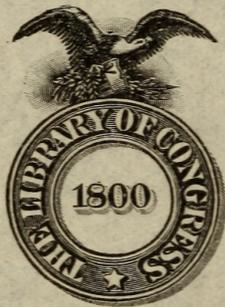


SEMI-CENTENARY ADDRESSES
DAVIDSON COLLEGE

1887



Class LJ 1461

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FIRST
SEMI-CENTENARY CELEBRATION
OF
DAVIDSON COLLEGE.

Addresses,

HISTORICAL AND COMMEMORATIVE,

DELIVERED AT THE

ANNUAL COMMENCEMENT,

WEDNESDAY, JUNE 13, 1887.



PUBLISHED BY ORDER OF THE BOARD OF TRUSTEES.

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PREFACE.

The Trustees of Davidson College, at their annual meeting in 1886, appointed a committee consisting of A. White, Esq., Rev. William S. Lacy and Colonel William H. Stewart to confer with such committee as the Alumni Association should appoint, and prepare a plan for the celebration of the fiftieth anniversary of the life of Davidson College. The Alumni Association appointed a committee consisting of Professor C. C. Norwood, Mr. J. H. McClintock and Mr. W. H. Stevenson, and this joint committee on a subsequent day presented the following recommendations:

1. That the Literary Societies of the College be requested, in consequence of the special observance to be held in commemoration of the semi-centennial year of the existence of Davidson College, to surrender the choice of an orator before the Societies on Wednesday of next Commencement.

2. That the special exercises consist:

(1). Of an Historical Sketch of the College for the first fifty years of life, to be prepared by the Rev. J. Rumble, D. D.

(2). An appropriate address to the Alumni and the Literary Societies, to be delivered by some one of the distinguished sons of the institution.

(3). A social reunion, or Alumni Banquet, to be conducted under the auspices of the Alumni Association, at which shall be presented brief addresses or papers, commemorative of the different Presidents of the College and of deceased Alumni, and various sentiments shall be offered and responded to.

(4). That the details of such a celebration as becomes so important an event be entrusted to a special committee consisting of President McKinnon, J. Lenoir Chambers, Esq., of Charlotte, Professor W. J. Martin, Professor W. D. Vinson and Rev. W. S. Lacy.

Under the direction of this committee the celebration occurred June 13, 1887, substantially in the order set forth in the foregoing resolutions, with the addition of the address on Denominational Colleges, by Rev. W. M. Grier, D. D., of Eskine College, S. C.

After the celebration, the Rev. William S. Lacy presented to the Board of Trustees the following resolutions, which were adopted:

Resolved, That the thanks of the Board of Trustees be tendered to the Rev. W. M. Grier for his address on Denominational Colleges, and that a copy be requested for publication.

Resolved, That the Executive Committee be directed to superintend the publication of a semi-centennial volume, and that the address of the Hon. A. Leazar, the Historical Address of Rev. Dr. J. Rumble, and the address of the Rev. W. M. Grier, D. D., together with the various commemorative papers and addresses, be

included in the volume; and that a sum sufficient to defray the expense of publication be appropriated out of the funds of the College.

The Executive Committee, having received these instructions, appointed Rev. J. Rumple, D. D., and S. H. Wiley, Esq., of Salisbury, N. C., to receive and arrange the several papers and superintend their publication.

With this account of the origin and nature of the volume herewith presented to the public, the committee consider themselves discharged, with the hope that their care and oversight have contributed somewhat to the production of a book that is to preserve for future generations the early history of DAVIDSON COLLEGE.

SALISBURY, N. C., January 1, 1888.

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ADDRESS
TO THE
ALUMNI AND TO THE LITERARY SOCIETIES
AT THE
SEMI-CENTENARY CELEBRATION OF DAVIDSON COLLEGE,
JUNE 13, 1887.

BY HON. A. LEAZAR, CLASS OF 1860.

Mr. President and Gentlemen :

Two score and ten times we have wheeled our course about the sun since '37: that is, the world has. Millions have come and sung, and fought, and wept, and died. Kings and kingdoms have been born and buried. Empires have swept the continents, and been swept again into the Past's great ocean. The fires of war, all sorts of war, the combustion of change, have consumed some of the dross, have refined somewhat the silver: the bad has been burning, the good, under the great Providence, has been brightening.

'37-'87. And we are here at *Appii Forum*, to thank God and take courage. Who are here? The fathers, they of heavenly inspiration, who prayed and planned, in the log hut over there at Prospect in '35, this noble

muniment of Christian civilization: are they here? Spirits of the mighty dead, all hail!

These of the frosty lock, the old boys, they are here: one almost hears the throb of their strong, manly hearts. The old landmarks, those dingy walls and their old companions, the rugged oaks over there, remain to greet them. Those grand old trees, their youth renewed it seems, stand there living witnesses, Titanic sentinels of the old *campus martius*. They are historic: they heard the brave, clear voice of the great first declaration of the nation's birth. They quivered with the echoes of musketry that floated up from the Catawba's banks when Davidson, our martyr-patriot, met Cornwallis, the Britons' Lord. They have seen the joys and follies, the struggles and victories of many a hundred of the very flower of the youth of our land. They have covered with their shadows the soil and the men that have made the feeble colonies a great people among the nations. They have witnessed much of all the best and noblest and greatest of a century. Oh, they could testify of war, and they could tell of the arts of smiling peace, too, possibly more of this than that. We salute you, old friends. Ye are beautifuler than the palms of Paradise.

The new men are here, too. Gathered in this new temple of science from the plains that drink the Atlantic's salt-breath, from the delectable slopes that rest upon the foot of the Blue Mountains, from the valleys

that sleep like emeralds in the lap of the Alleghanies, from the land of the palm and the orange, from the banks of the Father of Waters, from the empire born under the Lone Star, they come, they crowd these gates to celebrate the golden birthday of our noble mother. They come with proud hearts or bright ambitions; hope's pillar of fire shines clear upon the expectant face; no furrows mark the track of trouble; no silvery fringe of wintry frost, no scars to prove the courage of foe or the treachery of friend: but flushed only with the delightful frenzy of the first skirmish, it may be, in the great battle of life, they are young and fresh as the mantle that covers that lovely plain, that's lovelier than the gardens of Tempe's vale. We salute you, young men! And fair women, we'll let the young men salute you!

All together, we join hands and hearts to celebrate this glorious consummation of the hopes and prayers of two generations. We approximate to-day, if indeed we do not realize, the ideal of the fathers. They looked to a fortress of Christian liberty, to a fountain of consecrated learning, to a bulwark of the Church. Here it is. Davidson College, founded in the faith that lays hold upon the throne of the Almighty, stands not to fall, a tower of strength four-square to all the winds that blow, the brave defender of the faith committed, the highest exponent of the best civilization of the noblest people on the continent. Our neighbors and brothers from sister states will pardon our pride in speaking of the glori-

ous race that peopled this goodly land. Whence came they? Who were they? Till the middle of the last century this was the home of the Catawba Indian. Undisturbed by the march of civilization, these rolling fields, not then as since covered with majestic forests, a beautiful prairie land, were his undisputed hunting-grounds. Our progenitors were then the brave and hardy settlers of the Piedmont slopes and valleys of Pennsylvania and Maryland. Protected by the Blue Mountains behind them from the savage Indian and hostile Frenchman, they felt secure in the enjoyment of their new-world homes, till the catastrophe of Braddock's defeat gave fearful warning of torch and tomahawk. They abandon their settlements, and moving down parallel with the Alleghanies, they pitch their camp in this beautiful mesopotamia—the land of the peaceful Catawba. Scotch-Irish and Germans, sturdy, stalwart, God-fearing disciples of John Knox; brave, brawny, brainy followers of Martin Luther, the finest types of those greatest races, the Celts and Teutons, they came: and here they reared the log-cabin, built the log church with the log school-house hard by, turned the untrodden sod of the meek virgin earth, and thus began the foundation of a nation. With common aims and wants, with common fears and hopes, with like faith in one God and Savior, these pioneers mingled in church and family, to a great extent; they married and produced the race we glorify to-day. They were a wise people,

for they feared God and lived their acknowledgment of His sovereignty. They loved liberty, they had a true conception of real liberty: they came to the wilderness to secure it and were willing to make sacrifices for it. They appreciated learning, consecrated learning, the true education. The thoughtful observer could hardly assert that their theory of what a man ought to know and their methods of teaching or getting it were greatly inferior to ours under the gorgeous rays of the declining sun of the next century after. There were philosophers among them, savants in homespun, colleges of learned men and broad curricula in log walls.

*For example, just over the hills there, near the Red House or Belle Mont, the old manor of the distinguished family of the Osbornes, and within easy hearing of the college bell, these people established, about 1760, the earliest institution of learning in this part of the country, antedating the Queen's Museum by ten years. It was conducted by some of the most learned men of the time, by Rev. David Kerr, graduate of the University of Dublin and afterwards Professor in the University of North Carolina; by Dr. Charles Caldwell, later the distinguished Professor in a medical school in Philadelphia, and by others of like character: and the

*For the facts in regard to ante-Revolutionary schools, the author is greatly indebted to Rev. E. F. Rockwell, D. D., whose paper upon Centre Church, some years ago, is esteemed an invaluable contribution to the history of the country.

*Received by Pres- 1789
after School was closed*

extent of the reputation of this Crowfield Academy is proven by the fact that it was patronized by students even from the West Indies. Here in this institution were moulded the minds of some of the bravest spirits and strongest men of that or any day and generation, the men who made glorious history and gave original direction to the civil and ecclesiastical polity of the embryo nation. Here were educated Dr. McRee, the scholarly divine; Dr. James Hall, the learned and military parson; Dr. Samuel E. McCorkle, one of the foremost educators the country ever produced; Col. Adlai Osborne, the wise counsellor and able defender of the people's rights; Dr. Ephraim Brevard, the heaven-inspired author of the historic Declaration, and probably Hugh Lawson White, the most distinguished citizen of our daughter Tennessee, during the first part of this century, a prominent candidate for the Presidency of the United States in 1836; these and many others were leaders of thought and action, of immense influence upon the country.

Cotemporaneous in part with Crowfield, was the Sugar Creek School, mastered by Craighead, Alexander and other godly and learned men. In 1770 it was chartered by the Colonial Legislature with the rank of a college, as the Queen's Museum: this charter was annulled by the King, amended and re-enacted in 1771, and again annulled by George III. After the Revolution, inaugu-

rated and successfully prosecuted by these men and the men they inspired, the Queen's Museum was revived in Liberty Hall.

And permit a reference to still another of these educational efforts, illustrating the irrepressible energy of these fathers of ours toward the laying well of the foundations of civil and religious liberty.

