPER: ADDRAN CHRISTIAN UNIVERSITY IN WACO

On January 1, 1896, the Waco-era of AddRan Christian University began. The developing school would eventually become a fixture in the city of Waco in the fifteen years that it was located within the city.

While the opening of AddRan Christian University in Waco was received well and appeared to be off to a positive start, financial troubles soon began to plague the institution. The school faced gargantuan financial struggle in the years 1895-1902, and that worsened for several reasons. The primary factors for this included the pre-existing debt from the buildings in Thorp Spring, and the failure of the citizenry of Waco to fulfill the financial contributions toward the school that AddRan Christian University as promised by Central Christian Church.<sup>28</sup> This became a theme for the university's time in Waco. Combining the debts from the property in Thorp Spring with the lack of funding from Waco toward the cost of the new campus and all of its facilities and decreasing enrollment, AddRan Christian University plunged deeper, and deeper into debt.

Efforts to increase funding for the school took several forms, and one of those forms was seeking contributions from the Christian Church Brotherhood in Texas. On March 16, 1898 the Board of Trustees named Trustee A.S. Henry to be the chief financial agent from the school. Henry then moved his family to Waco, and immediately began soliciting donations for AddRan Christian University. The first group he worked with was churches. Henry sought contributions from church members and from churches as

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<sup>28</sup> Ibid., 41.

a whole. He was evidently successful, as the Board report from September 12, 1899 lists that in the course of his year in this financial role AddRan Christian University received financial contributions from 140 individuals connected to Christian Churches and fourteen churches around Texas. These churches included the Christian Churches in Big Spring, Colorado, Eddy, Forney, Gainesville, Galveston, Groesbeck, Lockhart, Manor, McKinney, Midland, Taylor, and Van Alstyne.<sup>29</sup> The significance of this is that these churches are spread throughout the entire state of Texas. It shows the widespread support that AddRan Christian University was gaining among the Disciples churches in the state. It also highlights the sense of responsibility that the churches felt in regard to supporting the university, the gifts from them totaled \$13,136.85.

#### THE BIRTH OF THE BIBLE COLLEGE

In the summer of 1895, a new dimension to the Christian components of AddRan Christian University developed the year after the move to Waco. While AddRan Christian University was not completely sectarian in nature as were other Christian-affiliated institutions of higher education in Texas at the time, there was still a program for the education and preparation of students pursuing vocational ministry. This training was directed completely by Addison Clark, until the summer of 1895 when the Board of Trustees formally passed the charter for a “Bible department” at AddRan Christian University. The Bible department became known as the Bible College in 1896. The first principal of the Bible College was J.B. Sweeney, a Disciples of Christ minister who had previously received degrees from the AddRan school. The Bible College was an expansion of the department that focused on preparation for ministry in Thorp Spring.

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<sup>29</sup> Ibid., 43.

In Waco, J.B. Sweeney successfully garnered support from the Brotherhood specifically for the Bible College. The College of the Bible also offered a significant amount of financial aid to its students. The College of the Bible trained students to be ministers who could then serve as clergy for the churches in this brotherhood in Texas. Sweeney resigned from the position in 1899 to serve as the minister at Dixon Street Christian Church in Gainesville. Although this was a significant loss to the administration of AddRan Christian University, it was not going to be the most impactful loss in 1899.<sup>30</sup>

### BYE, BYE, MR. ADDISON CLARK

In 1899, a shakeup in the leadership of AddRan Christian University occurred. President Addison Clark officially resigned from his administrative position. He did not formally leave the school until 1901, as the Board of Trustees asked him to remain on faculty as a professor of philosophy and as the Dean of the Bible College. Addison Clark had served as the president of the school for twenty-six years. His resignation effectively ended the Clark family's tenure in the leadership of the university. Upon his departure from AddRan Christian University, Addison Clark said that his "work is done; let the institution grow greater with the new day." He did not leave in distress. It appears that he believed the time had come for him to step aside and let the school take off. Immediately after the resignation, Addison served two full-time pastorates. First, he served at Central Christian Church in Waco and then moved to the First Christian Church in Amarillo. In 1904 though, he made his return to the realm of higher education. He returned to Thorp Spring after accepting a position at Jarvis College, founded by the same J.J. Jarvis who had supported the AddRan Male and Female

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<sup>30</sup> Ibid., 64.

College in Thorp Spring, until a fire consumed the Main Building in 1905. He then joined the faculty of another college that Jarvis opened immediately following the fire and closure of Jarvis College, AddRan-Jarvis College. Addison Clark served as the president of this school, which was connected to the Christian Churches in Texas, until financial problems forced the shuttering of the school in 1909. Addison then spent the remainder of his life serving brotherhood-affiliated churches around Texas until his death on May 12, 1911 in Comanche, Texas. His funeral was held at the Christian Church in Granbury and was buried in his beloved Thorp Spring.<sup>31</sup>

Addison Lynn Clark was not just one of the founders of Texas Christian University but was also a major factor in the development of the relationship with the Christian Church (Disciples of Christ). His ideas regarding the church-connection can still be seen in the university today. Addison was not just an educator, but he was also a minister in the Christian Church movement in Texas. He began the long line of Disciples of Christ ministers that served as the leader at the helm of the university. His legacy at the university was going to last. Three years would pass before AddRan Christian University installed a new, permanent president.

#### STUDENT LIFE IN WACO

The student life of AddRan Christian University at Waco still had a religious dimension to it. At this point in the school's history, the longstanding rivalry with nearby Baptist-affiliated Baylor University had developed. In 1895, three literary societies (The Walton Literary Society, the Add-Ran Literary Society, and the Shirley

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<sup>31</sup> Ibid., 29-31.

Literary Society) joined together to begin publishing the university magazine, the *Add-Ran Collegian*. It was significant in that originally it was completely edited and published by students at the school. However, that soon changed, and the *Collegian* was “subject to revision by faculty” starting in 1899. This provision to the *Collegian* occurred after several editorials were published that were virtually attacks on Baylor University. These attacks included articles on Baylor University itself, preachers within the same theological field as Baylor, and the religious services at Baylor. There were other inflammatory articles published, including some that held the AddRan Christian University religious services and organizations in contempt, as well.<sup>32</sup> This debacle highlights the unique nature of the church-affiliation at AddRan Christian University. It is an example of how the school was distinct from other Christian colleges in Texas at the time, as it can be assumed that an ordeal like that might not have occurred at schools that would be labeled “Bible colleges” today. The Board of Trustees did implement punishments on this student publication following this attack on religion, though indicating that this behavior was not seen as acceptable, even at this particular type of Christian university.

Student life in Waco still held religious exercises in a high regard. There were religious events held in the chapel each school day, and there were traditional worship services supported every Sunday in the chapel. The issue of local church-usage of the chapel came to light again in Waco. Starting January 15, 1897, the use of the chapel by a local congregation was approved. The church members would pay rent to the school, so it is possible that this move occurred in order to incur revenue. However, on September

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<sup>32</sup> Ibid., 48-49.

