

PROCESSIONAL PERFORMANCES
FROM PAST TO FUTURE!

Conceived by Saffron Henke and written by
Olivia Gorom, Meryl Juergens, Tanner
McCormick, Katelyn Nevin, Melissa Rowan,
and Anthony Thompson.



MEET HELEN PEABODY!

OCTOBER 18 - 21

ECHOES OF
MIAMI



THRILLS!

The myths, legends, and history of Miami and Oxford echo through time in this collection of short plays written entirely by Miami University students and alumni. Miami's most famous specter, Helen Peabody, will lead audiences to multiple locations to witness performances that will transcend genre and time periods, highlighting the musicality, comedy, poetry, horror, and memories that have been woven into Miami's own rich story.

CHILLS!



WHAT HAPPENED TO RON TAMMEN?

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Curriculum Guide

Dramaturg: Christiana Molldrem Harkulich

Assistant Dramaturgs: Maia Aoibheil, Leah Ball, Will Ellis, Raechel Lombardo, Katelyn Nevin, Melissa Rowan, and Mort Sun.

Welcome to the *Echoes of Miami* Curriculum Guide

In this packet you will find a section on each of the plays as well as the Helen's to aid students and professors in understanding the historic background and influences in *Echoes of Miami*. The plays will be arranged in order of performance (or introduction of character)

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Background on the creation of Echoes of Miami

Did you know that Miami University has one of the most haunted campuses in the country? Miami is ranked 34th in the country for most haunted campus.¹ So what are these stories? How do we remember the past as part of the present? Whose voices will be heard? Where are they located on Campus?

These questions guided the creation of this piece, conceived by Professor Saffron Henke. Henke was originally drawn to these stories when she was the booklet that was handed out as official materials during orientation. Just who are the ghosts on campus? She began conversations with students four years ago, and the project gained departmental support. In 2017, Echoes was approved as part of the 2018-2019 Mainstage Season and work began in earnest for students to write the plays that would be a part of the performance.

Here's Director Saffron Henke's Note:

Wahpyaayani, you've arrived! We welcome you.

This project has been a journey that began four years ago. It started off as a devised piece uniting the science and experience of grief. How do people reconcile their past and relationships to loved ones who were no longer present? How do we release and heal parts of ourselves while honoring our past? Originally, I wanted to do it at the Oxford Community Arts Center. I wanted to make an installation that the audience would add to in the ballroom! I wanted a multimedia extravaganza! That was the first year, full of big ideas and exclamation points.

In the second year, a student showed me a little red book that contained some of the most celebrated stories of Miami University, and department chair Julia Guichard told me about a documentary that included President Shriver telling ghost stories. As I continued to research, I learned more about the deep, haunted history of the Miami campus. Considered by some to be one of the most haunted campuses in America, ghost seekers and supernatural specialists make Oxford a regular destination. And I wondered, how does this community relate to all these spirits?

In the third year, I joined forces with recent alums Anthony Thompson, Meryl Juergens, Jeremiah Plessinger, and my colleague Christiana Molldrem-Harkulich to cull this rich history and choose which stories we wanted to tell. We knew we wanted to include the voices of those often not considered. The esteemed Helen Peabody rose as a theme and a guide. We uncovered the Hopewell connection to the Underground Railroad. We learned of the sad history of those involved in the shooting at Reid Hall. We heard the voices of the women of the Oxford Retreat. I knew that Miami was located on Native Land, and our relationship with the Myaamia tribe was alive and well, and that story wanted to be told too. Dr. Harkulich was developing a relationship with the Myaamia Center, and we turned to them as a resource. Anthony and Meryl were stalwart and consummate collaborators, writing over half the play, sculpting and molding the arc of the play and guiding lights and forces of positivity throughout the process. Additional interested students filled out our writing

¹ <https://www.outstandingcolleges.com/the-50-most-haunted-colleges-and-campuses/>

team, and completed the script last summer. These student writers have been so committed to this project that they went on to direct or dramaturg the plays.

In this fourth year, our season selection committee comprised of students and faculty, agreed to include the show in the season. Before the end of last school year, and with the great planning and unwavering mentorship of the theatre department faculty, we created “pods”- creative teams for each play including a director, stage manager, scenic designer, lighting designer and actors. The costumes were created in collaboration with student designers, mentored every step of the way by faculty. The location moved, for the sake of ease and accessibility, to the Center for Performing Arts. This project represents a unique artistic and pedagogical experiment for our department, and I have seen our students rise to the challenges of leadership, creative risk, artistic growth and personal autonomy again and again.

In every sense, this project has been a Herculean labor of love, respect and honor for Miami University and Oxford. By telling these stories, by shining a light on our history, we celebrate, heal and offer a question for the future. We are so glad you’ve joined us tonight.

This is Myaamionki

By Maia Aoibheil and Dr. Harkulich

Background on the origin of this play:

Dr. Harkulich and playwright Anthony Thompson began working with the Myaamia Center on campus last fall (<https://miamioh.edu/myaamia-center/>). With the help of the Myaamia center, especially George Ironstrack and Kara Strass, we worked together to create a script that represents the present and immediate future and introduced Myaamia language to audiences. This play is an imagined alternative present that allows us to think about a different echo of what might be, and what could be on Miami's campus.

This play begins our evening as a part of the tradition to honor the people whose land we are on, it is our way of doing a land acknowledgment (<https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained>) as we think about the history and future of Miami's campus.

Background on the Myaamia

The Myaamia are a people who originate from the Great Lakes region of modern Michigan. Over time, the Myaamia nation spread to places such as modern Ohio and Indiana along places like the Ahsenisiipi (Great Miami River), and these places are referred to as Myaamionki (The Place of the Myaamia). Wherever they settled, they planted their roots by rivers, because rivers were an essential part to the cycles of harvesting, and is essential to their culture [1](#). The nation is based out of Oklahoma now as a result of their forced removal from their homelands in 1846, as well as having a central base of the nation in Peru, Indiana. The Myaamia nation, as many indigenous nations do, feel a deep loss for their ancestral homelands [2](#). Regardless, they continue to thrive and preserve their way of living including their culture and language through elders and the efforts of their people as a whole.