The school of Dr. Samuel E. McCorkle, to whom allusion has been made, twenty miles over there among the Scotch-Irish and Germans of Rowan, could have flourished only among a broad-minded, public-spirited people, devoted to the pursuit of true learning. Here the sturdy youth of that day found thorough training in Theology, elaborate learning in the Ancient Classics, profound studies in Mathematics, a less extended course in the Natural Sciences, and even then, one hundred years ago, this great pioneer and philosopher taught the art of teaching; but didn't call it pedagogics. Dr. McCorkle's school was called Zion-Parnassus, indicating his idea of learning—the combination of religion and polite literature. This great apostle, justly called "the father of education in North Carolina," was elected first chairman of the Faculty of the University upon its organization in 1793; but he declined the responsibility, preferring his unpretentious labors at Thyatira.

Such were the efforts, such were the builders that laid deep and compact the foundations of the fabric of society.

Verily, they builded wisely, more wisely than they knew. The lines of development, originally laid out by these demi-gods of our history, were taken up and carried on, in God's providence, by their sons till the Presbytery of Concord in session of March, 1835, in the log hut at Prospect, formulated the inspiration that called for the founding of this noble seat. The unwritten story is, that upon a blackboard standing against the wall of the Session-house at Prospect was written by the hand of Rev. Robert H. Morrison the modest and unambitious declaration of those wise men, that "with reliance upon God's blessing" they would undertake the establishment of a school for the promotion of liberal learning, "preparatory to the gospel ministry." Revs. Robert Hall Morrison, John Robinson, Stephen Frontis and Samuel Williamson, with Elders Robert Burton, William Lee Davidson, John Phifer and Joseph Young: to these were committed the responsibility of preparing a plan and location. The College was opened to students in 1837 under the presidency of Rev. Robert Hall Morrison.

Fifty years of sunshine and shadow, mostly sunshine; of balmy peace and stormy blast, mostly peace; of good and ill, mostly good, under the kind Providence at first and all along invoked and relied upon, have come to the tree that was planted and watered by Morrison and his compeers: deep into the earth it has passed its roots, its branches give grateful shadow to the youth of a broad

land, its fruits are the blessing of society in Church and State, from the Potomac to the Rio Grande.

Davidson College came into life and action the necessary response to the demand of the time, the natural outgrowth of the people of the time. Her fifty years have been eventful to herself and her friends. The half century that spans her existence is the most wonderful, perhaps, of the Christian era, in material development, in the diffusion of useful knowledge among men, in the betterment of the social conditions of mankind, in the advancement of the kingdom that is to be. To all the world, it has brought revolution and change: revolution in the main has turned forward the wheel of progress; change has been, in the providence of the All-wise, the evolution of the better. What part has Davidson in these things? Her career, broken in twain tho' it was by the awful chasm from '61 to '65, has been steadily, bravely forward. In every movement for the general good, in every contest for the maintenance of right, on every field where true men have battled for God and country, her sons have fought and have fallen in the forefront. Turn back to the '60's upon the dial of time. O'er all this sunny land, from the Blue Mountains to the sounding sea, the roll of drum and blast of bugle called to arms! White-haired age, of wisdom ripe, commanded the young men to the field; priests to the Almighty pronounced their benisons upon them; matrons stronger

than strong men, bade husband and son defend their homes; and forth they went in firm, elastic step, in beautiful, buoyant youth, in strong and vigorous manhood, under the banner of beauty, in the path of duty, into the valley of death.

“Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.”

Davidson men, hundreds of them, took arms for country at the call of their states, for they thought their state their country, and laid themselves in hecatombs upon her altars. From private to lieutenant-general, every man a patriot soldier, they poured their blood upon every field from Bethel to Appomattox. On every hill-top, in every valley from the land of the peaceful Penn to the land of the conquering Cortez, their graves or their bleaching bones attest their patriotism.

Davidson College is a principal bulwark of the Church. The leaders used to come from Princeton; for the last twenty-five years very many of the foremost churchmen come from Davidson. For the future, it seems likely that the history of this institution will be the most important part of the history of the Church, at least in the Carolinas. Our men are vigorous workmen, they are valiant soldiers in the Master's cause. They are building the walls, they are manning the ramparts of Jerusalem; they meet the enemy at every point; they

stand upon the turrets and herald the King's commands ; they glister upon the white heights of truth and shall illumine the darkness for the coming day.

In the state Davidson has illustrated the patriotism of the people who laid the foundations of American society.

What is the state? In the broad sense of organized society, it is the power ordained of God for the encouragement and preservation of the good and right, for the prevention and restraint of the evil and wrong. So considered, it includes in its scope all forms of government, civil and ecclesiastical, and undertakes to secure the glory of God in the happiness of His creatures by the conservation and direction of all moral force. The state is therefore entitled to the best service of all good men. Whatever his profession, every man is a citizen and owes a duty to the state as he does to his God, for the state is His ordinance for the good of society.

To us, sons and friends of Davidson, gathered here from all parts of the land, this day and time seems a grand opportunity to serve our country. We have entered upon an era of peace, real peace. The sun of liberty shines full and peaceful upon a race of brothers. We have passed, we have survived with vigor the settlement of certain national questions and institutions, fearfully full of peril. For a century, our fathers and we had disputed whether the general government or the

state, the creature or the creator, was the greater—the sword decided the creature is superior. For a long time the relation of the states to each other seemed uncertain. Its location in some particular quarter or section of the country, or the character of its own laws or institutions seemed to determine one state superior or inferior to another. Within a few years the country has settled down upon this truth, that these are thirty-eight free, equal and equally sovereign commonwealths, each one the equal of every other, and no one debarred for sectional reason from full enjoyment of all the immunities and benefits of government. This is North Carolina, not the inferior of New York, because it is south of Mason & Dixon's line, but the equal of New York or any other state, because she constitutes a full unit of this great confederacy.

There is now, perhaps, less unfriendly feeling between the different parts of the country than at any time since the formation of the government. The Union is a better one, a stronger one by far to-day than it ever was before. For once, and we trust for aye, we have one country, not two countries at eternal war about African slavery. No admission is implied that certain states fought to maintain human slavery, others to destroy it: that was not the main issue. These states contended for the right to regulate and control their own affairs, including slavery: that was the main issue, slavery the

occasion of raising it. Upon this question, the battalions were against us. Thank God that it is settled and settled as it is. There remains no stigma of shame, there is no badge of superiority, that I am a Southron, that you are a Northman. No true man, no patriot, speaks of rebels in this country. The chronic, atrabilious howlers of "rebel brigadier," "rebel debt" and "rebel this and that," are fast dying off the ramparts of sectional animosity. We date the era of peace from '65: we begin just now to realize the decadence, the disappearance of these old splenetics.

We realize to-day, more fully by far than the soul of Brevard or of Jefferson ever conceived, the proof of that great declaration, that all men are born free and equal: not only born so, but practically so, every man the equal of every other man, all fellow-citizens of one common country, equal heirs of the noble heritage bequeathed by the fathers.

And yet we have attained this high plane of citizenship through much tribulation. It has generally been that the movement of a people for the right of self-government, if it failed, has been branded for a time, and sometimes for a long time, as rebellion. Let Washington have failed, and he might have been condemned as a rebel instead of being honored as the purest of patriots and the father of his country. He was a rebel till he succeeded, in the world's estimation.

But not always thus. History furnishes some splendid examples of patriotism broad enough to include the *victi* with the *victores* upon the same honorable plane.

When Catherine the Great had suppressed an uprising of her subjects, and many lives had been sacrificed, and the homes and the hearts of her people had been burned and scarred, she manifested the wisdom of the great ruler by directing her parliament to enact a law forever forbidding any one even to refer to the rebellion.

Charles Sumner, a great leader, a king indeed, but an uncrowned king, among the people of a generation now just passing, taught them to war against our peculiar institutions, taught the centripetal theory of government, taught the worst kind of political heresy, as we on this side think of it; and yet in the calm sunshine of this day of peace, one may dare say here or anywhere that Charles Sumner was an honest man, a great man. The honesty of the man, the breadth of his statesmanship were nowhere in his life more conspicuously illustrated than in the resolution which he introduced in the Senate of the United States, declaring that the names of battles won over fellow-citizens in the late war should be removed from the regimental colors and from the army register. And this act was condemned as unpatriotic, as an insult to the brave soldiers of the Union army: the State of Massachusetts, which he honored in serving, could not then receive such a sentiment, and through its Legislature

passed a solemn vote of censure upon him. This happened some time ago: we believe Massachusetts could do better now.

No civilized nation, from the republics of antiquity down to our time, has thought it wise or patriotic to preserve in conspicuous and durable form the mementoes of victories won over fellow-citizens in civil war.

When England calls upon her sons to rally to her standard, the Irishman has always come forward promptly: but the Irishman fighting for Old England at Waterloo or at Tel-el-Kebir, saw not on the Red Cross floating over him any allusion to the battle of the Boyne.

The Scotch Highlander, bleeding and smoked-be-grimed in the trenches of Sevastopol, was not frowned upon by a banner which bore upon its folds the name of Culloden.

No German regiment from Saxony or Hanover, charging the beetling battlements of Metz or Sedan, was reminded that the same black eagle of Prussia had conquered them at Koniggratz.

And some day, some evil day, should a Southron be called to defend his country against a foreign foe, shall he be reminded by any inscription upon the star-spangled-banner, that it was under this flag the gun was fired that killed his father at Cold Harbor or Gettysburg? Let it never be. As citizen or soldier, let every man in

this broad land, mother of us all, be the equal and the brother of every other man. In the genial sunlight of this new day of real peace, let us catch and cherish the spirit of trustfulness, and find in it the guaranty of brotherhood : a new thing indeed to those of us at least whose manhood began in the '60's.

This happy state of public sentiment is the auspicious opportunity to us on the stage of life, and to you, young gentlemen, about to enter upon its activities, to serve our country, to rebuild and strengthen the muniments of liberty, to serve ourselves in doing good to the race, to serve God in practicing the gospel of "peace, goodwill toward men."

There is a class of political purists who are either better than other men, or possibly more unpractical and unwise, a rather small class indeed in this country where every man is a sovereign, uncrowned it may be, but all the same waiting for the crown to drop upon his brow : these people say, and seem to think, there's no good in concernment about public affairs, that all politics is unmitigated corruption, and that a decent, honest man should wash his hands and keep clear of these things. This nondescript class forget that every man is a citizen, claiming and expecting governmental protection to his own sacred rights and privileges, and would relegate the control of public affairs to ignorant and selfish partisans. Many of these otherwise good men and citizens, from

the rostrum, and sometimes from the pulpit, decry the politician and confound him with the mere partisan. But the politician is, or ought to be, the statesman and philosopher: for politics is the science of government. Parties, great political parties, form and divide upon the fundamental principles and policy of government, but partisan leaders sometimes succeed in controlling them for personal rather than the public good. The mere place-seeker, the spoilsman is the proper object of contempt to every virtuous citizen: but the politician in truth is not a mere place-seeker; we must judge him as other men, by the best of his class, by the ideal, not by the crooked and degenerate specimen.