12, 1898, the Board of Trustees passed a resolution “that the University building should not be used as a place of worship of an organized church, and that all religious services in the building be held under the supervision and with the permission of the lessees only.” It is not clear what prompted this. Exactly one year later, though, on September 12, 1899, the Board of Trustees modified this statute “that in the discretion of the faculty a congregation may be organized to be known as the University Church which may meet in the Chapel, provided the officers of each congregation shall be members of the Faculty or Students, and that the use of the Chapel by such congregations shall at all times be subject to the contract of the Faculty under the Board of Trustees.” Thus, University Christian Church was born.

This congregation was open to students to attend. The AddRan Christian University catalog from 1900 stated that students were welcome to attend any of the “flourishing churches” of the Protestant denominations in Waco, but right after it is a statement with the heading of “The University Church.” Here, it is emphasized that the school has its own Christian Church that is monitored and controlled by the university itself. The catalog mentions that students who are members of the Christian Church in Texas should “bring letters with them, and hold membership in the University Church during their residence here.” The University Church appeared to have been a part of student worship life, at the encouragement of AddRan Christian University.<sup>33</sup>

Outside of it though, several other religious organizations still held worship services throughout the week and hosted various other religious events, as seen in Thorp Spring. Other churches in Waco, such as the Central Christian Church, hosted religious

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<sup>33</sup> Ibid., 49.

events for students as well. Interdenominational groups also developed in Waco alongside the previous religious student organizations. In Waco, a ministerial association for TCU students started in 1905. This group held Friday evening meetings for the now-Texas Christian University students that were preparing for ministry. This association discussed topics such as church work and sermons and hosted visiting lecturers. Other aspects of student life in Waco regarding the church-connection included the requirement of students to attend daily chapel services, and Sunday morning and evening church services. Although not required, but highly encouraged, was the student attendance of Sunday School and weekly prayer groups. Religious groups were a significant aspect of the student life of AddRan Christian University.<sup>34</sup>

#### TEXAS CHRISTIAN UNIVERSITY

The year 1902 brought about significant changes to AddRan Christian University. First, the school finally selected a president to replace Addison Clark. On March 14, 1902, Ely Vaughn Zollars presented his concept of a university to the Board of Trustees and they subsequently appointed him to the position of president of the university. The following day, the trustees adopted another noteworthy change to the school. The trustees voted to officially change the name of AddRan Christian University to Texas Christian University on March 15, 1902. The topic of a name change had been previously discussed in previous Board meetings, but action did not take place until now. Desiring to retain the “AddRan” name to honor the Clark family and the school’s heritage, the

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<sup>34</sup> Ibid., 65.

College of Science, Literature, and Arts, was renamed to be the AddRan College of Arts and Sciences.<sup>35</sup>

#### NEW NAME, NEW PRESIDENT

Ely Vaughn Zollars was influenced by the Restoration movement in the United States during his younger years. Zollars told stories of Restoration preachers coming to give sermons in the Zollars family home. This influence at a young age prompted E.V. Zollars to pursue a career as an educator and preacher within the context of this movement. The Restoration movement was a time in the United States in which several new Christian traditions emerged and/or broke off from existing denominations, included the Christian Church brotherhood that Texas Christian University was affiliated with in Waco and throughout its history. Zollars attended another Christian Church-affiliated school, Bethany College in West Virginia. He then was appointed to the faculty at Bethany College, and also served as the financial agent for Bethany (a similar role to what A.S. Henry was at AddRan Christian University). In that position, he raised \$27,000 for the school. From 1877-1884, he served as president at two colleges in Kentucky before assuming the position as a minister of a Christian Church in Springfield, Illinois.<sup>36</sup> During his time as minister at the church, the membership doubled in size to be more than six hundred. E.V. Zollars then accepted a position as the president of a Christian Church-affiliated college in Ohio, Hiram College in 1888. He served there until 1902 when he accepted the same position in Waco. Zollars was particularly notable at Hiram College. The enrollment increased from 221 students to

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<sup>35</sup> Ibid., 51.

<sup>36</sup> Ibid., 51.

over 500 students, and the endowment increased from \$30,000 to \$300,000.<sup>37</sup> The *Collegian* wrote that the hiring of President E.V. Zollars meant “a new era for our University” and “a new era for the Disciples of Christ not only in Texas but in the Southwest.” Their statement illuminated the importance of Texas Christian University to the Disciples of Christ in the early 1900s, and E.V. Zollars was an embodiment of that importance. His background within the Stone-Campbell movement alongside his success as a minister in Disciples congregations and his knowledge of higher education growth and support was perceived to build a strong foundation for Texas Christian University in the twentieth century.

President E.V. Zollars was a strong proponent for the church-affiliation of Texas Christian University. Anything to do with the “C” in TCU ignited a passion within him. He emphasized the “Christian” in the education at Texas Christian University throughout his brief tenure in office. Daily chapel attendance was still mandatory for all students, and Zollars spoke at most, if not all of them. Zollars often spoke about Christian ideals and used the time for instruction in biblical literacy. He was especially passionate about the geography of the Bible- a frequent topic of discussion in chapel services during his time at the school. Zollars was also intentional about maintaining friendships with other Disciples throughout the United States. His closest associates were the national leaders of the developing Brotherhood of Disciples movement as he often invited them to the campus to speak to the student body and the faculty. A unique passion that Zollars had was seeking out future ministers among the students. He sought out students that he believed could be “Timothies,” students pursuing vocational

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<sup>37</sup> Ibid., 52.

ministry, and encouraged them vocally, as well as assisting them financially through extra grants from the university to pursue vocational ministry. He had an individualistic manner in dealing with issues at the school, and the students adored him for that.<sup>38</sup>

In the first President's Report from E.V. Zollars, dimensions of the church-affiliation are mentioned. His report noted that the chapel hour was "devoted to lectures and general Biblical instruction along the line of Bible geography." Zollars also described the weekly church service. He shared the pulpit in the worship service itself alongside several members of the faculty, while other faculty members led the Sunday School and the weekly prayer gathering. Under Zollars, there was no noticeable change in the religious realm of Texas Christian University.

#### ACADEMICS AND RELIGION

In Waco, the academics of Texas Christian University remained consistent with its holistic style of education that Addison and Randolph Clark were so insistent upon. There was a Bachelor of Arts degree in the field of "Bible" at this time. A Bachelor of Arts degree at Texas Christian University in the time in Waco required several components that made up what would now be called the "core curriculum." Some of those core classes required were a class on Christian evidences and then two years of a certain combination of languages- the first one listed was two years of New Testament Greek combined with two years of Hebrew. There was also a ministerial program available at the time. The ministerial program could be completed through the College of the Bible, and its graduates would receive either a Bachelor of Arts in the Bible or a three-year

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<sup>38</sup> Colby D. Hall, *History of Texas Christian University* (Fort Worth, TX: Texas Christian University Press, 1947), 118-119.

diploma in English Bible which did not have a Greek or Hebrew Requirement.<sup>39</sup> A Department of Biblical Literature was established in 1904 by President Zollars, however it was discontinued shortly after in 1906.<sup>40</sup>

A new development in the Christian implications of Texas Christian University occurred in 1906. The new president, Dr. Clinton Lockhart, introduced a degree called a “Bachelor of Divinity” in the College of the Bible. This program placed students in pastorates so that they could gain an aspect of field education.<sup>41</sup> The new academic program not only strengthened the academic core of Texas Christian University, but it also strengthened the relationship with the Disciples of Christ churches in Texas. The program would strengthen the ministry-track program at the school, and heavily relied on the church connection to gain support.