As mentioned above, rivers were essential to their hunting and agricultural practices. The Myaamia are also known as the "Twigh Twee" after the call of the Sandhill Crane in their homeland [3](#). The Myaamia calendar, myaamia kiilhsooki, is based in a lunar cycle and the biological and ecological cycles. The Myaamia nation now makes their calendars still based off these components, while also including the Gregorian calendar and current cultural events and celebrations [4](#). Joshua Sutterfield wrote a master's thesis surrounding his experience as Myaamia, and exploring his cultural heritage, and what Myaamia culture looks like in relation to nature in the modern world [5](#). According to Myaamia history, they originated as a people out of the water as the "saakiiweeyonki" or the "Coming Out Place". This is the story in which Alex derives her vision from [6](#).



This is President Crawford playing with Myaamia Chief Doug Lankford playing moccasin game (mahkisina eeyoonki mehkintiinki) in 2017

http://www.joplinglobe.com/news/local_news/university-president-joins-miami-stomp-dance/article_8c9073bf-b5bc-587e-8c5f-e8a352c68ec2.html



Stomp dance with Myaamia and Shawnee tribal members from 2016

<https://www.pri.org/stories/2016-10-14/how-miami-tribe-got-its-language-back>



Games of lacrosse (peekitahaminki) are often put on by the Myaamia center and the Native American Student Association at Miami University

<https://miamioh.edu/miami-tribe-relations/campus-activities/>

Firefly legend:

Anthony was particularly inspired by this information from the myaamia:

http://www.myaamiacenter.org/MCResources/modules/earthandsky/documents/curriculum/EarthSky_Section3web.pdf

The Myaamia Center was created in 2001 out of a Myaamia tribe initiative to revitalize and research their culture and language practices. The Myaamia are a people with a past, not a people of the past. Miami University's center, is a branch of a large scale goal to help educate and research people on Myaamia culture, and to aid in the learning of the Myaamia language. At the core of the Miami program, there is an emphasis on building a lasting and productive relationship between the Myaamia tribe of Oklahoma and Miami University.

The Revitalization efforts of the Myaamia language, Myaamiaataweenki, is a major component to this relationship. Language is important beyond communication. It's a long and vibrant history and way of thinking. The way we interact with the world around us. This is all true for the Myaamia language as well. Their revitalization efforts have been extremely successful, and they have different resources for people to learn/practice the language, many of which have been developed in tandem with the Myaamia tribe and Miami University. There are two language apps supported by the Myaamia tribe which are "Niiki" and "Myaamiaataawaakani", available both on the google play and apple stores.

Discussion Questions

1. Land Acknowledgement is when an official event is opened with an acknowledgment of the people who lived on the land the event is taking place on. This is not a common practice in the United States yet, apart from the indigenous tribes which have been doing it for a long time. What are some times and places land acknowledgment would be important in the U.S.? In your own words, why is land acknowledgment important?
2. Why is it important that languages, (especially indigenous ones), are preserved?
3. What are some resources at Miami that you can use to learn more about the Myaamia culture?
4. Do you know whose lands your home currently occupies? If so, when did you learn about it? If not, use this link <https://native-land.ca/>, to find out.
5. What did you learn about Native peoples in school? Were they biased or wholistic? Why or why not?
6. Do you use any language when talking about indigenous nations that perpetuates the notion that they only lived in the past? What are some steps you think we can take in dialogue to actively make indigenous nations a part of a larger conversation?

Sources

1. <http://www.miamination.com/node/11>
2. http://myaamiacenter.org/wp-content/uploads/2013/02/myaamia_removal.pdf
3. <https://myaamiahistory.wordpress.com/category/myaamia-history/>
4. <https://miamioh.edu/myaamia-center/research/publications/lunar-calendar/>
5. https://etd.ohiolink.edu/!etd.send_file?accession=miami1259855300&disposition=inline
6. Costa, David J., translator. *Myaamia Neehi Peewaalia Aacimoona Neehi Aalhsoobkaana (Myaamia and Peoria Narratives and Winter Stories)*. MYAAMIA PROJECT, 2010. Copyright, Miami Tribe of Oklahoma and Peoria Tribe of Oklahoma

Helen Peabody

In *Echoes of Miami* the character of Helen Peabody is divided into three versions- A Historic Helen, A Defender Helen, and A Man-Hating Helen- who act as tour guides for the first half of the processional performance experience. Here's some background on Helen Peabody:

History of Helen Peabody and Western Female Seminary:

By Will Ellis

In February of 1809, Miami University was chartered as a men-only institution. Oxford didn't see a women's institution until 1830 when a girl's school was open for sixteen years and then led to the openings of The Oxford Female Institution in 1849, the Western Female Seminary in 1853, and The Oxford Female College in 1856. This tradition of separate education by gender was especially supported by the Headmistress of the Western Seminary, Helen Peabody. Set to create a copy of her own single-gendered alma mater, Peabody was an opponent to the notion of coeducation of male and female students. She was reportedly frequently irritated by the rambuncions of Miami men during her time as Western College president. Finally in 1887, Miami University accepted their first woman student, coincidentally at the same time that Helen Peabody took a year from her presidency at Western College and subsequently announced her retirement. Peabody died in 1905 and is currently buried in the Oxford cemetery.

Ghost of Helen Peabody

(Source:http://miamioh.edu/University_Advancement/MiamiAlum/history_tradition/mysteries/peabody-hall-ghost.html)

“Throughout most of its existence, Western Female Seminary enjoyed a cordial, if not always warm, relationship with neighboring Miami University. During the nineteenth century in particular, contact between the men and women of the two institutions was strictly controlled by administrators concerned for the moral well-being of their charges.