In a country where every man is free-born and charged with the responsibility of the ballot, it is his duty to study the public interests, to know his own rights too, before he can dare maintain them. This country is ours, and we are here to stay. Providence has cast our lot here, and appointed us a free people, commissioned to rule: let us do it intelligently, patriotically and in the fear of God.

Accustomed as we are to the blessings of free institutions, we scarcely know and little appreciate them. No nation on earth, with perhaps the exception of our mother England, has ever enjoyed for so long a time the blessings of liberty that have fallen to us. Freedom of speech, personal liberty, the absence of compulsory mili-

tary service and of compulsory education, the right of property in homes and in the fruits of one's labor, freedom from the burdens of unlimited taxation, liberty of conscience and religion untaxed for anybody else's conscience and religion: these blessings and immunities, universal and common as the air we breathe, are our goodly and peculiar heritage. It were well worth the highest effort of every citizen to conserve these interests. Subordinate only to the kingdom of God, his country is entitled to his best energy, his deepest devotion.

The superficial student of political and social science and the prating demagogue have declared that education is the one dependable conservator of all good, the panacea of national ills. The farewell address of Washington, esteemed the testament of a new gospel to America, is claimed as authority for this doctrine. Let us quote exactly from that epitome of wisdom. He says: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that morality can prevail in exclusion of religious principles." Let it not be accepted for a moment as the teaching of any wise man that education, in the narrow sense of the training and often the mere cramming of the intellectual part, is to be the savior of any man or of any nation. The security of our institutions rests not alone in the intelligence, but in the intelligence and virtue of the people. A

free people must be intelligent to preserve their freedom ; but much more must they also be moral and virtuous ; for without the predominance of these better conditions, history through all the ages has proven that society must disintegrate, except it be controlled by the sceptre of despotic power. The world on every continent furnishes sad examples of strong despotic governments over ignorant and corrupt masses ; but nowhere may you find free government secured by the mere intelligence of the people. No more can schools, merè schools, save a country than armies and navies : no more can armies and navies save us than great cities and fertile fields : schools, armies and all combined will neither make nor keep a people free.

Twenty-five centuries ago Greece was the school of science and art for the civilized world, and Athens the brilliant capital of Greece : but Greece found that her learning did not protect her autonomy, and Athens felt the touch of decay before the invader trod her soil. They fell by the depravity of their people.

Eighteen centuries ago Rome was the proud mistress of the world. Her victorious armies had conquered a great part of the Orient, Africa had yielded to her sway, and the Spains had been parcelled to her consuls. Cæsar had passed the Alps and subjugated the Celts of Gaul, and with a zeal and power of conquest limited only by the Western Sea, had crossed the German Ocean and planted

the Roman eagle upon the soil of Britannia. But while this was the power and glory of their legions, the people were rotten to the core, steeped in dissipation, effeminated by luxurious living, rioting in debauchery, and ready for Cæsar to pass the Rubicon, tear down the feeble fabric of the consulate, set for the world the first splendid example of absolute dictator and prepare the way for the Roman Empire.

Within a century, the period of the world's highest civilization, as many are wont to claim, when the schools of Paris furnished polite literature and language to all the courts of Europe, and the splendor of her palaces rivalled the greatest magnificence of Rome, the corrupt morals and unstable character of the people made it easily possible to accomplish the *coup d'état* which cleared away the *quasi* republic, made the first Napoleon First Consul, then Emperor; and from that day to this the French have known freedom but in name, because they are unfit for free government: they have shifted from point to point around the restless circle of republic, empire, kingdom, republic, true to their national instinct, never knowing what they want and never satisfied till they get it. The French are not likely to have a stable government, unless it be a despotism, until they are a better people. Like people, like government.

National security rests upon national character; national, as individual character, rests upon intelligence

and morality; and national character, and that alone, is the solid rock upon which the temple of liberty may stand permanent and secure.

Ours is not, but approximates, the ideal country. Carlyle says: "Find in any country the Ablest Man that exists there; raise him to the supreme place and loyally reverence him; you have a perfect government for that country; no ballot-box, parliamentary eloquence, voting, constitution-building or other machinery whatsoever can improve it a whit: a perfect state, an ideal country." But the American ideal is a country where the people, honest and virtuous and intelligent, themselves are king, sovereign; where their will is law, because their will is right. We have not realized this ideal. Ideals can never be completely embodied in practice. He is a foolish malcontent who would "measure by the scale of perfection the meagre product of reality." We are building towards the ideal. No mason builds the wall perfectly perpendicular; that is a mathematical impossibility: but he attains a certain sufficient degree of perpendicularity and the wall stands. But if he sway too much from the perpendicular, or worse, if he throw plummet and line away and pile brick on brick without regard, the law of gravitation will soon tumble him and his wall into fatal chaos.

How is our building of a country?

We laid our foundation upon the idea of the sovereignty of the people, because we believed the people able and wise enough to be sovereigns. Not exactly true, we have found that. That bottom rock was not a perfect granite. But upon this foundation we began, piling our thirteen pillars, afterwards more, in gold and silver, in brick and stone, in hay and stubble: in so many contiguous lines, not indeed separate, nor indeed united. In some pillars, we built slavery, states-rights; in others we built abolition, federalism. These materials were electrically repellent. The lines grew divergent; the cracks became yawning chasms and the structure had well-nigh fallen, and with it the hope of true popular government on the earth: but it did not fall. The great excrescent boulder of African slavery was dynamited off; that restored equilibrium. The bond of a stronger union corrects the separative tendency of the parts; they are coherent as well as contiguous; they are interdependent and intersupporting.

Taking the facts as they are, the organic form of government is better to-day than it used to be, because it is better able to secure the protection of individual and social rights. Whether it shall continue to expand into still nobler proportions, illustrating more perfectly the world's sublime ideal of free government, depends mainly upon the foundation stone, the character of the American people. If this stone shall crumble or careen,

if the foreign tide that surges about undermine its settlement or transmute its character, then our temple is in ruins.

But we have faith in God and in the people: not that they are wise enough to maintain and improve this system of government; but that, under His providence, they and the country and the world are growing better. Meliorism is the true philosophy of the situation; optimism is too much of it.

We find then, as we see it, a promise, not a guaranty of future good to our country. We would trust the One All-wise, who is managing us, as He is directing the universe, to ultimate good and glory. Lifted up here between the seas, this is and is to be the greatest field of the world's development. By its natural resources and its people, by their customs and their government, the nations of the earth are drawn toward us. The crowded come for room, the hungry come for food, the landless come for homes, the oppressed come for liberty, the anarchists come to destroy all homes and all property and all law: from Germany, some socialists; from England and France, some communists; from Russia, some nihilists; from Ireland, some turbulent; from Italy, some fatally vicious; from the Celestial Empire, the fossilized heathen; from the isles of the sea, from all the earth, they come, millions of them. Shall they drop as snowflakes upon the side of the great rock-ribbed mount-

ain to melt into its bosom and enrich it? Or, some far-away time, shall they form an avalanche to furrow its surface, to pulverize its salients, to obliterate its landmarks? Sometime, as before, we shall have earthquakes, it may be, that will shake it to the centre, that will tumble the jagged boulders to the base but to enlarge and fortify its circumference. The red-hot granites may leap from its bowels across the sulphurous heavens; the lava of blood may sweep and enrich its valleys again. The fearful touch of the Omnipotent may be needed. But, all the same, we are building toward the stars; and with abiding confidence in Him who directs their courses, we believe that we shall remain and grow greater and grander

“Till the war-drum throbs no longer and the battle-flags are furled,
In the Parliament of man, the Federation of the world.”

AN HISTORICAL SKETCH
OF
DAVIDSON COLLEGE,

PREPARED AND READ AT THE

FIRST SEMI-CENTENARY CELEBRATION, HELD AT DAVIDSON COLLEGE, WEDNESDAY, JUNE 13, 1887.

BY JETHRO RUMPLE, D. D., OF THE CLASS OF 1850.

The resolution of the Trustees providing for these semi-centenary exercises directs that they shall consist, in part, "of an historical sketch of the College for its first fifty years of life." This phraseology is well chosen, for it recognizes the important fact that Davidson College has a "life," and that its life has been prolonged through half a century of growth and usefulness, and that to-day its vigor and popularity give us the pleasing assurance that instead of decrepitude and decay there is a reasonable prospect of its life being measured by centuries of increasing power for good.

The life of the College is, first of all, that vital principle imparted to it by the faith, the prayers, the contributions and the nurturing care of its pious founders and

faithful guardians. A brief sketch of the devout and earnest Presbyterian pioneers who settled the Piedmont region of the Carolinas, had we time to record it, would give us an instructive insight into this primary animating principle.

The history of education in North Carolina prior to the arrival of the Scotch-Irish is very meagre and uninteresting. But upon the arrival of these immigrants, about the middle of the eighteenth century, a line of Presbyterian churches was established in the hill country from Virginia to South Carolina, and along with these churches there sprang up a number of classical schools and academies, furnishing educational facilities to the people in the wilderness. Account for it as you will, the Presbyterians have been the leaders in the great work of education in America and in the world. In the early days of Christianity, when the Presbyterianism of the New Testament was still vigorous, Alexandria, Antioch, Cæsarea and Jerusalem had their schools of learning. Tradition says that the Evangelist Mark was the founder of the Christian School of Alexandria. At all events, here taught, in the second century, Pantaenus and Clement, and in the third century, Origen. Icolmkill, on the Isle of Iona, and Lindisfarne, on the eastern coast of England, in the days of the Saxon Heptarchy, were not monasteries in the Romish sense of the term, but Christian universities, where learning was cultivated, whose

Abbots were college presidents and whose Monks were either teachers or missionaries. At the Reformation Geneva had her school, where Calvin expounded and Beza lectured. Scotland had, soon after the Reformation, not only her great universities, but her parochial schools for the education of her children. And though Protestant Ireland had no universities of her own, she freely patronized those of her sister, Scotland, for the education of her ministers and aspiring young men. And when the Scotch and Scotch-Irish immigrants settled in this country they soon came to regard schools as only second in importance to their churches. Whenever a preacher was settled over any of the churches there usually followed a good classical school, taught either by the minister or some one approved by him, where pupils could learn the Latin tongue—the language of Western Christianity—and the Greek—the original language of the New Testament, as well as the mathematics, philosophy and the liberal arts and sciences.

Prominent among these schools in North Carolina may be mentioned those of Sugar Creek, Providence, Rocky River, Poplar Tent, Centre, Thyatira and Bethany, in what then comprised Mecklenburg and Rowan counties. Further east were the schools of Dr. David Caldwell, in Guilford; Wm. Bingham, in New Hanover; Henry Patillo, in Granville, and David Kerr, in Cumberland.

In South Carolina the latter half of the eighteenth century produced a classical school in "the Waxhaws," from which ten or twelve ministers proceeded; one in Spartanburg, taught by Rev. James Gilleland; one in Bethel congregation, taught by Rev. Robert McCulloh; McMullen's school in Fairforest, Hill's school in Salem, the Williamsburg Academy and Rev. Joseph Alexander's school on Bullock's Creek.