#### THE DISAPPEARANCE OF E.V. ZOLLARS

In June of 1906, President E.V. Zollars’ resignation from Texas Christian University was accepted by the Board of Trustees. Little is known about the true cause of his sudden resignation and departure from the school he arrived at four years prior, because the minutes from the Board meetings between 1902 and 1910 were all destroyed in a fire in 1910. Colby D. Hall, though, recorded his view of what happened. He was appointed as an advisory member of the Board of Trustees in March of 1906, beginning the tenure of one of the giants of the history of Texas Christian University.<sup>42</sup>

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<sup>39</sup> Moore, 54.

<sup>40</sup> Ibid., 55.

<sup>41</sup> Ibid., 61

<sup>42</sup> Ibid., 59.

An initial aspect that may have led to the resignation of E.V. Zollars was the development of a rift between him and the faculty of the school. The rift began in 1904 and worsened until it caught the attention of the Board of Trustees in 1906. At that point, his individualistic practices came into conflict with the institutional-minded practices that the Board emphasized. The rift between Zollars and the faculty began with the disparity of salaries. The top salary that professors at Texas Christian University could receive was \$720. This paled in comparison to Zollars' salary of \$3,000. That disparity aggravated many of the faculty, as Addison Clark had traditionally accepted the same salary of the principals of each academic division, \$1,200.<sup>43</sup> The second major factor that led to Zollars' resignation was that the faculty believed he was too domineering. He dictated the details within each of their respective departments, leaving the faculty feeling unworthy and frustrated. This matter was brought to the Board of Trustees in a meeting in April 1906, which partially mended the rift between the university's president and its faculty. However, that meeting then opened a new chasm between Zollars and the Board of Trustees.<sup>44</sup>

This new rift between Zollars and a group at the school opened up over the topic of financial policies. The primary donors with whom Zollars networked with and solicited donations from were churches. He handled the solicitation and receiving of these gifts directly, as opposed to through the office of the Treasurer as was the official policy. There were no official records of grants and loans that Zollars awarded to students on his own accord. The trustees had a problem with that. This specifically was extremely concerning to the Board of Trustees as the school's debt was ever-increasing.

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<sup>43</sup> Moore, 59.

<sup>44</sup> Hall, 119-120.

They concluded that the Board needed to establish an official university budget, that virtually left Zollars out of the picture.<sup>45</sup>

President Zollars resented this new policy. He informed the Board of Trustees that he had never operated in that manner and was both “unable and unwilling to do so.”<sup>46</sup> He always held the freedom to control the university funds himself and planned on continuing to do so, without being held accountable by anyone. His response ignited a lengthy discussion between the Board and Zollars. The Chair of the Board made it abundantly clear that they were not going to waver on this issue, to which Zollars announced that he was going to take the issue and ponder over it for a month. During that time, he traveled to Oklahoma and Kansas to investigate potential new colleges to lead. Shortly after, he announced his resignation at the June Board of Trustees meeting. Zollars then left Texas Christian University to organize Oklahoma Christian University, later known as Phillips University.<sup>47</sup> Zollars was replaced by Clinton Lockhart, the dean of the College of the Bible. He served as acting president until February of 1907 when he was officially named the permanent president. Lockhart himself has a significance for the church-relation. He was nationally known for his biblical scholarship and his knowledge of both Greek and Hebrew.<sup>48</sup>

#### “THIS SCHOOL IS ON FIHHIIRE”

At this point, Texas Christian University still faced significant struggles. All was not well. These struggles were primarily financial. A new, monumental challenge was

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<sup>45</sup> Hall, 120.

<sup>46</sup> Ibid., 120.

<sup>47</sup> Ibid., 121.

<sup>48</sup> Moore, 60.

about to ignite in the young university. In the final year in Waco, 1910, 367 students were enrolled at Texas Christian University. On Tuesday, March 23, 1910, a tragedy struck the campus of Texas Christian University. In the early evening, students began to notice the smell of smoke from the Main Building. Upon searching for the source of the smell, a student let out a cry from the fourth floor that “the building is on fire.”<sup>49</sup> Students in the building quickly began to evacuate the burning structure, saving what items they could. The fire consumed the entire Main Building on the Waco campus, with most items being completely lost. Some students managed to salvage some objects from the rubble, but many of the residents of that building lost everything that they had. The school found itself in a sticky situation, as it now had hundreds of boys without a home, dozens of classes displaced, and countless assets from the Main Building completely lost.

The Main Building, remodeled in 1905, was an ornate building with architectural decorations. It housed many of the university’s classrooms, the laboratories, the literary societies’ respective spaces, the chapel, and the men’s dormitory. It was a devastating loss for the school. The city of Waco pulled together for the students and faculty of Texas Christian University. Even Baylor University offered up the full use of their library, laboratories, and other facilities that the Horned Frogs might need to use. The second day after the fire, classes resumed on a regular schedule, but with some changes in location. The day before, March 24, the president of the Board of Trustees called a special meeting of the trustees to determine what to do. The subject matter? Considering if Texas Christian University was to remain in the city of Waco, or if it was

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<sup>49</sup> Ibid., 66.

to find its home somewhere else. The Main Building had burned. Money was tight. The Board of Trustees had a monumental decision laying in front of them.

The trustees assembled in Waco for this meeting along with representatives from several cities that were proposing Texas Christian University relocate to their respective locations. The Board of Trustees established a set of criteria that each proposal was required to meet in order to be considered, and then began hearing the proposals. The school heard spokesmen from Waco (as the city did not want Texas Christian University to leave), Dallas, and Fort Worth. At the conclusion of the meeting, the Board came to the conclusion that they would visit both the cities of Dallas and Fort Worth, and that the city of Waco needed to present a more thorough proposal for the school to remain there. There were proposals from the cities of Gainesville and McKinney, but the Board deemed both of those proposals lacked sufficient financial promises.<sup>50</sup> Each of the three locations had its own unique advantages for Texas Christian University. Waco had the benefit of the two undamaged buildings, the Girls' Home and Townsend Hall, as well as the intimate connection with Central Christian Church. There was also the difficulty of the logistics of a move to Fort Worth or Dallas, with many of the faculty members owning homes in Waco. Another difficult component of moving the school was the relationship with the city of Waco, especially following the immense support the school received following the fire itself. However, it soon became clear that the financial backing the school would receive was not going to be enough to repair the burned-out Main Building. Dallas had its own unique set of benefits for the school. Those included significant support from Christian Churches as well as the alumni living in Dallas.