Western Female Seminary Principal Helen Peabody, an outspoken opponent of coeducation, was especially protective of her students and always suspicious of the Miami men who occasionally, and not always innocently, wandered onto Western property. Ms. Peabody took her convictions to the grave, and it is not hard to imagine how she would have reacted to the sight of Miami men freely roaming the corridors of the Hall that now bears her name.

In fact, it appears that Ms. Peabody may have done far more than merely turn over in her grave. According to some witnesses, her spirit leaves the tomb occasionally to watch over the women of Peabody Hall and to haunt the men who now dare to walk its corridors. Those who have seen her claim that Helen Peabody remains in death, as she was in life, a very formidable woman.”

Helen in Three Parts:

Historic Helen

By Mort Sun

Historic Helen: Very poised, calm, and determined. She focused on the success of the women who attend Miami, however miffed she may be that Western was absorbed by Miami after she worked so hard to establish it. The Historic Helen is a rational, calm and assertive woman. She is one part of our three Helen Peabodys. She takes pride in her status as a founder and leader of the Western Female Seminary. Helen is a philanthropist, a scholar, a ferocious advocate for women's education.

A devoted Christian, Peabody's beliefs were vividly shown at the Western Female Seminary. Here is an article she

wrote:

MAKING ROOM FOR CHRIST.

The first week in December found, no doubt, busy families all over our land. Loving hearts in every household were making ready for Christmas. The Western Female Seminary was no exception. The two or three days of recess from school duties connected with Thanksgiving had been spent in making many warm little garments for the Children's Home of Cincinnati. It took some time to make more than two hundred button-holes and to set all of the last stitches. But the box had been sent and received, and now the bright zephyrs and silks, etc., were in dextrous hands rapidly taking the shape of love-tokens for the dear home friends. Every face said, plainly, "Christmas will soon be here, and I am full of grand secrets." But the dear Master held a secret for us more precious than all the rest. The last of that week the message came from our dear friend, Dr. McKee, of Kentucky, "If the way is open I can probably come and spend ten days or two weeks with you." There were not a few who had been earnestly asking the Master to come and "heal our sick and raise our dead." These at once recognized in this message an answer to their prayer, and the many who had learned to love Jesus, more than father or mother, were glad to lay aside, if need be, the pretty fancy work that was taking every moment of leisure, and make room for Christ. Yes, he should have the

choicest time, the best place, the best of everything they had to give him. Then when they remembered that when on earth he never declined an invitation to any place where he was invited, they took courage and earnestly asked him to come to the place that had been made ready for him; and the answer came back, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of Hosts."

Those who were members of the Seminary five years ago, this winter, and shared in the rich feast provided by the Master and sent to us by his dear servant, Dr. McKee, will understand the thrill of gladness that we experienced Monday, P. M., December 11, as we opened the door to welcome him to similar service again. He had recently been two weeks in Chicago sharing and taking part in the wonderful work of God in that city. That first even



Defender Helen

By Leah Ball

Defender Helen: Sweet, strong, sometimes solemn, but never defeatist. Sadly, focused on aggression and violence that has taken place against women and minorities on campus. Looks younger than the other Helens.

Class of 1869 with Helen Peabody (<http://spec.lib.miamioh.edu/home/western-college-western-faculty/>)



Helen was very attached to Western and “she remained as president for 37 years although other offers came her way. When the Durants were planning Wellesley College, they tried to secure

Helen as the head of the new institution, but she couldn't be persuaded to leave Western, a place she had come to love."

"Her greatest asset may have been what Welsh [the president who succeeded her at Western] described as Helen's "...big, warm heart...expressed...in the warm hand-clasp and the loving words of welcome which met [each student] at the very threshold of her college life, and which went with her, not only through her college career, but throughout life..." In letters to her girls after retirement, she signed them, "Yours in old-time and all-time love.""

(<https://kimballunionarchives.wordpress.com/2012/01/09/helen-peabody-class-of-1844-first-president-of-western-college-oxford-ohio/>)

"A devoted Christian, Peabody's beliefs were vividly shown at the Western Female Seminary, which was housed in what is now Peabody Hall. Students not only lived there, but had all of their classes and meals there as well. They were also required to take Bible classes and spend private time with God everyday. When Peabody Hall burned down in 1860, each and every one of the students stood outside of their home, terrified, but Peabody's calm voice offered a prayer giving thanks for the students' "life deliverance." The idea of community was also very evident at the Seminary." - <https://www.hercampus.com/school/miami-oh/helen-peabody> (not necessarily a credible source but it portrays of Helen as a provider)

Man-Hating Helen

By Will Ellis

Man-Hating Helen: Stern and severe, sometimes sarcastic, hair a little wild from the occasional bout of rage. Focused on her anger that Miami is co-ed, and the fact that she has to deal with men on campus every day.

Many stories have been shared that tell of Helen Peabody roaming the corridors of the hall that bears her name harboring the same resentment towards the male students who live there. Men who have lived in the dorm have reported having their personal items misplaced or even hearing Helen come back from the grave to tell them to leave. Is her hatred of the men on campus keeping her spirit around or is she just trying to protect the women students who she spent many years serving? Included resources are historical items about Helen's life as well as some of her hauntings from her afterlife.

Discussion Questions:

1. How much can we infer from historical background and from quotes? How does this affect the way we view some of the "characters" of our past?
2. What are some areas of Miami University that Helen Peabody would be proud of? Hate? Want to change? Would she be successful or not?
3. How does gender come into play when discussing the demeanor of an historical figure? Is Helen Peabody viewed differently because she is a woman rather than if she had been a man?