In the midst of this region, but somewhat previous to the establishment of a number of these schools, was made the first effort to organize a college in western North Carolina. The Colonial Legislature, held in New Bern, in December, 1770, granted a charter to "Queen's College, in the town of Charlotte." This act was twice adopted by the Legislature and twice repealed by royal proclamation, probably because it did not provide that the master of "Queen's College" should be of the Established Church of England. But the College, or "Museum," got along for several years without a charter.

In 1777 the Legislature of the State of North Carolina granted it a charter under the name of "Liberty Hall Academy." This name has a peculiar significance when coupled with the tradition that it was in its rooms that Dr. Ephraim Brevard wrote the celebrated Mecklenburg Declaration of Independence in 1775. The Trustees named in the charter were as follows: Isaac

Alexander, M. D., President; Thomas Polk, Abraham Alexander, Thomas Neal, Waightstill Avery, Ephraim Brevard, John Simpson, John McKnitt Alexander, Adlai Osborne, with Rev. Messrs. David Caldwell, James Edmonds, Thomas Reese, Samuel E. McCorkle, Thomas H. McCaule and James Hall—all, I think, Presbyterians.

The Trustees elected Dr. McWhorter, of New Jersey, its first president, and upon his failure to accept, in 1778 they chose Mr. Robert Brownfield, of Mecklenburg county, to conduct the school for a year. The next year Dr. McWhorter took charge of the Academy, and a goodly number of students assembled for instruction. Owing, however, to the invasion of Lord Cornwallis in the autumn of 1780, the exercises of the school were suspended, and never resumed.

After the close of the Revolutionary war the General Assembly of North Carolina passed an act removing Liberty Hall to Rowan county, at or near Salisbury, with a new Board of Trustees. Prominent among these Trustees was the Rev. Samuel E. McCorkle, D. D., who about this time established a classical school near Thyatira Church, which he called Zion-Parnassus Academy, and which ran a successful career for about twenty years. Nothing more is heard of "Liberty Hall," and "Zion-Parnassus" was its most direct successor.

It was forty years after this when our people fully awoke to a sense of their error in allowing the advantages of a home college slip from their grasp. In September, 1820, a convention was held in Lincolnton, N. C., representing a large area of country in both the Carolinas, in which it was resolved to undertake the work of establishing a college in this region. That convention named the proposed institution "WESTERN COLLEGE," appointed a Board of Trustees, and applied to the Legislature of North Carolina for a charter, which was granted. The College was to be located "somewhere to the south-west of the Yadkin River." The reason for chartering "Western College" was declared to be that "the more western counties of the State are distant from Chapel Hill, which renders it inconvenient for their youth to prosecute their education there." The Trustees, who were to be a close corporation, without any ecclesiastical control or oversight, were as follows: Rev. James McRee, George L. Davidson, Thomas G. Polk, Rev. Samuel C. Caldwell, Joseph Pickett, Rev. John M. Wilson, Isaac T. Avery, John Nesbit, John M. Greenlee, Rev. John Robinson, John Phifer, Montford Stokes, Robert H. Burton, Lawson Henderson, Rev. Humphrey Hunter, Rev. Henry Kerr, Meshack Franklin, Samuel Davidson, John McEntire, Rev. Robert J. Miller, Thomas Lenoir, Rev. Joseph D. Kilpatrick, James Patton, John Culpepper and Charles Stook.

These Trustees met from time to time until the summer of 1824, when they finally abandoned the project. Among the reasons assigned for the failure the following are prominent, viz.: "An endeavor to unite too many discordant interests," "disagreement about location," "fear that certain teachers of repute in the country would have a place in it," and "opposition on the part of the friends of the University to the foundation of another seat of learning."

But while the scheme in that form was abandoned, the hopes that were kindled, and the arguments by which they were sustained, slumbered still in many hearts, ready at any moment to awake to new life and bear precious fruit in another form. Quite a number of young men, full of hope and enterprise, had entered the ministry of Concord Presbytery, while "Western College" was trying to live, or within a few years after its untimely interment. When these young men had achieved position and influence, by a dozen years of experience, they determined to re-open and re-agitate the college building subject. Seeing the rock on which the former enterprise had been wrecked, they no longer proposed to unite discordant interests, or make room in the Faculty for prominent educators, but to promote the cause of sound education under such control as would insure, not only literary and scientific culture, but also pure morality, scriptural piety and orthodox faith.

This, it was confidently believed, could be assured only by placing the College under the control of a body that was responsible, not to a miscellaneous Legislature, nor merely at the bar of public opinion, but to the courts of an orthodox church. Other institutions may be sound in faith and morals, but an ecclesiastical college must be sound and safe as long as the controlling church is sound. In such a college it is impossible for a professor to teach doctrines undermining the foundations of morals and religion without speedy and summary ejection. Probably one of the most hopeless tasks in the world would be an effort to hoodwink, or bribe into silence or connivance, a select body of educated Presbyterian ministers and elders who recognize no earthly superiors, who give their supervision from love alone, and who hold themselves accountable to God alone for their official acts.

Accepting the leading idea of a denominational college, neither sectarian nor exclusive, but catholic in spirit, the friends of Christian education determined to found an institution at once accessible, reliable, cheap and thorough. It could be made accessible by choosing a site for it in the midst of the Scotch-Irish population residing between the Yadkin and Catawba Rivers. It could be made reliable by placing it under the control of the Presbyteries. It could be made thorough by electing to its chairs the most scholarly men that could

be obtained in the Presbyterian Church. It could, it was fondly hoped, be made cheap by adopting the "Manual Labor System" then so much mooted in educational circles, and put into practice in several Northern colleges. According to this "system" the students would be required to labor on the College farm or garden, or at some approved trade, for several hours each day, and receive compensation therefor by a corresponding reduction on their board bill at the Steward's Hall. In this way it was supposed that the hardy sons of small farmers could lessen the expenses of their own education, and the pampered sons of the wealthy would learn to practice, perhaps to love, useful labor. It was thus to be a kind of rudimentary Institute of Technology. Such desires, plans and purposes were silently seething in the public mind for some years previous, but the first ripple of the incoming tide that we can detect in the Presbytery's records is dated March 12, 1835. The Presbytery of Concord was convened at Prospect Church, in Rowan county, about seven miles from this spot, when the Rev. Robert Hall Morrison, as tradition asserts, offered the following paper:

"Presbytery, taking into consideration the importance of a more general diffusion of useful knowledge, and the expediency of adopting some system of sound and thorough education, that may be accessible to all classes of the community, and having heard with pleasure that the MANUAL LABOR SYSTEM, as far as it has been tried, promises the most happy results in training up youth to virtuous and industrious habits, with well cultured minds, unanimously

“Resolved, That this Presbytery, deeply impressed with the importance of securing the means of education to young men, within our bounds, of hopeful piety and talents, preparatory to the gospel ministry, undertake (in humble reliance upon the blessing of God) the establishment of a *Manual Labor School*; and that a committee be appointed to report at the next meeting of Presbytery the best measures for its accomplishment and the most favorable places for its location.” See *Minutes of Concord Presbytery, Vol. III, p. 107, copied edition.*

This was the germinal resolution. Mr. Morrison was made chairman of the committee. Various other committees were appointed and reported in due order, but nothing tangible was reached until the committee on the purchase of lands for a site reported, in August following, that they had contracted for four hundred and ninety-six acres of land, with William Lee Davidson, for which they were to pay him the sum of \$1,521 by the 1st of January, 1836. At the same time Rev. Mr. Morrison reported that he had obtained for the College subscriptions to the amount of \$18,000. Rev. P. J. Sparrow also reported subscriptions amounting to \$12,392, a total of \$30,392 obtained by these two gentlemen in the space of five months. On the next day, August 26, 1835, it was “resolved that the Manual Labor Institution, which we are about to build, be called ‘DAVIDSON COLLEGE,’ as a tribute to the memory of that distinguished and excellent man, GEN. WILLIAM DAVIDSON, who, in the ardor of patriotism, fearlessly contending for the liberty of his country, fell (universally lamented) in the battle of Cowan’s Ford.”

At the same meeting Rev. Samuel Williamson was directed to visit Bethel Presbytery, in South Carolina, and invite the co-operation of that body. In a communication dated October 10, 1835, he reports that Bethel Presbytery had accepted the invitation. In process of time Morganton Presbytery, then embracing the region west of the Catawba River, also agreed to co-operate, and under the joint care of these three Presbyteries the Manual Labor College, named Davidson, was launched upon the sea of trials and vicissitudes. It would weary, without edifying, to recite the resolutions and plans that were adopted, the committees that were appointed, the presidents and professors that were elected in these initial proceedings. Let us notice only those that proved efficient as factors in the grand result.

In the fall of the same year, 1835, arrangements were made to begin the erection of the necessary buildings in the summer of 1836. A site was chosen on the purchased tract of land in Mecklenburg county, within a half mile of the Iredell line, on a high wooded ridge; and so accurately was the College Chapel located that the rain-drops falling on the western side of the roof run into the Catawba River, while those falling on the eastern side are carried into the Yadkin, or Pee Dee River—the building thus standing in the very centre of the North Carolina Mesopotamia.

It is difficult to get an adequate conception of the zeal and enthusiasm that pervaded the country in regard to this College fifty years ago. The raising of over \$30,000 in the space of only five months, in a few surrounding counties, is a striking phenomenon. Many of the subscriptions were made by plain farmers, living on small plantations, and by ministers supported by meagre salaries. It is remembered by some still living, that Rev. Wm. A. Hall, of Mocksville, about this time was bereaved of a little daughter named Julia, and that shortly after her death he informed his family that he had subscribed one hundred dollars to Davidson College. The prudent wife remonstrated, saying that the sum was greater than they could afford. The devout husband replied that their Heavenly Father had relieved them of the expense of rearing and educating their darling child by taking her to Himself, and now they could give the cost of her support to the cause of the Lord. And it was as "*the cause of the Lord*" that this College was regarded by those earnest men. It may not be amiss to state that the sister of little Julia afterwards resided here a number of years as the wife of the professor of chemistry.

It is also remembered that some of the people, especially those of Third Creek Church, contributed labor instead of money, and taking their wagons, teams and servants, camped here in the woods, and spent several

weeks in clearing off the grounds, building fences and in making and hauling brick.