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<sup>50</sup> Ibid., 70.

However, the negotiation of the establishment of a Methodist university in Dallas made the Dallas proposal unappealing to the Disciples of Christ university (Southern Methodist University was, in fact, founded shortly after this in 1910). Therefore, on May 11, 1910, at the convention of the Christian Churches, Colby D. Hall announced that the school would be relocating to Fort Worth because “it was clear that the Fort Worth bid was superior to that of Dallas. There was general, if not unanimous, praise for the wisdom, ability and efficiency of the locating committee, as well as appreciation for the genuine and generous offer from Fort Worth.”<sup>51</sup>

The contract with the city of Fort Worth gifted Texas Christian University with fifty acres of land south of downtown and \$200,000, over five million dollars in today’s standards. The school also was promised connections to city utilities as well as the use of the public transportation system in Fort Worth via the street cars. The money for the school came from the Board of Trade as well as the Christian Churches of Fort Worth. Those gifts totaled \$100,000. The church gifts were significant to bring the school back to Fort Worth, as the church gifts initiated the school in Fort Worth over thirty years prior to this. The remainder of the money was to come from the sale of lots by the Fairmount Land Company. These gifts enabled the move to Fort Worth.<sup>52</sup> Texas Christian University officially moved home to Fort Worth over the summer of 1910.

## FORT WORTH 2.0

Fort Worth welcomed Texas Christian University with open arms. The two Christian Churches in Fort Worth, First Christian Church and Magnolia Avenue

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<sup>51</sup> Ibid., 70.

<sup>52</sup> Hall, 136.

Christian Church, were the most fervent supporters of the university's beginnings in Fort Worth. Both congregations sought to attract students and faculty to the school. First Christian Church was a few blocks from the interim downtown campus and consistently welcomed students. Magnolia Avenue Christian Church, led by Edward McShane Waits, provided chartered cars to bring students to Sunday School and worship service.<sup>53</sup> The opening of the school in Fort Worth for the 1910-1911 session was met with grand celebration in the city. On September 16, 1910, citizens of Fort Worth gathered with the students of Texas Christian University to open the school year. Remarks were made by several figures, but the most prominent one for our purposes was Addison Clark, who offered a blessing for his old school in its "new" home. The blessing was later seen as a parting blessing, as this would prove to be Addison Clark's last public appearance.<sup>54</sup>

The interim campus was located downtown in a row of two-story buildings at the corner of Weatherford and Commerce streets. These buildings were utilized for classrooms, dining space, and residences for some students. The remaining students were housed in faculty homes. The transition to Fort Worth was rough in the beginning due to the facilities, although enrollment did not decrease substantially. The highest decrease in enrollment was found in the College of the Bible. At this time, President Lockhart passed a recommendation to the Board of Trustees that called for the appointment of a new president who could focus energy into administration and fundraising, formally separating the position from the dean of the College of the Bible. G.A. Lewellyn was appointed the new Dean of the College of the Bible. Frederick D.

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<sup>53</sup> Ibid., 141.

<sup>54</sup> Ibid., 143.

Kershner, another Disciples of Christ minister was named president of Texas Christian University on September 19, 1911.<sup>55</sup>

The cornerstone for the new campus was laid in May 1911. One building was named Jarvis, carried over from Thorp Spring, and the other building was named the Administration Building (present-day Dave Reed Hall). The Administration Building was also the location of the campus chapel, named Townsend Memorial Chapel to honor Townsend Hall at the Waco campus.<sup>56</sup> The facilities were completed by fall of 1911, when President Kershner officially assumed his new role. The buildings were both deemed fireproof. Jarvis Hall was named after J.J. Jarvis to honor his and his wife's "service... to the cause of Christian education." The next building constructed was Goode Hall, a men's dormitory named after Mrs. M.A. Goode of Bartlett, Texas. It housed all male students until 1913 when Clark Hall was completed. Goode Hall then became home exclusively to ministerial students. Clark Hall was named after the Clark brothers. Sadly, a week after the name was announced, Addison Clark passed away.<sup>57</sup> Thus, the physical campus itself honors the Disciples of Christ figures of the early school and the church-connection itself.

#### FORT WORTH ACADEMICS: A BRITE BEGINNING

The academics of Texas Christian University greatly expanded in the early years of Fort Worth, and this included the more Christian-focused divisions. The College of the Bible consisted of Departments of Sacred History and Church History,

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<sup>55</sup> Moore, 71-72.

<sup>56</sup> Hall, 142.

<sup>57</sup> Moore, 73.

Hermeneutics and Exegesis, Hebrew and Old Testament, Greek and New Testament, Doctrine and Evidence, and Homiletics and Mission.<sup>58</sup> The early years in Fort Worth also brought about a name change to the College of the Bible.

The development of what is now called Brite Divinity School was a significant addition to the church connection at TCU. In 1911, G.A. Llewellyn was on a fundraising leave from the school to garner funds to build a ministerial dormitory. He visited the Christian Church in Marfa and encountered Mr. and Mrs. Lucas Charles Brite. Mr. Brite was an elder of the church, and he and his wife generously supported it throughout their lives. Llewellyn met with the Brite family to solicit a gift from them by explaining the value of educated ministers, to which Lucas Brite made a \$25,000 gift to Texas Christian University for the establishment of a Bible chair and the construction of a specific building for the College of the Bible. Brite then met with President Kershner to study the possibilities of establishing a seminary at Texas Christian University. It was greatly stressed to President Kershner that any gift from the Brites was jointly from him and his wife, not just from him. In 1914, a gift of \$34,000 was made to the school from the Brite family to establish the building for the college. They later paid another gift of \$3,750 to cover half of the debt incurred during the building's construction. Lucas Brite was also elected to the Board of Trustees in 1912, on which he served until his death.

Lucas Brite was a firm believer in the necessity of an educated clergy, so he presented a proposal to the other trustees on June 6, 1914 that called for the College of the Bible to be chartered as a separate entity and that it receive a deed to its building on campus. An educated clergy is a key component of the Disciples tradition, Brite sought

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<sup>58</sup> Ibid., 73.

to heighten that factor at TCU. The trustees accepted the proposal. The following day, the trustees for the College of the Bible met to organize the charter and adopt a plan for construction alongside appointing new faculty members. In that meeting, the trustees voted to name the college the Brite College of the Bible, despite Mr. Brite's objection. The establishment of the Brite College of the Bible also brought about a new role for Colby D. Hall. Hall was named Dean of the Brite College at its founding. This further strengthened the role that Hall would play for the university at-large, especially with the church connection. Alongside Hall, several other Texas Christian University figures were named to the faculty of Brite College of the Bible. Those included President Kershner as professor of applied Christianity and Clinton Lockhart as professor of Greek and Hebrew. Colby Hall served as the Dean of Brite until 1943, returned to the position, and formally left in 1947. He remained on the faculty as professor of Church History until his official retirement in 1950.<sup>59</sup>

#### FROG LIFE IN THE FORT

The student activities in Fort Worth remained relatively similar to those in Waco. The literary societies still prevailed, and they still published *The Collegian*. *The Skiff*, the print newspaper still at TCU today, developed as well. A library association developed, as well as musical organizations. The religious student groups maintained their typical practices too. The students and faculty, despite their welcomes to First Christian Church and Magnolia Avenue Christian Church, gathered with the residents of the University neighborhood to reorganize a Sunday School and worship service in a University Church

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<sup>59</sup> Ibid., 77-78.

in 1911. Colby D. Hall was the first pastor of it in its Fort Worth location.<sup>60</sup> The preference of University Church could have primarily been fueled by sheer convenience, despite the invitations from the First and Magnolia Avenue Christian Churches.