Lecture on Women's History at Miami by Dr. Shriver (coeducation and mention of Peabody) - <http://rocket.lib.muohio.edu/epub/shriver/>



Additional Information about Helen Peabody:

Intro to her hauntings - <https://www.miamialum.org/s/916/16/interior.aspx?pgid=418&gid=1>

Historical intro and more tales of sightings

<https://agraveconcern.wordpress.com/2010/10/23/the-ghost-of-helen-peabody/>

Western College Memorial Archives

<http://spec.lib.miamioh.edu/home/western/>

Helen Peabody's Bio

<https://kimballunionarchives.wordpress.com/2012/01/09/helen-peabody-class-of-1844-first-president-of-western-college-oxford-ohio/>

West College for Women--Missionary Work

https://books.google.com/books?id=772EAwAAQBAJ&pg=PA19&lpg=PA19&dq=Helen+Peabody&source=bl&ots=oQYQURoK7C&sig=S1aELPpvIytOYIXTyEZsmQzwH9M&hl=zh-CN&sa=X&ved=2ahUKewjxpMm78cXdAhUD64MKHSCfD_M4HhDoATAGegQIBBAB#v=onepage&q=Helen%20Peabody&f=false

Delirium

By Katelyn Nevin



The Oxford Retreat when in use.

Period Paper. "1929 Ad Oxford Retreat Ohio Sanitarium R. Harvey Cook - ORIGINAL MED1." *Period Paper*,

What does the phrase "female empowerment" mean to you? For some it may be music to your ears. For others it may leave you feeling rather neutral. Lastly some of you, hopefully to my dismay, may gag at those two words. *Delirium* is a play about women in 1925, specifically the maltreated women patients in an mental asylum at this time. It focuses on four unnamed women who were committed to an asylum and the tortures they endured from the owners of the asylum, Dr. Robert Harvey Cook and his wife Bessie. As we learn more about what the women endured on their treacherous journey in the asylum, we learn how this, in turn, further impacted their mental health.

This play takes place in the year 1925. The Oxford Retreat, also known as The Pines, had just been built. At this point in time, solutions to mental health issues are beginning to innovate; doctors are trying to find "cures" for their patients. There was hydrotherapy, electroconvulsive therapy, solitary confinement, lobotomies, and other various experiments. During the process of these treatments, many patients were abused and the treatments often caused more harm than good. Take electroconvulsive therapy for instance, the premise of it was to create a brief seizure in the patient's brain. Doing so would assist in relieving the brain of severe mental health issues such as clinical depression, suicidal thoughts, bipolar disorder, and post traumatic stress disorder. Electroconvulsive therapy is still in use today, however, the medical boards have significantly changed its protocols to make the treatment more humane and helpful. Today, patients are unconscious during the procedure and in smaller doses. In 1925, when it was beginning to be used, patients were conscious through the process and were often given too high a jolt of electricity. As a result of this treatment, patients were often left with burn marks on their faces, and some patients bit their tongues off. Some less fortunate patients would lose their ability to know who they were. The women in this play were subjected to these violent treatments because of their sexuality or their

identity, or because their families didn't want to deal with them. Ultimately, we do not know precisely what happened or who it happened to; the women who were there in the asylum were left unnamed, unheard, and untreated.

There is a use of 1920's slang and Latin in this script. The purpose of the slang was to establish the time period through language. The purpose of the Latin was to add an element of unity amongst the girls. It is something that was commonly taught at a basic level at schools. When the women come together and say it in unison, it reads as extremely empowering.

Slang Key:

Daddy = boyfriend

Bee's Knees = awesome, delightful

Trotsky = wicked person

Noodle Juice = tea

Whoopee = intercourse

Jag Juice = an alcoholic beverage (tequila, gin, liquor, orange juice)

Zozzled = to get drunk

Speakeasy = an illegal bar/nightclub during the time of Prohibition

The love that dare not speak its name = gay

Deflowered = to take ones virginity

Quivering device = vibrator

Hysteria = a diagnosis for what would not be considered a normal sexual desire for females

Rugrats = small children

Greta Garbo = famous actress of the 1920's

Compos mentis uel non compos mentis? = Sane or insane?

Amor vincit omnia = love conquers all

Post coitum omne animal triste est sive gallus et mulier = After sex every animal is sad except the cock (rooster) and the woman

Discussion Questions:

How do you think the treatment affected the patients? Was it positive or negative?

Why do you think women were perceived as evil when in actuality their feelings were normal?

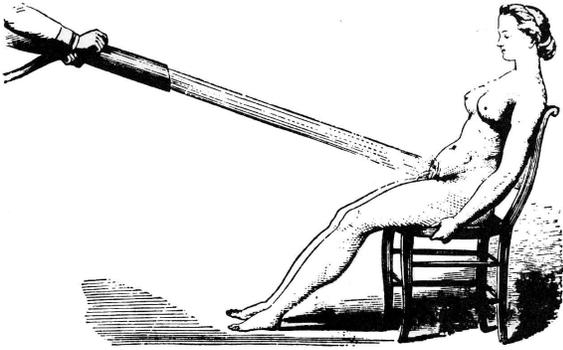
Additional Information on the Oxford Retreat:

<http://miamistudent.net/miami-mythbusters-haunts-or-hoaxes-at-wilson-hall/>

<https://www.miamialum.org/s/916/16/interior.aspx?sid=916&gid=1&pgid=9443>

http://www.asylumprojects.org/index.php/Oxford_Retreat

<https://www.webmd.com/depression/guide/electroconvulsive-therapy#1>



Hydrotherapy was often performed with a high pressure hose on a woman's genitals.
“Watson - Bild.” *Watson.ch*, Watson,



This is an example of how electroconvulsive therapy would work. The patient is typically restrained with wood in their mouths so they don't bite their tongue off. The device is then placed on their heads and the treatment begins.

“AHS Asylum Truths #4: Electroconvulsive Therapy (ECT).” *Lots of Words*, Bianca J Chadda, 28 Mar. 2015.