Rev. John Williamson, pastor of Hopewell Church, in Mecklenburg county, assisted by Rev. Messrs. Henry N. Pharr, Cyrus Johnston, Albertus L. Watts, Daniel A. Penick, Walter S. Pharr, James D. Hall, J. M. H. Adams, Andrew Y. Lockridge and several active Ruling Elders, constituted the building committee, drew the plans and arranged the position of the buildings. Precious is the memory of these devout and earnest men, and it is fitting that they should be held in everlasting remembrance. I see one of them, Rev. James D. Hall, on the platform to-day, and I tender him the thanks of all for his services fifty years ago, and our congratulations that God has spared him to see this happy day. Most of these men were ministers of the Gospel, who conceived, planned, endowed and controlled the infant college, laid its foundations in faith and prayer and invoked upon it the blessing of the covenant-keeping God, who kept it alive and flourishing while many other institutions were suspended. Under the direction of these gentlemen the Steward's Hall, the President's house—now constituting a portion of Professor Martin's residence—the language professor's house, now standing somewhat dilapidated near the Philanthropic Hall, and known by the *sobriquet* of "Tammany," with four blocks of brick dormitories along the road on the west side of the

campus, in a line with those still standing north of the Eumenean Hall, were erected. The "Chapel," still standing in the campus, was not erected till later on, and religious services were conducted the first year in the dining-room of the Steward's Hall. About the same time Rev. Walter S. Pharr erected the large wooden structure now known as "Danville," to be rented by suitable persons desiring to reside at the College.

With these accommodations, the exercises of the College opened with sixty-six students, March the first, 1837. The teaching force consisted of Rev. Robert Hall Morrison, President and Professor of Mental and Moral Philosophy; Rev. Patrick J. Sparrow, Professor of Ancient Languages, and Mortimer D. Johnston, A. M., Tutor in Mathematics.

Dr. Morrison was a native of Cabarrus county, N. C., born September 8, 1798, and was graduated from the University of North Carolina in the class of 1818. He was ordained pastor of Providence Church, N. C., April 21, 1821, removed to the Fayetteville Church in 1822, and returned to Sugar Creek Church, near Charlotte, in 1827. The town of Charlotte was then comprised in the Sugar Creek congregation, and constituted a part of Dr. Morrison's charge. At the opening of the College he was elected, by the three Presbyteries of Concord, Bethel and Morganton, the first President, and he removed to the College in February, 1837, where he faithfully

and successfully accomplished the difficult task of organizing the infant institution. In 1838 the University of North Carolina conferred upon him the honorary degree of Doctor of Divinity.

In 1840, in consequence of impaired health, Dr. Morrison resigned the presidency and retired to his farm in Lincoln county, North Carolina, where he still resides, beloved, honored and revered. His noble work in behalf of Christian education, begun more than fifty years ago, stands here to-day a monument to his wisdom and philanthropy. A grateful people will not soon forget his eminent services. More than this delicacy forbids us to utter concerning the chief agent in founding Davidson College.

Rev. P. J. Sparrow was Professor of Ancient Languages from 1837 to 1840, and was reputed one of the best linguists in the State. He was a native of Lincoln, N. C., born in 1802, and received his academic education, in part, at Providence Academy, under Rev. Samuel Williamson. Though Dr. Sparrow never enjoyed the advantages of college training, his wonderful talent and devotion to study more than compensated for the deficiencies of early instruction. His pulpit performances were of a high order, and on a wider plane would have given him a national reputation as a theologian and sacred orator. He resigned his professorship in 1840, and shortly afterwards became President of

Hampden-Sidney College in Virginia. After a few years in Virginia, he removed to Alabama, and died at Cahaba, in that State, November 10, 1867.

Mortimer D. Johnston, A. M., was a native of Rowan county, N. C., and was graduated from Jefferson College, Pa.; became first Tutor and first Professor of Mathematics in Davidson College, serving in that chair from 1837 to 1853. He was a good mathematician, a ripe scholar and a devout Christian. He was exceedingly modest and diffident—characteristics of which the students often availed themselves when they desired to escape the performance of unwelcome duties. Resigning his position in 1853, he spent the remainder of his life in teaching and other employments, in Charlotte, N. C., where he died.

These three constituted the first corps of instruction who were held responsible for the teaching and government of the College. But in these years there was another functionary almost as important as the President. This officer was called "Steward and Farmer." He not only managed the College boarding-house, but was superintendent of the College farm and garden, and had each one of the students under his control, as a laborer, for several hours each working day of the week. The first Steward was Mr. Abel Graham, of Rowan county, and after the first year Mr. Thomas H. Robinson, of Cabarrus county.

THE MANUAL LABOR SYSTEM,

as already stated, was a component element of the College machinery for the first three or four years of its existence, and deserves a passing notice. According to this system some of the students who professed skill in the use of tools were allowed to labor in mechanical pursuits, especially carpentry, while the remainder were divided into three grades, as to proficiency and strength, and into two or more classes, as to time of labor on farm, garden or clearings. The first, or stronger grade, was to receive a reduction of three dollars per month on their board bills, and the second grade a reduction of two dollars and forty cents per month, while the feebler third grade got a reduction of only one dollar and eighty cents per month, for three hours of labor a day.

In 1840 the hours of labor were reduced from three to two hours a day, and the remuneration received a corresponding reduction. In 1841 still another change was made according to which each student was to receive an allotment of one-half acre of ground, or more if he were ambitious in that line, to be cultivated at his own expense and discretion, but only in hours of recreation. The Faculty, however, were to make a weekly inspection of the lots, criticise the style of cultivation and encourage the youthful farmers to high and noble efforts. The process, I presume, was somewhat analogous to the more

modern criticising of literary exercises, but I could not learn from the Records of the Trustees or Minutes of the Faculty whether the professors valued and marked the manual exercises or whether the grade mark of the half-acre lots entered into the final average in determining the student's rank; or whether there was a field monitor as well as a class-room monitor. The records are silent upon these interesting points, but perhaps some of the venerable graduates of 1842 or '43, now sitting before me, could throw some light upon this obscure piece of history. Nor do the archives of the College show whether any of the students selected their half-acres, how they cultivated them or how they disposed of the proceeds. The probability is that in this memorable term of 1841-'42 the Manual Labor System, like the famous "one-horse-shay," broke down in all its parts at once, and forever disappeared from view. And yet there are some traditionary fossils stowed away on the lower shelves of the memory of ancient graduates that may furnish a few minutes of entertainment to the newly fledged graduates of these busy modern days. For instance, say at nine o'clock A. M., the "Steward and Farmer" would step out of the hall door, or maybe on the front steps of the Chapel, and give a ringing blast of his trumpet, sending its reverberations through the leafy aisles of these grand old campus oaks, and penetrating to the inmost recesses of each quiet dormitory from

No. 1 to No. 16. Class No. 1, clad in working apparel, would assemble tumultuously on the campus, and file off, with many a merry jest or smothered anathema, to the shops, fields or clearings, there to kill time as best they could, until called from labor to refreshment at high twelve. At one P. M. another trumpet blast would burst upon sleepy, post-prandial ears, and forth from the shady room and musty tomes into the bright sunshine, and shimmering July atmosphere, Class No. 2 would saunter slowly forth. Later on Class No. 3 would emerge and labor in the lengthening shadows of the summer evening. As board at the Steward's Hall was only thirty or thirty-five dollars per session of five months, the proceeds of all this unwelcome toil amounted in the case of a first grade laborer to not quite one-half of his board bill. At the same time the reports of investigating committees showed that the College was sinking money by the operation, and so proving the system a financial failure.

Many causes combined to produce this result. Semi-compulsory labor, on a large scale, is necessarily unprofitable. To be remunerative, labor must be either skilled and voluntary, or else absolutely compulsory. But in this case the Steward was in a dilemma. He could neither chastise nor dismiss his laborers. And though they could not organize a strike for fewer hours or higher wages, it was soon discovered that the young men held

to the unproved theory that manual labor is a curse, with as much tenacity as modern scientists hold to the unproved theory of genetic evolution. They felt that they had come to college rather to learn how to escape the dusty toil of the fields and not to have the chain of hard labor riveted on them. Their experience proved that three hours of rough farm-work, in the morning, begat such fatigue and drowsiness as disqualified them for afternoon study, and the afternoon toil was even worse for evening studies. Between faithful labor and hard study life became a burden, the temper soured and the freshness and elasticity of youth crushed. The reports of the Faculty show that some of the town boys soon deserted and never returned to college again.

Nor could the high-mettled student help regarding himself as under the eye of an overseer, though the office was disguised under a more elegant name. To cheat the overseer out of their labor, if practicable, was almost as much an instinct on the College farm as it was on the cotton and rice plantations of the South, with the added zest that there was infinite fun in the thing, and it called for the exercise of superior adroitness. It could be made to appear a most natural thing, by an awkward stroke, to break the handle of a hoe, or a mattock, to drive the edge of a club-axe against a convenient stone, or to select an adjacent stump, green and tough, and drive a plow,

full tilt, against its stubborn roots. Then something was sure to break, and it lay within the range of possibility that the breaker would be sent to the shop to superintend the repair of the fracture. That was so much time gained for rest.

Now if there is any venerable graduate here to-day who can say *quorum pars fui*, and is disposed to dispute the literal accuracy of these statements, your historian can only say that these were the traditions current when he was a student here some six or eight years after the demise of the Manual Labor System—dim traditions whispered in the cool summer evenings under the umbrageous canopy of yon venerable oaks, at a time when a new generation of students rejoiced that the lines had fallen to them in pleasanter places, or that they had happened on more delightful times. Doubtless many bright bits of coloring, many little exaggerations and embellishments were required to construct a story that would make admiring Freshmen open their eyes with mute amazement. But such were the traditions current in the closing years of the fourth decade of this century.

The experience of four years sufficed to prove that the tastes and habits of the lover of knowledge cannot, as a rule, be harmoniously blended with the habits and tastes of the farm laborer. And of all persons in the world to detect the incongruity, commend me to the

bright, quick-witted, fun-loving college student, who would infinitely rather chop logic than wield the woodman's axe against tough post-oak trees. To extract the cube root of any quantity in an infinite series has something about it to stimulate the intellect and excite the pleasurable emotions that arise from a noble conquest; but to extract the roots of nettles, burdock, or of the ever-recurring sassafras sprout, is unceasingly and infinitely detestable to the aspiring mind. To dig out a Greek root from the remotest branch of a verb in *mi* is pleasant employment compared with the sensation experienced when a recalcitrant root of some tough hickory or hardy dogwood returns in full force against the unprotected tibia after its elasticity has been tested to the utmost by the advancing plowshare.

And yet, whatever may have been the practical defects of the Manual Labor System, in the providence of God it subserved a valuable purpose. Indeed it is questionable whether the College could have been established without it. The labor feature constituted an attraction and a watch-word, without which the first agents might have failed to gain the attention and the confidence of the original contributors. Many would be disposed to aid in the establishment of a college, where they fondly hoped their sons could work their way through, whose sympathies could not have been otherwise enlisted.