#### EDWARD MCSHANE WAITS: THE FOUNDATION IS BUILT

President Kershner announced his resignation in 1916. Following his time in Fort Worth, he remained an active figure in the life of the Disciples of Christ in the United States. He left Texas Christian University in order to accept a position as the editor of the *Christian-Evangelist*, a Disciples of Christ publication with offices in St. Louis, Missouri. He returned to academia in 1920 as professor of Christian doctrine at Drake University, at that time affiliated with the Disciples of Christ.<sup>61</sup> Upon his departure, the Board of Trustees approached L.D. Anderson to fill the position. Anderson held a Bachelor of Arts from TCU and had served as the minister at several Christian Churches in Texas. He served in Athens, Ennis, Palestine, and finally Fort Worth. He declined the offer of President so that he could remain at First Christian Church of Fort Worth, where he remained until his death on June 3, 1961. He later was appointed to the Board of Trustees in 1922, a position he held until his death. In 1922, the Board of Trustees then moved to offer the presidency of TCU to Edward McShane Waits, a familiar face to the Fort Worth Disciples of Christ community. E.M. Waits received his degree from the College of the Bible at Transylvania University, another Disciples-affiliated College. He was called to the Christian Church in Fulton, Kentucky from 1896-1901 before moving to Texas. In Texas, he served as a minister in El Paso, then at Magnolia Avenue

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<sup>60</sup> Ibid., 82.

<sup>61</sup> Ibid., 72.

Christian Church in Fort Worth, before moving to California for a pastorate there. He also worked as the secretary to the TCU Board of Trustees from 1910-1916 and served as a member of the Advisory Committee to the Board. He resigned his position from the California church and accepted the position of President of TCU in 1916. He then remained in that capacity for a quarter of a century.<sup>62</sup> The hiring of Edward McShane Waits marks the end of the foundational period of Texas Christian University, specifically in regard to the scope of this research. Waits was the first president, then chancellor, to remain in office for a lengthy period of time. Under President Waits, the school moved past its foundational period and begin growing into what Texas Christian University is today. It was not a smooth ride, but E.M. Waits was essential to the development of the school. Waits is honored today by a first-year residence hall that bears his name.

#### THE IN-BETWEEN

Before moving to what I am considering as the modern era of the Christian Church (Disciples of Christ) affiliation at Texas Christian University, it is important to note a few significant developments in the “C” in TCU. Brite College of the Bible received accreditation from the American Association of Theological Schools in 1939 and adopted the standard three-year program. In this time Ministers Week, a program with lectures and a special guest preacher, was formed in partnership with Brite, TCU, and University Christian Church.<sup>63</sup> University Christian Church officially formed its charter as a separate entity from its parent university on September 18, 1917. It called Walter P.

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<sup>62</sup> Ibid., 83.

<sup>63</sup> Ibid., 78-79.

Jennings to serve as its pastor, with his salary paid by TCU. He left shortly after when he realized the dismal prospects of acquiring a separate building.<sup>64</sup>

Finance was a continual issue throughout the early twentieth century, even though Christian Churches continued to be contributors to the university's fund. Colby D. Hall was named Dean of the University in 1920, while remaining as Dean of Brite College of the Bible.<sup>65</sup> Mary Couets Burnett, an Episcopalian, made a gift of three million dollars to TCU in 1923. She had never been solicited for a gift and had no obvious connections to the school.<sup>66</sup> Mary Couets Burnett made this monumental gift to the school partly because of its nature as a Christian college that was not a Bible college. She also graciously donated because TCU admitted and educated female students.<sup>67</sup> The Mary Couets Burnett Library bears her name to honor this gift and her commitment to education.

In 1928, daily chapel attendance was no longer a requirement for students. It was reduced to twice a week for first-year students and sophomores and once a week for upperclassmen. It was required for both on and off-campus students until the 1942-1943 school year. Following that, a voluntary service was offered Tuesday mornings at eleven. This spurred the development of more religious groups and the founding of the University Religious Fellowship (similar to the Office of Religious and Spiritual Life seen at TCU today).<sup>68</sup> The elimination of required chapel at the Disciples-affiliated TCU was a prominent change in the Christian nature of the school, as some Christian schools even

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<sup>64</sup> Ibid., 84.

<sup>65</sup> Ibid., 86.

<sup>66</sup> Ibid., 92-94.

<sup>67</sup> Bill Tucker (Chancellor Emeritus of TCU) in discussion with the author, April 2, 2018.

<sup>68</sup> Ibid., 107-108.

today still require chapel attendance. Baptist-affiliated Baylor University in Waco is one of those schools.

President Waits retired in 1941, after a twenty-five-year tenure.<sup>69</sup> In 1941, Texas Christian University appointed Dr. McGruder Ellis Sadler to be the university's next president. Dr. Sadler was the then-minister of East Dallas Christian Church.<sup>70</sup> Sadler was another prominent Disciples of Christ figure in the United States. Under Sadler, dozens of buildings were constructed, including an enlargement to Amon G. Carter Stadium. The Department of Religion itself was formally established in 1943.<sup>71</sup> In Sadler's tenure, the Religion Center was constructed. This center included Robert Carr Chapel, named after Robert G. Carr who was a leader in the First Christian Church of San Angelo. Carr was elected to the TCU Board of Trustees in 1949, and was on a committee that met with architect, Joseph R. Pelich, to discuss plans for a chapel, a building for the Department of Religion, and the Brite College of the Bible. Christian Churches around Texas supported this endeavor as well. In 1953 the building Undergraduate Religion (now called Beasley Hall) was completed and the Moore Building was completed for Brite College of the Bible. Robert Carr Chapel was completed in 1954, with the cost of it carried by Robert G. Carr himself.<sup>72</sup> These events throughout this time period of TCU's history highlight the ever-changing nature of the church relation at TCU. Each of these developments signify that the church-affiliation remained present and supported at the school, as seen with the construction of the Religion Complex. However, it also showed that the "C" in TCU was adaptable and could

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<sup>69</sup> Ibid., 108.

<sup>70</sup> Ibid., 130.

<sup>71</sup> Ibid., 188.

<sup>72</sup> Ibid., 157-158.

be changed, shown by the elimination of mandatory chapel attendance. The church affiliation was not fixed to remain exactly the same throughout TCU's history, it adapted to the changing university.