An Evening with the Snyders

By Will Ellis

Henry Snyder was a professor of chemistry and physics at Miami University, appointed in 1885. To showcase the abilities of his wife Minnie, the performer and singer, Snyder created “Lecture-Recitals” where after he would teach, his wife would come out in usually an exotic gypsy dress and perform for the audience. They were very opposite as a couple with Henry described as “meek, mild-mannered” and Minnie as “seductive and flamboyant”. Still, their “lecture-recitals” were very popular and let Henry display his physics knowledge while Minnie displayed her singing. It was all going well until on September 14, the first day of classes, Professor Snyder was found dead after he had ingested a fatal dose of potassium cyanide in his Brice Hall laboratory. Most observers at the time felt the Professor had committed suicide with Minnie asserting that her husband’s health and mental equilibrium had been broken by overwork. Shortly after, Minnie would go on to marry one of the members of her band and late husband’s laboratory assistant, William Pugh. Suspiciously in 1919, William was never seen or heard from again. Minnie would go on to write in a letter to the president of Miami University in 1926 that he had left her.

More on the Story of Henry and Minnie Snyder -

<https://www.miamialum.org/s/916/16/interior.aspx?sid=916&gid=1&pgid=416>

<https://www.findagrave.com/memorial/52083393/henry-snyder>

<http://www.lib.miamioh.edu/my/miamiyearsXII.html>

These research links were ones used by the writers of the play to look into some of the topics and ideas discussed in the play.

- These links are about the science topics that Henry Snyder would discuss during his lecture part of the lecture recital. They include information about Marie Curie and radium discoveries happening at the time.
 - https://history.aip.org/exhibits/curie/brief/06_quotes/quotes_08.html
 - <https://www.nature.com/articles/069103a0>
 - <http://spiff.rit.edu/classes/phys314/lectures/radium/radium.html>
- With the historical period comes a specific dialect and slang. These links are examples of the slang of the late 19th and early 20th Centuries.
 - <http://www1.assumption.edu/ahc/rhetoric/oratory.html>
 - <http://doublebassblog.org/2006/09/how-to-speak-19th-century.html>
 - <http://public.oed.com/aspects-of-english/english-in-time/nineteenth-century-english-a-n-overview/>
 - <http://celticfringe.net/history/vocab.html>

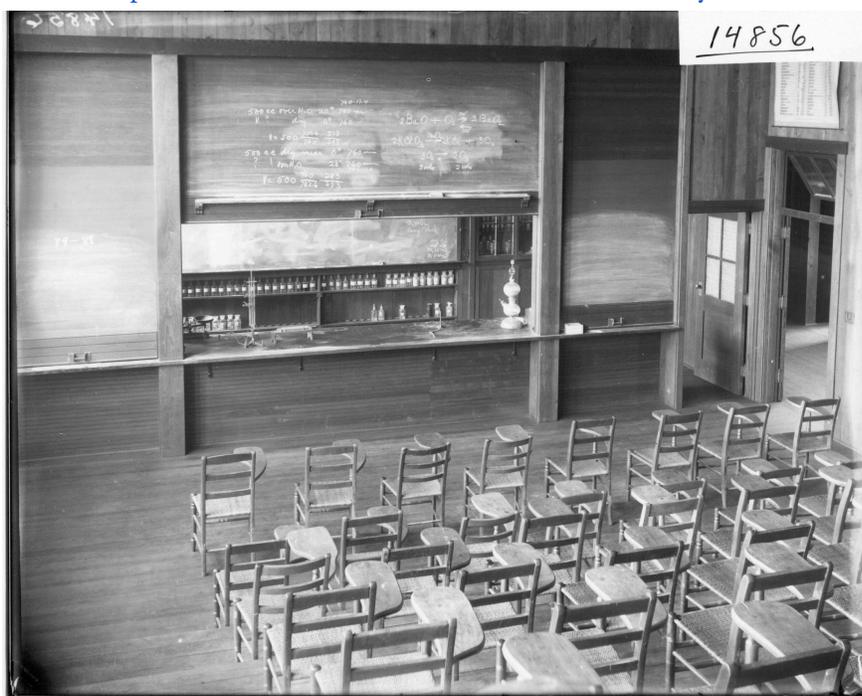
- Henry Snyder suffered from a condition that was described as “Heat Prostration”. This is what Minnie Snyder attributed his death to. These links are about some of the medical signs and attribute of the condition.
 - <https://www.medicinenet.com/script/main/art.asp?articlekey=11406>
 - <https://www.familyeducation.com/life/heart-problems/recognizing-treating-heat-prostration-or-exhaustion>

This is an overview of some of the songs and historical facts of the 1890's.

- <https://thetop100songsofalltime.com/top-100-songs-of-the-1890s/>

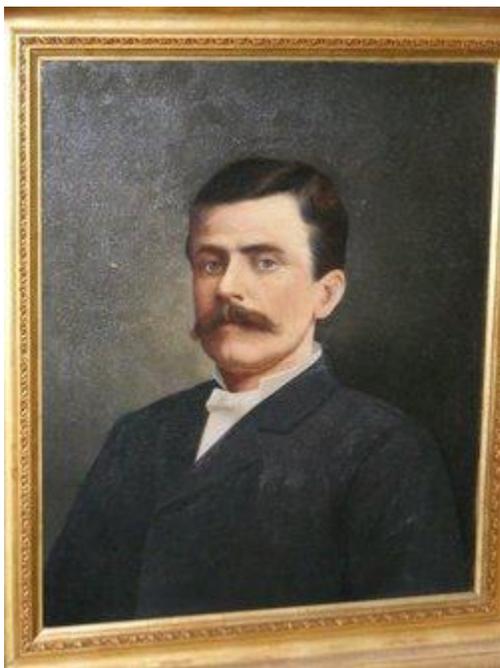
One of the most popular music styles of the time was Vaudeville. This was highly influential in the performances of Minnie Snyder at the time and at the creation of the play.