Nor was there any intentional deception in the advocacy of this system; for its authors were *bona fide* believers in its practicability. In fact, the popular mind, far and wide, was agitated about this system, very much as it was about the *Morus Multicaulis* tree and silk culture about the same time. Indeed, the silk culture industry came very near being engrafted into the College at one time, for the venerable Trustees directed the President to investigate the silk business and report upon the expediency of introducing it into the curriculum. And I am not sure that some of these ancient brethren did not spend their hours of labor in hatching and feeding silkworms and gathering cocoons, for I distinctly remember that a number of *Morus Multicaulis* trees were growing on the College grounds in my college-days, and one of them is standing near "Tammany" this very day.

But at all events the labor experiment successfully dissipated the popular dream of a cheap and at the same time thorough course of literary training, and taught the people that a finished education is an expensive privilege and a costly luxury. The expense must be met somehow—either by personal payment, by endowment, by founding scholarships, or by friendly or ecclesiastical beneficiary aid. Or in the absence of all these, the courageous youth who has in him the stuff that men are made of, may slowly and painfully push his own way by alternate labor, teaching and study, and be all the better man

for the effort. In point of fact, many have already done this, and with a suitable college accessible to him, any youth who deserves to be promoted to the grade of an educated man can win the privilege for himself, unless he is encumbered by burdens other than the care of himself.

THE CHARTER.

Though the College buildings were erected and the exercises commenced in March, 1837, it was not until December 28, 1838, that the charter was ratified by the General Assembly of the State of North Carolina. By direction of the Presbyteries of Concord, Morganton and Bethel, President Morrison went to Raleigh, and with considerable difficulty obtained a charter to run for fifty years, and allowing the corporation to hold real and personal property not exceeding in value two hundred thousand dollars. The difficulty lay in the unwillingness of the legislators to charter an institution under ecclesiastical control, and thus to effect a kind of combination between Church and State. They had not forgotten that a State Church once existed in North Carolina, and they did not desire to repeat the experiment.

The names of the original Trustees were as follows, viz.: John Robinson, Ephraim Davidson, Thomas L. Cowan, Robert H. Burton, Robert H. Morrison, John Williamson, Joseph W. Ross, Wm. L. Davidson, Charles

W. Harris, Walter S. Pharr, Cyrus L. Hunter, John D. Graham, Robert Potts, James M. H. Adams, David A. Caldwell, William B. Wood, Moses W. Alexander, D. C. Mebane, James W. Osborne, Henry N. Pharr, John M. Wilson, P. J. Sparrow, James G. Torrence, John L. Daniel, Pierpont E. Bishop, George W. Dunlap and John Springs—twenty-eight in all, with the privilege of electing twenty more by the three associated Presbyteries and by such other Presbyteries in the State of North Carolina as may hereafter be associated with them.

The administration of Dr. Morrison embraced the formative period of the College. A course of study was to be arranged, laws for the government of the Faculty and students were to be provided, the classes were to be formed, text-books were to be selected, and the College was to be projected on its course of life and usefulness. A glance at the first list of students shows that only twenty out of sixty-six ever reached the point of graduation. Probably few of these early students were adequately prepared to enter college or possessed the qualities of mind and morals needed to insure success. Many of them doubtless floated in upon the swollen tide of enthusiasm that was raised by the advent of the new, cheap and popular literary institution in Western Carolina. It was with such a mass of discordant and crude elements that Dr. Morrison was called to grapple, and, if possible, bring order out of chaos. Faithfully and

successfully did he perform his work, but it was by the sacrifice of his health. At the end of three years, in 1840, he had his first class of eleven prepared for graduation. The classes of 1840 and 1841 may be referred to Dr. Morrison's administration, and they numbered twenty-three graduates, with one hundred and eighty-five students matriculated—an average of eleven and a half graduates and forty-six and one-half matriculates to the year.

In 1841 began the administration of Rev. Samuel Williamson, D. D., which lasted till 1854, a period of thirteen years. During this time there were usually but two professors besides the President. For two years Thomas M. Kirkpatrick, a graduate of the College, acted as tutor, and during the last three years Rev. E. F. Rockwell was Professor of Natural Sciences. But for the greater part of these years Dr. Williamson taught Rhetoric, Logic, Natural Philosophy, Mineralogy, Geology, Chemistry, Evidences of Christianity, Moral Philosophy, Metaphysics, Political Economy, and International Law, besides officiating as President and pastor of the College Church, attending to all the correspondence and outside management of affairs. And to crown all, so meagre was the income of the College from its endowment that it was necessary for the President to get and to keep, at all hazards, every paying student that could be discovered, while from the very start of his administration he had

to contend with an influential element in the Presbyteries which was opposed to him and his policy. The bare contemplation of such a herculean task is sufficient to appall any man not cast in a heroic mould. But Dr. Williamson was cast in a heroic mould, and for thirteen years, nearly twice the length of the term of any other President, he kept up the College and held his opponents at bay. All honor to the brave old leader who taxed his matchless resources so long and so successfully in the unequal struggle. His former pupils have placed yon marble tablet in the wall to perpetuate his memory, with an epitaph written in the language we believe he would have preferred, as a slight token of the respect, reverence and affection with which they cherish his labors and prayers for their welfare.

In 1854 he resigned the presidency, and after a year or two he removed to Arkansas, where he died March 12th, 1882, at the advanced age of eighty-seven years.

THE SCHOLARSHIP SYSTEM

was the next scheme for sustaining the College, after the collapse of the Manual Labor System. During the latter period of Dr. Williamson's administration the Trustees devised the scheme of selling four hundred scholarships at one hundred dollars each, entitling the holder to twenty years' tuition in the College. This was for the purpose of raising \$40,000 for the endowment of two professor-

ships. According to this plan it was proposed to sell eight thousand years of tuition at five dollars a year in advance. In a business point of view it was a most disastrous proposition and has entailed untold embarrassment upon the College, especially as the entire proceeds of the sale were lost in the catastrophe of the late war, while the scholarships themselves, where not cancelled, are as fresh and lively to-day as they were in the first year of their existence.

It is, however, probably true that this device saved the College from extinction in 1852, by supplying an additional thousand dollars or more of annual income. The relief, however, was very transient, for within two or three years the College was in imminent danger of being swamped by these very scholarships in cutting off nearly the entire income from tuition. They were transferable, and each one allowed two students at the same time to enjoy its benefits. They could be, and actually were, rented out to students not owning them, at rates less than the regular tuition. The consequence was that the income of the College from tuition, which for a few years previous paid the meagre salaries of two professors, was reduced to a very small sum, while the income from the two hundred scholarships actually sold amounted to only about twelve hundred dollars. By this means the College was again upon the verge of financial ruin.

But in these dark days the God of Providence and Grace, in whom the founders of the College trusted, was preparing a friend whose ample benefactions were sufficient, not merely to relieve the present distress, but to raise the College to a higher plane than had been hoped for by its founders. This friend was

MAXWELL CHAMBERS, ESQ.,

of Salisbury, N. C. By a will dated November, 1854, Mr. Chambers bequeathed to the College a residuary legacy amounting to about a quarter of a million of dollars. This was the sum that Mr. Chambers intended the College to receive, but owing to a clause in the charter limiting the amount of its property to \$200,000, a considerable portion of the intended legacy, after tedious and expensive litigation, reverted to the testator's next of kin, viz.: Hon. David F. Caldwell, of Salisbury. The General Assembly of North Carolina, with the utmost liberality and promptitude, enlarged the power of the College to hold property to the extent of a half million dollars, and invested the College with all the claims which the State or its University might be supposed to have in the legacy that appeared to be forfeited, but it was too late. The Supreme Court, after protracted legal proceedings, decided, two to one, adversely to the College, and the Trustees were constrained to compromise by paying to Judge Caldwell about \$45,000 of the legacy. Thus the actual sum received was reduced to \$200,000.

The residue, however, was a wondrous relief, lifting the College out of all its financial troubles and furnishing the means for erecting this spacious Chapel with its connected dormitories, library, laboratories and recitation-rooms, at a cost of nearly \$85,000. The Trustees were also enabled to purchase valuable apparatus, cabinets and museums, as well as to give an ample support to a fuller corps of competent professors.

Mr. Chambers was a native of this region of country, and after conducting a prosperous mercantile business in Charleston, S. C., he removed to Salisbury, N. C., where he lived many years, and where he died in February, 1855. He was a man of great business sagacity, prudent, far-sighted and possessed of perfect self-control in difficult situations. He was kind to the unfortunate, hospitable and most liberal to the church of his preference; in principle a thorough Presbyterian, and died in the enjoyment of a comfortable hope of eternal life through Jesus Christ. His wife was a devout Christian, a member of the Salisbury Presbyterian Church, and for many years was a "Lady Bountiful" in her church and community. The portraits of this estimable pair adorn the walls of the library room of the College and also the walls of Manse parlor of the Salisbury Church. Being childless, and having a fortune of half a million, under the advice of the late Rev. Archibald Baker, then pastor of the Salisbury Church, and of that life-long

friend of the College, the late D. A. Davis, Esq., of Salisbury, Mr. Chambers, after making ample provision for his kindred and friends with half of his estate, was led to give the other half to the cause of Christian education.

In the meantime the presidency of Dr. Williamson having closed, the Trustees elected the Rev. Drury Lacy, D. D., of Raleigh, N. C., as his successor. Around him, as the third President of the College, were gathered a fuller corps of professors, consisting of Rev. E. F. Rockwell, Maj. Daniel H. Hill, C. D. Fishburn, John A. Leland, W. C. Kerr, Capt. C. B. Kingsbury and Alexander McIver. Some of these were successive, not contemporaneous. Under these energetic men began a rigid system of training and drilling and grading that was not possible in the older, poorer days. These were bright, hopeful, progressive times, with handsome new buildings and ample endowments and a full and able corps of professors, and the College began to matriculate over fifty students a year.

Dr. Lacy was a native of Prince Edward county, Va., born August 5, 1802, and consequently was fifty-two years old when he began his career as College President. He filled the office with honor to himself and profit to the institution. His great earnestness and sincerity of character, his uniform courtesy, his genial and winning manners, his deep-toned piety and elegant gen-

eral scholarship fitted him to conduct the affairs of the College with acceptance. But he had been too long a pastor to feel comfortable in the more rigid department of college administration and discipline, and as his years increased he looked back with fond regret at his abandonment of the regular pastoral work. Therefore after five years he tendered his resignation, having graduated fifty-five students and matriculated two hundred and seventy-one. For a number of years he resided in Raleigh, teaching in a private school for girls, and afterwards in Peace Institute. He died in Moore county, N. C., August 1, 1884, in the enjoyment of a blessed hope of eternal life through Jesus Christ.

REV. JOHN LYCON KIRKPATRICK, D. D.,

of Charleston, S. C., was elected in 1860 the fourth President of Davidson College, and there were associated with him during his presidency Rev. E. F. Rockwell, Washington C. Kerr, Alex. McIver, Victor C. Barringer, Wm. B. Lynch, John R. Blake, and Wm. N. Dickey as Tutor. Dr. Kirkpatrick's administration of six years embraced the exciting and gloomy years of the war between the States, during which time but two classes were graduated—that of 1861 and 1864. The number of matriculates was less than usual, and even after entering many of them would hasten from the quiet duties of college life to the stirring scenes of active cam-

paigning and bloody encounter. Few of these ever returned to college, being under the necessity, at the close of the war, of turning their attention to the repair of shattered fortunes, or to the duty of earning a living for themselves and their bereaved families by labors that promised the quickest returns. Still the College exercises were never suspended until within a few weeks of the surrender at Appomattox. From four to six professors and a small number of students too young for military service were at their work until the near approach of the Federal troops dispersed them.