In 1959, the title of the head of the university was changed from "president" to "chancellor."<sup>73</sup> That change reflected a growth in prominence of the "U" in TCU. Brite College of the Bible became Brite Divinity School in 1963 to reflect its growth as well.<sup>74</sup> TCU officially integrated all races in 1964.<sup>75</sup> An official relationship with Jarvis Christian College, a historically black college that is also affiliated with the Disciples of Christ, formed through "A Memorandum of Understanding between Texas Christian University and Jarvis Christian College" on March 17, 1964. This partnership sought to strengthen Jarvis Christian College's finances and place in the realm of higher education.<sup>76</sup> The partnership with Jarvis did not actually do much, but it highlighted the Disciples value of "unity of the church." That doctrine focuses on the unity of Christians as one body and community, particularly within the Disciples of Christ denomination.

Chancellor McGruder Ellis Sadler retired in 1965, and James Mattox Moudy was named his replacement. The tradition of appointing Disciples of Christ ministers to the position of chancellor was continued with the hiring of Moudy.<sup>77</sup> Moudy was in office until his retirement in 1979.<sup>78</sup> The university then hired Dr. William Tucker to succeed Moudy as chancellor. Dr. Tucker was the last Disciples of Christ chancellor that TCU has

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<sup>73</sup> Ibid., 224.

<sup>74</sup> Ibid., 205.

<sup>75</sup> Ibid., 225.

<sup>76</sup> Ibid., 226.

<sup>77</sup> Ibid., 227-229.

<sup>78</sup> Jaime Blanton, "James Mattox Moudy: 1916-2004," TCU Magazine, 2004, <https://magazine.tcu.edu/fall-2004/james-mattox-moudy-1916-2004/>.

had. Upon Dr. Tucker's retirement, the school appointed Dr. Michael Ferrari as chancellor in 1998. Ferrari's tenure was a brief five years. When he retired in 2003, the school selected Dr. Victor J. Boschini to serve as the university's tenth chancellor. Similar to Dr. Ferrari, Dr. Boschini is also not a member of the Christian Church (Disciples of Christ).

### FROGS IN 2018

Texas Christian University in 2018 is worlds different from the AddRan Male and Female College of 1873. Enrollment is significantly higher with 8,901 undergraduates and 1,053 graduate students.<sup>79</sup> The Horned Frogs are a prime player in the Big Twelve Athletic Conference. Throughout everything, the church affiliation with the Christian Church (Disciples of Christ) has remained appropriate to its time. The relationship has continued throughout the entire history until present day. However, that connection is not the same as it was 145 years ago. It has adapted where it needed to in order to fit the ever-changing realm of higher education in the United States. In some regards though, this connection to the Disciples of Christ denomination is exactly the same. While other schools historically affiliated with the Disciples of Christ, such as Butler University in Indianapolis, Indiana, and Drake University in Des Moines, Iowa, ended their affiliations with the Disciples denomination, TCU has remained in covenant with the denomination. Much of the research for this segment of the thesis was conducted through interviews with various people across campus who would have knowledge of this topic as it stands today. The people interviewed were selected because they serve in

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<sup>79</sup> "TCU At A Glance," TCU, <http://www.tcu.edu/at-a-glance.asp>.

offices or departments at TCU where the Disciples presence had historically been prominent.

### THE CHURCH AFFILIATION TODAY

Some parts of the church relation at TCU remain the same. First, there is still the written covenant with the Christian Church (Disciples of Christ) that formally establishes the university as affiliated with the Disciples. A covenant exists between the Disciples of Christ and the other colleges and universities affiliated with the denomination. The covenant at TCU has lasted throughout the history, unlike previously mentioned Butler and Drake. Another parallel between the early years of the AddRan Male and Female College and Texas Christian University is that the school reserves the right to not admit students and suspend students who do not act in ways that align with the university's mission statement and core values. The early catalog of the school documented this, and the admissions counselors inform prospective students of this right in each admissions information session. Special financial aid is still given to some students who are a part of the Christian Church (Disciples of Christ) such as the need-based Beasley Grant and the Christian Youth Fellowship Grant for Disciples youth who served in a leadership position on the youth committee in their region. The Ministers' Dependent Grant is awarded to students who are children of Disciples of Christ ministers in good standing with the denomination.<sup>80</sup>

TCU today still places a large emphasis on being a values-centered institution, with a distinct set of core values listed on the university's website. The values that TCU

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<sup>80</sup> "Types of Aid- Grants," TCU Financial Aid, <https://financialaid.tcu.edu/grants/>.

upholds are not just present in the ethos of the school, but also in the philosophy of education present at TCU. Academic rigor is a key component of TCU today, as it was in the foundational period of the school. Another similarity is that the university still has a Disciples of Christ minister, Rev. Angela Kaufman, serving as the “Minister to the University,” the primary chaplain for the school. There is a plethora of religiously-affiliated student organizations, including one for Disciples of Christ students called Disciples on Campus. Disciples on Campus even has its own university chaplain associated with it, Rev. Lea McCracken, and is the only student organization whose campus minister is formally employed by the university itself; each of the other campus ministers is a part of an outside organization and is paid through that organization. Another similarity that has lasted through history is the Disciples of Christ presence on the Board of Trustees, however the presence is noticeably smaller than before. Brite Divinity School is still formally connected to TCU as well, though this connection is not as harmonious as it historically had been. From an insider (Disciples of Christ) perspective, some would argue that the church connection is crystal clear on campus. Unfortunately, this is not the case for everyone.<sup>81</sup>

In addition to some faculty and staff, fewer students in 2018 seem to understand the church connection than they used to. Today, many students on campus do not even know that TCU is still affiliated with the Disciples of Christ. If they do know about it, they often say that “it doesn’t matter” or that it is “barely there.” Some students even believe that TCU was once affiliated with the Disciples of Christ (or just a denomination) but that it is not affiliated with one currently. This ignorance of the Disciples of Christ

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<sup>81</sup> David Stein (Admissions Counselor at TCU) in discussion with the author, February 21, 2018.

connection is partly what prompted this project. Multiple factors could be contributing to this. TCU does not have mandatory chapel attendance; that was abolished in 1943. People typically have a pre-conceived idea of what a Christian college is like, and that usually includes a mandatory chapel service. By not having this mandatory chapel, TCU does not necessarily fit in to the general public's idea about what a Christian school is. That is further highlighted by the Religion Department at TCU. TCU's Department of Religion is ecumenical in nature, starting from the 1970s, and is academically-focused. It does not The Board of Trustees went from only permitting members in good standing of the Disciples of Christ to requiring that no more than 49% of the Board are members of the Christian Church (Disciples of Christ). Currently, only 410 students who are members of the Disciples of Christ. The faculty of the school are also not all Disciples of Christ, let alone even a majority.<sup>82</sup> The administration is clearly not all members of the Disciples either, as even the Chancellor himself is Roman Catholic.