- <http://www.virtualvaudeville.com/hypermediaNotes/WhatIsVaudevilleF.html>
- <http://www.pbs.org/wnet/americanmasters/vaudeville-about-vaudiville/721/>
- <http://www.vam.ac.uk/content/articles/t/the-story-of-music-halls/>



Miami University Chemistry Classroom

https://www.flickr.com/photos/muohio_digital_collections/3191691912/



Portrait of Henry Snyder

<https://www.findagrave.com/memorial/52083393/henry-snyder>



Miami University Chemistry Class 1915

[https://commons.wikimedia.org/wiki/File:Miami_University_chemistry_class_1915_\(3192140010\).j
pg](https://commons.wikimedia.org/wiki/File:Miami_University_chemistry_class_1915_(3192140010).jpg)

Discussion Questions:

1. How effective would a lecture-recital be in a modern context? What are some ways teachers today are trying to engage students and “hook” them into a lesson?
2. If this case happened today would it still be unsolved? How has modern investigations and technology changed the way cases are solved?
3. In your opinion, who killed Henry Snyder? What evidence is there to support it?

Murder at Reid Hall

By Leah Ball

Miami University in 1959 (the year of the murder):

Reid Hall residence for men was constructed in 1949. The murder at Reid Hall occurred in 1959. Here are some facts to give context to what life at Miami University would have been like around the time of the murder. The cost of going to Miami for a semester was \$502.50, including room and board. In 1959, Senator John F. Kennedy as well as Martin Luther King Jr. came to Miami's campus to speak. There were separate Deans for male and female students. In 1959, Anderson, Dodds, Stanton, MacCracken, Dorsey, Minnich, Flower, Hahne, Emerson, Morrison and Tappan residence halls hadn't even been built yet. There was no King Library, no Millet Assembly Hall, and no Sundial yet. (Sources: <http://miamioh.edu/about-miami/history-traditions/timeline/national-u/index.html>, <http://www.orgs.miamioh.edu/mbook/Archives/1958-1959MBook.pdf>)

The Story of the Murder at Reid Hall:

“A pair of varnished handprints preserved on Reid Hall door are a grim reminder of a crime that occurred there over 40 years ago. On the night of May 9, 1959, Reid Hall RA Roger Sayles was shot and killed while attempting to break up a quarrel between two men in the Hall. According to accounts of the crime, the dying Sayles fell bleeding onto a nearby door, leaving two bloody handprints. His assailant fled to a phone booth on the second floor of Ogden Hall where he ended his own life with a shot through the head. It is claimed that Sayles' handprints could be seen, preserved with varnish on the Reid Hall door upon which he fell dying in 1959. Reid Hall was torn down in 2008 to make way for the Farmer School of Business.” (Source: <https://www.miamialum.org/s/916/16/interior.aspx?sid=916&gid=1&pgid=419>)

Almost every source tells a similar story to the one above. This [article](#) is from the perspective of a student who lived in the hall at the time of the murder, and his account states that “There was an argument between Herb Lucas and Jimmy Walker... Herb Lucas shot Jimmy, the bullet passed through Jimmy Walker's neck... Another two shots and Roger [Sayles] died instantly.”

The accounts of what happened in Reid Hall on the night of May 9, 1959 are numerous and consistent. The recollections of the handprints on the door, however, are varied: some say it's two handprints, others just one, and others say there were none. Some accounts say the handprints were scrubbed away, others say they were covered in a layer of varnish and are most likely still underneath.

The article cited above by a student who lived in the hall at the time attempts to debunk the handprint theory altogether (<https://miamistudent.net/opinion-a-first-hand-account-of-reid-hall-murder/>). But an article found on Ohio Ghost Stories tells a different story: “My mother lived in 'Roger's Room' back

in the '70s when she was attending school there. I have heard from her and her former roommate several times that no matter how many times the maintenance staff sanded and painted the door, that hand print would always return. I was always a bit skeptical until my mother took me to Miami about five years ago on a college visit. My mother was retelling Roger's story as we were standing outside Reid Hall, and just then the current residents of 'Roger's Room' happened to be walking out. The two gentlemen were nice enough to let us come up and have a look. Sure enough, the hand print was still there. Despite the persistent hand print, my mother and her roommate have always maintained that they never experienced any strange activity; the young gentlemen said the same thing."

The door to Roger's room is currently being kept in the Miami University Special Collections Library. Here's a picture of the door with Roger's alleged bloody handprints.



(Source: <https://miamistudent.net/spooky-miami-a-guide-to-historic-campus-tales/>)

The *Twilight Zone* elements of this play:

The Twilight Zone is an American TV show that premiered in 1959 (the same year of the murder). "Each episode presents a standalone story in which characters find themselves dealing with often disturbing or unusual events, an experience described as entering "the Twilight Zone," often ending with a surprise ending and a moral. Although predominantly science-fiction, the show's paranormal, futuristic and [Franz] Kafkaesque events leaned the show towards fantasy, horror, and the supernatural. The phrase "twilight zone," inspired by the series, is used to describe surreal experiences."

(Source: [https://en.wikipedia.org/wiki/The_Twilight_Zone_\(1959_TV_series\)](https://en.wikipedia.org/wiki/The_Twilight_Zone_(1959_TV_series)))

Questions:

1. Why do you think the playwright chose to make Roger Sayles (the RA) the narrator of this story? Is he a reliable narrator?
2. How do the themes and elements of *The Twilight Zone* relate to the story of the murder at Reid Hall?