In 1866, Dr. Kirkpatrick resigned the presidency in order to accept the Chair of Mental and Moral Philosophy in Washington College, afterwards Washington and Lee University, in Virginia. Here he labored with success until his death in 1886.

Dr. Kirkpatrick was a native of Mecklenburg county, N. C., born January 13, 1813, and was a graduate of Hampden-Sidney College in Virginia. He was a man of learning, accurate scholarship, fine literary taste, and of great dignity of character. He possessed excellent administrative ability, and under propitious circumstances the College would have flourished under his care. His leading characteristic, we should say, was wisdom, and in Boards of Trustees, in Presbyteries and Assemblies his voice was always heard with attention and profit whenever he chose to speak. The close of

Dr. Kirkpatrick's presidency was in the dark days of 1866, when the fortunes of the College were at the lowest point. More than one hundred and thirty thousand dollars of its invested funds was irretrievably lost in the ruin of the different banks of the State. The remaining one hundred and thirty thousand dollars of railroad securities was in great jeopardy, and was ultimately sold for seventy thousand dollars—its full market value. And this constituted the entire endowment.

But the old scholarships of 1851-'52 were legally as valid now as in more prosperous days, and in this emergency the impoverished holders were loth to forego their privileges, seeing that these afforded the only means of educating their sons. On the other hand, the Trustees were aware that the College could not be continued as a first-class institution under the burden of these scholarships. The alternatives presented were either to close the College, and thus fail to accommodate scholarship holders, or reduce it to a three-professor college, scarcely above a good high school, or to ask these scholarship holders to forego their legal rights. After mature deliberation the last alternative was adopted as the only method of continuing the College, in the hope that the income from tuition and from the invested fund would meet the expenses of an economical administration, provided no scholarships were pressed for redemption.

The Trustees then elected Rev. G. Wilson McPhail, D. D., LL. D., to the presidency and began a new career for the College, with such professors as E. F. Rockwell, J. R. Blake, Alex. McIver, W. G. Richardson, W. J. Martin and Charles Phillips associated with him. Under this administration the College began to prosper beyond the expectation of its most sanguine friends, not only in the number of its students, but in its grade of scholarship and its financial affairs. Admirable order and exemplary piety prevailed, and at one time all except two or three students were consistent members of the church. Dr. McPhail was at once kind, gentle, affectionate and firm, and, if need be, stern and inflexible. He was a thorough scholar, with peculiar attainments in Greek, Metaphysics and Psychology. He had been President of Lafayette College, at Easton, Pa., and had devoted much of his life to teaching. He was born at Norfolk, Va., December 26, 1818, and was graduated at Yale College in 1835. Naturally of a frail physical constitution, his health gave way under his severe methods of study and the accumulated responsibilities of college administration; and when the Trustees and visitors gathered for the Commencement of 1871, it was to find the President sick unto death. The next day, June 28, 1871, he peacefully passed into the unseen world. All unnecessary exercises were omitted; the diplomas were quietly delivered by the senior professor,

and at the hour when all would have been pleasurable excitement in the halls and the campus the Trustees sadly bore his body to the Chapel, and after solemn services there conveyed it thence to the College Cemetery. Under the shade of the trees he sleeps near by a little group of graves of students who have died here. His friends have placed yon modest marble tablet in the wall over the rostrum to remind us of his services to the College, and of his moral worth.

Including the class of 1871, sixty students—an average of twelve a year—were graduated under his administration. The class of 1871 was the largest ever graduated here. The matriculations numbered two hundred and one, including the largest number ever entered in one year—seventy-six in 1878-'79.

From 1871 to 1877 the College was conducted under the chairmanship of Professor John R. Blake, who had been Professor of Physics since 1861. With him were associated Professors J. Monroe Anderson, A. M., W. G. Richardson, A. M., W. J. Martin, A. M., Charles Phillips, D. D., J. F. Latimer, Ph. D., A. D. Hepburn, D. D., William M. Thornton, Samuel Barnett, R. L. Harrison, A. M. (acting), John R. Sampson, A. M., and Paul P. Winn, A. M. (adjunct). A number of these were not contemporaneous. Professor Blake's administration was characterized by excellent order, attention to study, harmony among the Faculty, and

thorough scholarship of the graduates. He governed by the Faculty, whose executive officer he was, and the College never had a more satisfactory or successful period than these six years. The only reason for falling back to the presidential method alleged was that the College might have a more imposing appearance, its head ranking with the Presidents of other colleges, and that by this means its reputation abroad might be enhanced.

One hundred and three students—an average of seventeen a year—were graduated under Professor Blake's chairmanship, and two hundred and five were matriculated—an average of thirty-four a year. Professor Blake served the College in his chair until 1885, a term of twenty-four years—the longest term of service in all its history. In 1885 he resigned his professorship and retired to private life in Greenwood, S. C. But he still serves the College as an honored Trustee.

Rev. Andrew D. Hepburn, D. D., LL. D., Professor of Mental Science and English Literature, was elected President in 1877, and served until the Commencement in 1885. Associated as professors with him were J. R. Blake, A. M., W. J. Martin, A. M., J. F. Latimer, Ph. D., John R. Sampson, A. M., William W. Carson, C. E., M. E., William D. Vinson, M. A., William J. Bingham, A. M., W. S. Fleming, A. M. (acting), with

Charles McGuffey Hepburn, A. B., B. L., and J. P. Paisley, A. B., Tutors.

Dr. Hepburn was a native of Williamsport, Pa., born November 14, 1830, and a graduate of the University of Virginia in 1852. He was Professor of Metaphysics in the University of North Carolina from 1859 to 1867; professor and afterwards President of Miami University, Ohio, till 1873, and professor in Davidson College from 1874 till his resignation in 1885.

Dr. Hepburn is a superior scholar, well-rounded and finished in many directions, and possessing such tastes and habits of study as lead to constant acquisitions of knowledge. It is probable that no instructor in Davidson College has ever been more successful in awakening the interest of students in the studies of his department than Dr. Hepburn. As a President, he was gentle, affable, charitable towards the failings, and appreciative of the virtues of the young. He possessed the unbounded esteem and confidence of his students, who were ever ready to defend him, honor him, and cling to him. During his term of eight years as President he graduated one hundred and twelve—an average of fourteen per annum—and matriculated three hundred and eighteen—an average of forty per annum, nearly.

In 1884, Dr. Hepburn, being satisfied that his views concerning the management of the College were not in harmony with the views of the Trustees, as he stated,

insisted upon the acceptance of his resignation, which was done early in 1885. Dr. Hepburn returned to Miami University, Ohio, and is now the honored President of that institution.

On the 4th of August, 1885, at a special meeting of the Trustees held in Charlotte, Rev. Luther McKinnon, pastor of the Presbyterian Church of Columbia, S. C., was elected to the presidency, and on the next day accepted the office.

Dr. McKinnon was born in Richmond county, N. C., October 31, 1840. He was prepared for college in the schools of his native region, and entered Davidson College in 1857, where he was graduated in 1861, sharing the first honors of his class with two others. He studied theology in Columbia Seminary under that eminent divine Dr. Thornwell, and his learned coadjutors. He was licensed by Fayetteville Presbytery in 1864, and at once entered the Confederate army as Chaplain of the Thirty-sixth North Carolina Regiment. He was ordained April, 1866, to the full work of the ministry by Fayetteville Presbytery. He was Principal of Floral Female College, in Robeson county, from January, 1865, to June, 1866, when he became pastor of the Goldsboro Presbyterian Church, which he faithfully served for four years. He became pastor of the Concord Presbyterian Church in December, 1871, and continued there for twelve years, until called to the Columbia Church, S. C.,

in October, 1883. In September, 1885, he came here as President of this College, which he has served now for two years. In 1886 both the University of North Carolina and the South Western Presbyterian University conferred upon him the degree of Doctor of Divinity.

Wherever Dr. McKinnon has labored success has crowned his efforts. Goldsboro, Concord and Columbia churches were built up and strengthened by his indefatigable labors. Without any experience or prestige as an educator, he was chosen by the Trustees as a man who always succeeded wherever he was tried, and around whom the Presbyterians of the two Carolinas could rally. And the result justified the hopes of the College, for the number of students that had fallen to ninety-eight the previous year at once rose to one hundred and fifteen the next year, and this year to one hundred and nineteen. The intelligent exponent of the purposes of the Trustees, from long service in the Board, and thoroughly acquainted with the sympathies, partialities and prejudices of the whole area of the College patronage, he administered discipline, maintained order, and, with his thoroughly harmonious Faculty, stimulated the students to ardor in their studies. The number of students matriculated the first year of Dr. McKinnon's administration was forty-nine, and the second year forty-five. If his health shall be speedily restored and he be able to do the external work proposed, it is confidently ex-

pected that the number of students will be greatly increased and a general interest in Davidson College be awakened.

Such is the outline sketch of the origin and history of Davidson College for the first fifty years of its life. In that period it has had eight Presidents, including the Chairman, of whom four have gone to their rest and four still remain, including the venerable first President. It has had thirty-nine regular and "acting" professors besides a number of tutors. The annual catalogue for 1886-'87 shows a teaching force of one President and six professors.

The total number of students who have been matriculated has been one thousand eight hundred and sixty-eight.

The total number of graduates, including the class of 1887, is five hundred and seventy-one. Of these one thousand eight hundred and sixty-eight students who entered College one hundred and ninety-three have entered the Christian ministry—a number equal to more than one-third of the graduates. Many of its alumni have entered the legal profession, and some have become Judges in the Superior and Supreme Courts. Some of them have been honored legislators in several States and in the Congress of the United States. Some have been, or are, missionaries in foreign lands, and many of them have been useful and skillful physicians. A few

of them have become editors and authors. And in the perilous days of civil war many of our College graduates and students were found in the camp and on the battle field bravely hazarding their lives and shedding their blood for the land that gave them birth and the cause they loved so well. And in the quieter walks of life hundreds of men who once thronged these halls and walked among these venerable oaks have been leaders among their fellow-men, moulding public opinion and diffusing abroad the light which they received from learned lips in these ever-memorable class-rooms.

Davidson College now has an endowment of one hundred and five thousand dollars, and this added to the value of its commodious buildings, libraries, cabinets, museums and grounds will aggregate about a quarter of a million dollars. Its annual income from invested funds and college dues amounts to about twelve thousand dollars.