One of the most noticeable, tangible changes with the church relationship at TCU is that the chancellor is no longer a minister in the Christian Church (Disciples of Christ). The appointment of Disciples of Christ ministers to the highest position at the university had been an obvious manifestation of the church affiliation since Addison Clark served as the first president of the university over one hundred years ago. While this change is not necessarily an intentional shift away from the Disciples of Christ denomination, it is still a notable change. Chancellor Emeritus, Dr. William Tucker, was the last Disciple chancellor at TCU. Michael Ferrari's hiring in 1998 marked a serious transition in the leadership of the university, in this regard. William (Bill) Tucker is an

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<sup>82</sup> Angie Kaufman (Minister to the University at TCU) in discussion with the author, February 15, 2018.

alumnus of Brite and grew up in the Disciples of Christ tradition. He served in various capacities within the Disciples of Christ church, such as the Moderator of the General Church. As chancellor, Dr. Tucker attended each General Assembly, the biennial convention of the Christian Church (Disciples of Christ), to represent TCU. Today, Rev. Angela Kaufman is the representative of TCU who attends the General Assemblies. Chancellor Boschini, does not typically attend them. Dr. Tucker witnessed the movement away from the dependence on financial contributions from the church continue to expand. Donations from the church continued to decline throughout Dr. Tucker's administration. When Dr. Tucker retired in 1998, the university implemented a change in the nature of the Disciples-affiliation by hiring Dr. Michael Ferrari to be the university's ninth chancellor.<sup>83</sup> TCU in 1998 knew that it needed a capable, qualified leader and the Disciples of Christ quite simply had not produced that. The denomination is smaller than the majority of the other Christian traditions in the United States, so finding someone qualified enough and competent enough to serve as chancellor at TCU would have been quite a challenge. Hiring Dr. Ferrari was not a negative movement away from the Disciples of Christ, it was simply a change that worked out this way.

Dr. Ferrari was not a member of the Christian Church (Disciples of Christ). Dr. Ferrari was Episcopalian. It was during Dr. Ferrari's tenure that the marketing campaign to brand the university as "TCU" instead of "Texas Christian University" truly began to take hold. Some long-time members of the Disciples of Christ were, and continue to be, frustrated that the "C" in TCU was suddenly not named as often as it

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<sup>83</sup> Bill Tucker (Chancellor Emeritus of TCU) in discussion with the author, April 2, 2018.

once was.<sup>84</sup> Dr. Ferrari also saw the movement of the Church Relations Office from University Advancement over to the Office of Religious and Spiritual Life. Upon Dr. Ferrari's retirement in 2003, the university needed to select a new chancellor. It could either return to tradition by hiring another Disciples of Christ Chancellor, or continue this new trend of having a non-Disciple at the helm. In 2003 the Board of Trustees announced that Dr. Victor J. Boschini, a Roman Catholic, was to be the university's tenth chancellor. Similar to Dr. Ferrari, hiring Dr. Boschini was not a bad move by the Board. As nice as it could be for the Disciples of Christ relationship for TCU to have a Disciple serve as chancellor, it just did not work out that way.

The area of donations and funding also marks a change in the church relationship at TCU. Until the mid-2000s, the office of Church Relations was housed in the office of University Advancement. The Advancement office seeks both major and minor financial contributions to benefit the school. In the early years of TCU, many of those gifts came directly from Disciples of Christ congregations and individuals, as explained in the historical section. Much of the funding discussed in the historical section of this paper was from Disciples churches and their members. Today, those gifts have been greatly reduced. David Nolan, the Associate Vice Chancellor for Development, is one of the few Disciples of Christ members in the leadership structure. He discussed a shift in the solicitation of major gifts away from Disciples of Christ sources, a transition that began with President Waits following the Great Depression.<sup>85</sup> He explains that the Higher Education & Leadership Ministries (HELM) branch of the general church provides some

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<sup>84</sup> Dr. Dee James Atwood (Instructor of Religion and Assistant to the Dean of Admission) in discussion with the author, February 23, 2018.

<sup>85</sup> David Nolan (Associate Vice Chancellor for Development at TCU) in discussion with the author, March 29, 2018.

funding but that it is largely symbolic and not nearly as necessary as Disciples funding once was to the school. The decline of the Disciples of Christ denomination in population and in wealth could have contributed to this. Though the funding is not as significant as it was historically, the contributions from the General Church are still faithful to the school, per the covenant with the denomination.

The Department of Religion is another prime example of the ever-changing nature of the church relationship at Texas Christian University. Historically, the Department of Religion has manifested the Disciples of Christ connection. The emphasis on the “academic study of religion” delineates that. The academic study of religion seeks to study religion historically, textually, philosophically, and comparatively. The Religion Department enables students to consider religion in society, personally, and culturally.<sup>86</sup> Historically, every member of the Department of Religion was also a member of the Christian Church (Disciples of Christ). That changed in the time of the Moudy administration. Today, the Disciples of Christ are a minority of the total Religion Department faculty. Only four of the eighteen active professors identify as Disciples of Christ, they are Dr. Dee James Atwood, Dr. Patricia Duncan, Dr. Jack Hill, Dr. Nadia Lahutsky, and Dr. Santiago Piñon. Professor Emeritus, Dr. Ronald Flowers, is also part of the Disciples of Christ. Beyond these five, all of the other professors are either other Christian traditions, other faith traditions, or none. Other departments moved away from solely hiring Disciples of Christ faculty sooner than the Department of Religion, so this change is a notable one.<sup>87</sup> It is not clear when that began.

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<sup>86</sup> “Department of Religion: About,” AddRan College of Liberal Arts, <https://addran.tcu.edu/religion/about/>.

<sup>87</sup> David Grant (Professor of Religion at TCU) in discussion with the author, March 23, 2018.

## BUT... HOW DOES THE “C” IN TCU WORK TODAY?

In order to understand the “Christian” in Texas Christian University, it is important to understand the historical background of the Disciples of Christ affiliation. For people to understand the present, and the future, Bill Tucker wrote “heritage plays a key role in shaping destiny, an attempt to understand the past is not only appropriate but also essential.”<sup>88</sup> There are several implications from this. Tucker emphasizes that it is important that people are aware that “the C-word does not imply that TCU is now or ever was a Bible college in shape or substance.” David Stein says understanding the history behind the C in TCU allows people to understand the importance of ethics and morals at TCU. The historic affiliation shaped TCU in the present in that it is ingrained in the ethics of the school, its philosophy of education, and its spirit of welcome for all. Dr. McGruder Ellis Sadler, the first official Chancellor of TCU explained it best when he said that there is “no place” for “narrow religion” in a university setting and “that creative, constructive, and wholesome religion is not just a part but a condition of all sound learning.”<sup>89</sup> The “wholesome religion” that Chancellor Sadler referred to was the thinking faith that the Disciples of Christ connection provides for TCU. The Disciples affiliation, in Sadler’s view, was a condition for sound learning at TCU. The wholesome religion is an integral part of the education at TCU.