Hopewell

By Melissa Rowan

Bunker Hill House:



Hopewell Church/Cemetery:



General facts about the church:

The Historic Hopewell Church/Cemetery is located about 10 miles from Miami's campus just past Hueston Woods. The church was founded in 1808 by settlers who left the south due to their opposition to slavery. This church was heavily involved in the Underground Railroad, many members of the congregation were abolitionists and freed slaves. The cemetery is the final resting place of many soldiers including those from the War of 1812, the Revolutionary War, and the Civil War. Pastors Alexander Porter and Dr. Edward Paxton are also buried here. Porter and Paxton were the first and last pastors at the Hopewell Church.

Characters:

Reverend Paxton: 1856-1952 (96 years)

"The records for Hopewell Church include the sermons given by Rev. William Edward Paxton between the years 1880-1905. They are the original copies handwritten by Paxton and include many of his revisions and changes as well as notes and questions. One such note has Paxton's sermon divided

into sections A and B and outline the major points he would like to make in both. Under section A is written 'Our duty to be careful to maintain good works, strive earnestly. Why? 1. God is glorified, 2. Blessing to us, 3. God remembers them.' The two sections are then followed by a section of notes on what Paxton hopes his congregation will learn from the sermon." (4)

Reverend Porter: 1770-1836 (66 years)

"Sacred to the memory of Rev. Alexander Porter, died March 29, 1836, aged sixty-six years. Born in 1770, in South Carolina, received the rudiments of a classical education in the south, and finished at Dickinson college, Carlisle, Pennsylvania. Licensed to preach the Gospel of the grace of God in the Associate Reformed church, Oct. 18, 1796; ordained in 1797, and labored in the Lord's vineyard nearly forty years." (3)

Gabriel Smith:

Gabriel Smith was a freed slave and conductor on the Underground Railroad, as well as a member of the Hopewell Church. He resided at what was known as the Bunker Hill House, located about 12 miles from Miami's campus. Before becoming his home, this building served as a tavern and rest stop for pioneers and was later remodeled into a general store.

"The Bunker Hill House has been designated a Historic Ohio Underground Railroad Site by the Friends of Freedom Society... Old Gabe's 'room' at the Bunker Hill House was a small closet under the stairway in the summer kitchen that led to the servants' quarters. Runaway slaves traveled secretly along the adjacent Four Mile Creek and entered the back of the building for refuge as they journeyed toward Canada and freedom." (2)

Hopewell and Miami:

Miami University was founded in 1809, 54 years before the emancipation proclamation. The Hopewell Church was founded a year before in 1808.

Links:

1. http://www.waymarking.com/waymarks/WM46RY_Historic_Hopewell_Historic_Hopewell_Cemetery_7_68_College_Corner_OH
2. <http://www.remarkableohio.org/index.php?/category/1250>
3. http://www.ohiogenealogyexpress.com/preble/prebleco_hist_1881/prebleco_hist_1881_219_israel_twp.htm
4. http://spec.lib.miamioh.edu/wp-content/uploads/2013/02/ChurchRecordsCollection_rev12_2110kkt.pdf

Discussion Questions:

1. Why do you think Hopewell's story is important to include in this cycle of plays?
2. What do you think audiences should take away from this play?

The Haunting of Peabody 237

By Raechel Lombardo

Helen Peabody graduated from the women's college Mount Holyoke in 1848, and from 1855-1887 she was the first head of Miami University's Western College, modeled after her alma mater as the "Mount Holyoke of the west" in being high quality education for women. Her portrait still hangs in Peabody Hall, a girls' dormitory named after her that burned down in 1860, rebuilt, burned down again in 1871, and was ultimately rebuilt as another education building on campus. To this day, many say they sense a ghostly presence when near the portrait, and warn others not to taunt the portrait, especially male students as Helen did not care for boys infiltrating her girls' campus during her time there. This play is based off such a story.

Over a decade ago, then Miami University football linesman Andy Duley and his roommate were residents of Peabody Hall. They taunted the portrait of Helen Peabody after hearing the rumors about her ghost through the painting and did not take seriously the warnings from fellow residents. Time passed, and one night while studying in their room, some books and posters randomly fell to the ground, and then a lamp fell to the floor multiple times after standing it back up. They noticed the message light was flashing on their dormitory phone multiple times, but upon listening to the messages, there was nothing there. After repeated flashing from the phone with no messages waiting, the boys decided to unplug the phone. Strange sounds came from inside the wardrobe, which they found nothing inside, and the phone, still unplugged, was flashing like crazy. What they heard in the message was the taunting they did to the portrait that day some time ago. They tried to sleep it off, and Duley, known to be a light sleeper, would not wake to his roommate shaking him, and he even began to utter strange things. In the morning, Duley recalled in his dream that a woman was holding him down and berating him. They apologized to the portrait immediately. They never had any strange problem like that again.

Discussion Questions

1. If ghosts linger due to unfinished business, why do you think Helen's ghost is still here?
2. If Helen Peabody was alive today, how do you think she would feel about our modern world and what is going on in it?



Ruins after the fire of 1871, special collections and archives



Peabody Hall, special collections and archives



Helen Peabody



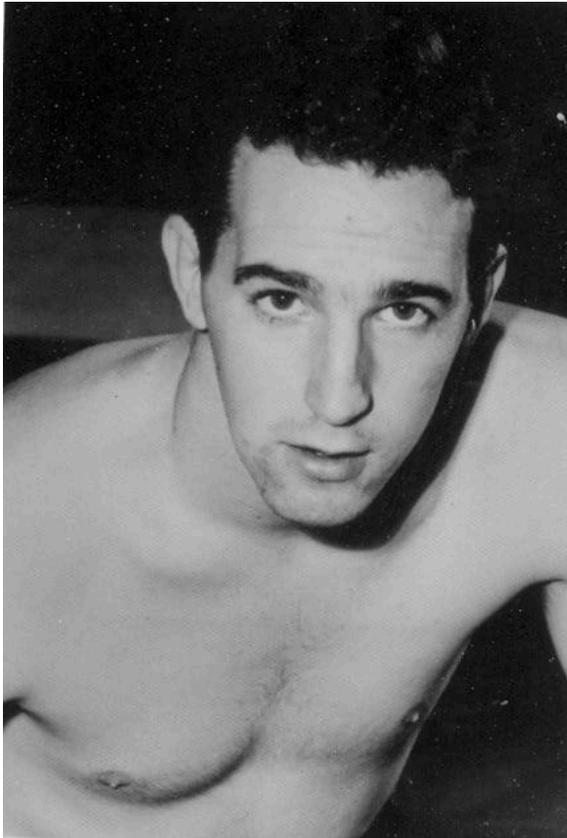
Helen Peabody



Peabody Hall, modern day

The Disappearance of Ron Tammen

By Mort Sun



Ron Tammen was a sophomore student who is RA in fisher hall. He played string bass in the Campus Owls, the University dance band; belonged to Delta Tau Delta fraternity; and was a member of the wrestling team. On a Sunday morning, he found a fish on his bed, so he went out to get a new bed sheet. He took sheet and returned to his dorm to study psychology. In the evening, his roommates returned, but he didn't see Tammen in the dorm. He thinks Tammen may live in somewhere else at night. When Tammen still didn't show up in following days, his roommate worried and in search of missing Tammen. Until now, there is no clue about disappearance of Ron Tammen.

“Was he pledging a fraternity? His quick disappearance sounds like something that might be done as part of a fraternity initiation or a prank by other students.”

In 1973, the Butler County Coroner revealed that Tammen had visited his office, seeking a blood test, five months to the day before his disappearance. The Coroner claimed that, in his 35 years of practice, Ronald Tammen was the only person to visit his office with such a request “Why would he be interested in learning what his blood type was? Had he been involved with a girl, and was he facing a paternity suit?”



- **Missing Date** 04/19/1953
- **Missing Address** Oxford, Ohio
- **Classification** Endangered Missing
- **Date of Birth** 07/23/1933
- **Age at Disappearance:** 19 years old
- **Height and Weight :** 5'9 - 5'10, 175 pounds
- **Distinguishing Characteristics**
Caucasian male. Dark brown hair, brown eyes. Tammen had a muscular build in 1953. His blood type is O-positive.

Timeline of the Disappearance of Tammen

- Fisher Hall was built in **1856**
- **Nov 19, 1952**---Tammen visited the Butler County Coroner office for a blood test. Ronald Tammen was the only person to visit Coroner office with such a

request.

- **1953** was the peak of the Korean War, a time when the CIA was actively involved in recruiting individuals at universities.
- **March 21, 1953**, According to an arrest card found for Mr. Tammen, he was cited for running a red light at Main and High streets.
- **April 19, 1953**---Tammen was last seen in old Fisher Hall.
 - At 8:00 p.m., he requested new bed sheets because someone had put a dead fish in his bed.
 - Around 8:30 p.m., Tammen apparently heard something outside his room that disturbed him, and went out into the hallway to investigate. He never returned.
 - At 10:00 p.m., His roommate came in and found him gone. The roommate originally assumed Tammen was spending the night at his Delta Tau Delta fraternity house, and did not report his disappearance until the next day.
- **April 28, 1953**, an article in The Miami Student, officials had ruled out foul play as a theory because Tammen was "rugged and strong," and had temporarily settled on amnesia as the reason for his disappearance.
- In **1965**, Phillip R. Shriver, a former Miami president and history professor who came to Miami, put forth a theory that Ronald Tammen somehow lost his memory and later that night

arrived on the doorstep of Mrs. Carl Spivey in Seven Mile, about 15 miles east of Oxford. At midnight, she heard a knock on her door. She saw a young man -- he fit Tammen's description -- standing outside.

- Fisher Hall was demolished in **1978**
- Tammen's case is the oldest case in the cold case office since they became involved in **2003**.

Additional Links:

Ron Tammen Disappearance

<https://www.miamialum.org/s/916/16/interior.aspx?pgid=417>

Trail to the truth: The Ron Tammen Disappearance Mystery 58 years later

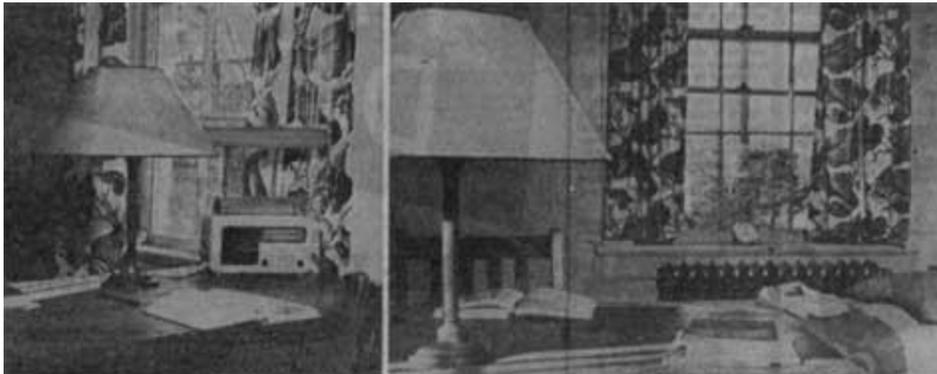
<http://miamistudent.net/trail-to-the-truth-the-ron-tammen-mystery-58-years-later/>

Details of Disappearance

<http://charleyproject.org/case/ronald-henry-tammen-jr>

Discussion about Ron Tammen's Disappearance

<https://www.websleuths.com/forums/threads/oh-ronald-tammen-19-oxford-19-april-1953.31201/>



Ron Tammen's Bedroom

(Web, <https://www.miamialum.org/s/916/16/interior.aspx?pgid=417&gid=1>)

Discussion Questions:

1. What do you think happened to Ron Tammen?
2. What did you think of the interactions between Helen Peabody and Ron Tammen in the play?