The philosophy of education at Texas Christian University is what the interviewees most commonly said represented the Christian Church (Disciples of Christ) affiliation. The Disciples traditionally have held education in high regard. Virginia

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<sup>88</sup> William E. Tucker, “Muddle in the Middle,” TCU Magazine, 2001, <http://www.magarchive.tcu.edu/articles/2001-04-CV.asp?issueid=200104>.

<sup>89</sup> Ibid.

Lieson Brereton wrote that the Disciples have “claimed a tradition of free inquiry that accorded well with university ideals” that functions clearly within each of its colleges, including TCU.<sup>90</sup> Science and religion are allowed to coexist, even interact with one another, within the “Christian” of TCU. The historic Disciples of Christ administration and faculty throughout the development of TCU “dedicated themselves to what we might now call a thinking faith or a believing intelligence.”<sup>91</sup> The commitment to a faith that can think allows TCU to support the study of both the liberal arts and the sciences. It enables TCU to encourage students to broaden their viewpoints and learn about topics that may be outside their current mindset.<sup>92</sup> The emphasis on a broad education is displayed by the Core Curriculum at TCU. The requirements from the Core Curriculum enable students to learn about a vast range of topics and not just focus solely on their specific fields of study.

A case study, so to say, that represents the type of education that the Disciples of Christ affiliation has developed at Texas Christian University can be found in the Department of Religion. This department is a clear manifestation of the academic implications of the church connection at TCU.<sup>93</sup> Classes focused on the topic of “religion” were woven into the curriculum of Texas Christian University from even before Thorp Spring. While the courses then were solely Christian-focused in nature, today the Department of Religion offers courses that cover a broad range of topics within “religion” and various religious traditions. Many of the courses seek to define

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<sup>90</sup> Virginia Lieson Brereton, “Disciples Higher Education in the Age of the University,” in *A Case Study in Mainstream Protestantism: The Disciples’ Relation to American Culture, 1880-1989*, ed. D. Newell Williams (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1991), 303.

<sup>91</sup> Middleton and Flowers

<sup>92</sup> David Stein (Assistant Director of Admission) in discussion with the author, February 2018.

<sup>93</sup> Dr. Ron Flowers (Emeritus Professor of Religion) in discussion with the author, April 6, 2018.

what religion is, reflecting the importance of open inquiry and encouragement of questioning that is present in the Disciples of Christ. The Department of Religion offers classes on religion in the arts, religious texts, religious ethics, religious communities, and much more. These classes cover a wide range of traditions all across time from the early Christian church to modern-day Hinduism.

Besides the valuing of education in the Disciples of Christ, the spirit of ecumenism is another component of the Disciples that is present in the Department of Religion, and TCU in general. The Christian Church (Disciples of Christ) emphasizes the importance of ecumenism or working together across denominational boundaries. The Disciples have recently been involved in interfaith work in the United States and around the world.<sup>94</sup> The spirit of ecumenism in the Disciples of Christ is developed at TCU through its welcoming of all people fully to the school. TCU's core value of respecting the individual highlights that all are welcome to TCU to be a part of the Horned Frog community. From TCU's early years, people from a multitude of different faith traditions have been welcomed and affirmed as students at the university.<sup>95</sup> Today, an example of this can clearly be seen in the Office of Religious and Spiritual Life. The Office of Religious and Spiritual Life supports twenty-three different faith-based organizations from any walk of faith in order to minister to all students. This includes the progressive, Disciples on Campus, the more theologically-conservative and evangelical Student Mobilization, and even non-Christian groups such as Hillel and the

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<sup>94</sup> Mark G. Toulouse, *Joined in Discipleship: The Shaping of Contemporary Disciples Identity* (St. Louis, MO: Chalice Press, 1997).

<sup>95</sup> Elizabeth Flowers and Darren Middleton, "Faculty Feature: The 'C' in TCU," Horned Frog Blog: Musings from the TCU Admission Office, 28 October 2014, <https://tcuadmission.wordpress.com/2014/10/28/faculty-feature-the-c-in-tcu/>.

Muslim Student Association. Over sixty faith traditions are represented at TCU, and each one of those is valued as important.<sup>96</sup>

## CONCLUSION

The “C” in TCU has only been in the name since 1889, but the relationship that stems from the “Christian” dates back to even before the school’s official founding as the AddRan Male and Female College in Thorp Spring in 1873. The “C” in TCU has been associated with the school in Thorp Spring, Waco, and finally in Fort Worth. It has lasted through ten presidents/chancellors, and countless members of the Board of Trustees. The nature of the church connection at the school cannot be described in a clear-cut, few-sentence explanation. It is a complex, sometimes controversial, aspect of Texas Christian University. Dr. Bill Tucker describes the word in the middle of Texas Christian University as “the muddle in the middle.”

As complicated as it is, the complexity of the “C” in TCU does not, in any way, reduce the significance that it brings with it. The Disciples of Christ affiliation for TCU has lasted with the school since its founding until today and has played a prominent role in the shaping of who TCU is as a university. The “C” in TCU can truly be understood by understanding the history behind it. Analyzing each of the dimensions of the school that have manifested from that history, such as the values-centered education, further illuminate how significant the church relationship is at TCU. The encouragement of open inquiry, the welcoming of all to the table that is TCU, the affirmation of each Horned Frog’s voice on campus, the diversity of thought and of people are just a handful

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<sup>96</sup> “Church Ties,” TCU, <http://www.tcu.edu/96.asp>.

of the characteristics of Texas Christian University that relate to the affiliation with the Christian Church (Disciples of Christ). From the days of Addison Clark to the days of Victor J. Boschini, the church relation at TCU has become a time-honored identifying factor for the school. There is no definitive, single “answer” to what the “C” in TCU *really* means and that is a part of the beauty of the Disciples of Christ connection. Yes, there are parts of the question about the “C” in TCU that have a clear answer to it, such as who the Minister to the University is. But many elements of it are up to the individual, such as how involved one wants to be in religious student life. At Texas Christian University, each student, or member of the faculty or staff, is encouraged to discover their own opinions and perceptions of the world around them. The “C” in TCU can be understood as a source of open inquiry and affirmation for each Horned Frog in the TCU community, and that comes directly from the Disciples of Christ affiliation. Dr. Bill Tucker concluded his article, “Muddle in the Middle: The ‘C’ in TCU” with this, “despite the muddle, I like the name, Texas Christian University. And the initials too, including the one in the middle.” I agree with Dr. Tucker. Despite all of the complications and all of the mixed feelings about it, I like the Christian in Texas Christian University. The “C” in TCU empowers TCU to be the university that it is today. The importance of values, open inquiry, and welcoming all to the community embody the church relationship today. Those are important components of TCU, and they came from the church relationship. Each of the three words in the name are important to the school, but I believe that the “C” is the most important for the school. The “C” works directly with the “U” to create a special school that perfectly blends the religious and the secular. I believe that the “C” in TCU is the most influential factor that has made Texas

Christian University into what it is today, and what it will be for tomorrow for years to come.

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