But well equipped as the College appears to be, and large as its income may seem, the demands of the age are such that new and increasing facilities for instruction demand increased expenditures. If we would educate our sons at home we must approach as near as practicable in conveniences for instruction the great institutions of learning that are inviting our sons to their halls.

This is the era of centennials and semi-centennials and we might wisely imitate the example of other institu-

tions and raise a centennial endowment fund of seventy-five or one hundred thousand dollars in the three Synods, and thus either add several new and needed professors to our corps of instruction, or materially lessen, if not abolish, the expenses for tuition, or increase the facilities for mental and physical culture. To do this we need only revive the spirit of liberality and self-sacrifice that animated the founders of the College.

Fifty-two years ago those courageous young ministers, Robert Hall Morrison and Patrick J. Sparrow, obtained thirty thousand dollars of subscriptions for the founding of Davidson College in twenty weeks in the six thinly settled counties of Mecklenburg, Cabarrus, Rowan, Iredell, Burke and Lincoln, when Charlotte, and Salisbury, and Concord, and Statesville, and Lincolnton, and Morganton were insignificant little villages without railroad facilities, and before their merchants had accumulated the large fortunes that are now so common. The next year York, and Lancaster, and Chester and other districts in South Carolina contributed their proportion and the good work began in earnest. Such wonderful success betokened not merely the zeal and skill of the agents, but the faith, the readiness and the liberality of the contributors. This early success sounds the keynote of all future progress; nay, it is the condition of life itself. If the College would live it must grow. If it is to move on like a flowing stream, dispensing fresh-

ness and vigor and life in its course, if it must enlarge and meet the ever-increasing demands upon its resources, there must be a continual inflowing of other and fresher streams of beneficence, and the constant descent of the showers of divine blessing in answer to the constantly ascending prayers of its friends to Him in whose hands are the hearts of all men. The stream that receives no affluents is likely to end in a bitter and tideless sea, where no life is found, where no life can be. The college that is content with its present resources, its present facilities and its present grade of scholarship will soon be as dead and deserted as Lake Asphaltites. Stagnation is the dreary precursor of death, while activity, energy and progress are the only infallible tokens of indwelling life. I therefore confidently expect that we, brethren of the Alumni Association, and our children, and children's children, are to go on from year to year devising and executing plans for preserving the life and increasing the usefulness of our beloved *Alma Mater*.

An attempt to forecast the destiny of Davidson College would doubtless be presumptuous, since God alone can see the end from the beginning. Still we cannot help hoping and anticipating, and if we may judge from its past history and present condition, we can hardly help hoping that, as yet, we have seen only the handful corn in the earth upon the top of the mountains, and that in future and distant years others shall see the fruit thereof waving like Lebanon.

There is, less than one hundred miles from this place, a spot on the summit of the Blue Ridge where can be seen the towering peaks of many mountains. Near at hand the rugged features of the Grandfather are outlined against the western sky, and further on are the peaks of Hanging Rock and Beech Mountain. To the left and farther off are the sharp outlines of Hawk's Bill and Table Rock, while in the dim distance slumber the sombre sisterhood of the Black Mountain group. That spot, at Blowing Rock, is the towering apex of eastern America. And here are the head-springs of four noble rivers, the Yadkin, the Catawba, the Watauga and the Great Kenawha, streams that diverge towards the four quarters of the earth, whose waters flow on unceasingly because they are nourished by perennial fountains in the very heart of the continent. But these fountains themselves are nourished by the clouds that daily wrap their mantle around the mountain tops, and distil their liquid treasures into the bosom of the earth five thousand feet above the level of the ocean's restless billows. And in like manner we trust that this fountain of pure learning opened here by our fathers, endowed by their liberality, sustained by their prayers, and nourished for fifty years by the blessing of our Heavenly Father, shall continue to send forth streams of wholesome knowledge, sound morality and earnest piety to every quarter of our sunny Southland—

yes, to every quarter of this habitable earth. So it has done for one half of a century, and so by the favor of God it shall continue for a thousand generations.

Invoking the richest blessing of a covenant-keeping God upon our beloved College, we, her loving sons, gather around her altars, and with united voices utter the heart-felt prayer that we see emblazoned on her walls to-day by loving hands: GOD BLESS THE FIFTIETH YEAR. ESTO PERPETUA.

ANNUAL ADDRESS
ON
DENOMINATIONAL COLLEGES,

DELIVERED AT THE
SEMI-CENTENARY CELEBRATION OF DAVIDSON COLLEGE,
JUNE 13, 1887.

BY REV. W. M. GRIER, D. D., OF ESKINE COLLEGE,
DUE-WEST, S. C.

“Every fiftieth year shall be a jubilee unto you” was the divinely prescribed law for ancient Israel. While it were an unwarranted use of Scripture to quote this regulation as authorizing semi-centennials, it is yet a significant recognition of the historic value of periodic review. It marks with the sanction of divine wisdom that growing custom which investigates principles in the light of experience—which proves them by the years of struggle and conflict through which they have passed. The history of our country is marked, in its beginning, by the peril of new things. The structure of the government, in its thoroughly representative character, in its wide extension of suffrage and in its voluntary union of sovereign States, was a startling departure from long

established precedent. Wise statesmen regarded the experiment more than doubtful. Even after an existence of three-quarters of a century Macaulay, when asked his opinion of this American Republic, replied, "Let the twentieth century answer that question." One of the specially novel features pre-eminent in our governmental organization was, "A Free Church in a Free State." Here the line was broadly drawn. The long, dark record of bloody persecutions with which the world was so familiar at that time suggested to the soberest minds of the new republic this radical modification of the relation of these co-ordinate institutions. Entire, perpetual separation was the clear and definite conclusion reached. The words of the first amendment to the Constitution are as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." A well-informed writer observes, that "to-day every State, old and new, has a similar provision in its organic law."

Antedating the formation of the Constitution, there were active movements towards the founding of institutions of learning. These movements were specially marked in Virginia and the New England States. "Up to the American Revolution," says Dr. Magoun, in the *New Englander*, "eleven colleges had been founded: Harvard, William and Mary, Yale, Princeton, or New Jersey College, Pennsylvania University, Washington

and Lee, Columbia, Brown, Dartmouth, Rutgers and Hampden-Sidney.”* It is interesting to inquire into the origin, control and support of these early institutions, as indicating the convictions of our forefathers on this subject of higher education. In a valuable circular recently issued by the National Bureau of Education it is claimed that two of these eleven ante-Revolutionary colleges were State institutions. The writer says of William and Mary: “It, like Harvard, was a State institution.” But the very circular in which this statement is made contains conclusive evidence, as it seems to us, drawn from ancient historical records, that the institution owed its origin not so much to a State law as to the Crown of the mother country, as separate from the State. Indeed, so close and dependent was the relation between the Church of England and William and Mary that President Gilman, of Johns Hopkins, distinctly affirms, “William and Mary was emphatically a child of the Church of England.” This statement finds strong corroboration in the terms of the charter, which declare the object of its foundation, in these words: “That the Church of Virginia may be furnished with a seminary of ministers of the Gospel, and that the youth may be piously educated and that the Christian faith

*We acknowledge our indebtedness to the article of Dr. Magoun titled “The Source of American Education,” for a number of facts in reference to these early colleges.

may be propagated among the Western Indians to the glory of Almighty God." There is, too, the further fact that a considerable part of the funds contributed for the establishment of the College was from private individuals. Do not these facts, viewed in united strength, show that William and Mary was not an exception among the earlier institutions of this country—that it was not the creation of the State by special enactment? In reference to Harvard, the declaration of President Eliot ought to be accepted as decisive. He says: "Harvard was never a State institution in the sense in which the University of Michigan is a State institution, or in any proper sense. The Legislature has never had any direct control whatever over Harvard." In the claim set up, that the control of these Colonial colleges was predominantly churchly, it should not be forgotten that there was at that time a thorough union of Church and State. Church membership was a condition of citizenship. "Suffrage and office-holding were restricted not only to church members, but to Congregational Church members." Hence a grant by the General Court of Massachusetts was really the gift of the Church. It is evident, from facts like these, that the very first efforts in this country in favor of colleges originated with the churches. Every one of the other nine ante-Revolutionary institutions, with the nominal though not real exception of Yale, was obviously the result of private benefactions.

They were Church institutions: Princeton being under the control of Presbyterians; Rutgers of the Dutch Reformed; Columbia very largely of the Episcopalians; Brown University of the Baptists, and Dartmouth of the Congregationalists, as also Yale.

It might be well just here to emphasize the statement that denominational colleges and church colleges are not necessarily sectarian, as they are sometimes reproachfully called. They were established and endowed not for the propagation of some distinctive denominational tenet, not in the interest of Calvinism or Arminianism, of immersion or affusion, of Episcopacy or Presbyterianism or Congregationalism. However deep, earnest and sacred may have been the convictions of their founders on questions like these, yet no system of church doctrine or church polity found a place in the curriculum. The high, broad and generous purpose was and is to furnish the most thorough culture under distinctly Christian influences—where science and religion are indissolubly married, with that divine sanction: "The fear of the Lord is the beginning of wisdom." Outside of Roman Catholic schools there is no more teaching of sectarian doctrine in denominational colleges than in those under the control of the State. They recognize the fact that Christian education is one thing and ecclesiastical education is another thing. We risk nothing in the statement that a pupil might pass through the entire

course at a denominational college without identifying the distinctive religious beliefs of the instructors from their work in the class-room.

If it be asked, "Why, then, is the control lodged in the hands of a single denomination, rather than a joint management of a number of denominations?" we answer, in the words of Dr. Porter, of Yale: "In the present divided condition of Christendom, there seems no solution of the problem, except the one which has been accepted in this country, viz.: that the college should be in the hands of some single religious denomination, in order to secure unity and effect to its religious character and influence, and that it should be preserved from sectarian bias and illiberality, by its responsibility to the community which it would influence and by the enlightened and catholic supremacy of the culture to which it is devoted."

The entire history of denominational colleges supports this view. They are not a system of sect-propagandism.

The eleven Colonial institutions to which we have referred may be regarded, in their main features, as the germ and type of all the denominational institutions in this country. They agree in one specific object named in all their charters, viz.: to furnish the Church with a learned and pious ministry. Their control and management are much the same—with Boards of Trustees, who are appointed by some Church courts. Their means of

support are also the same—by endowments secured through voluntary contributions. In these simple, fundamental characteristics we have the distinct outlines of every denominational college in the land.

For a considerable period after the close of the Revolutionary war the educational interests of the country shared in the general exhaustion and prostration of that great struggle. But that high appreciation of liberal culture which has ever distinguished the Scotch-Irish very soon asserted itself in the organization of such institutions as Jefferson, Dickinson and Union of Schenectady. A little later the movement broadened and deepened, and about the time of the organization of Davidson most of the denominations in the older States were planning for similar institutions. The comprehensive zeal of the churches in this matter is seen in the fact that of the 370 colleges and universities in this country nearly 80 of them are under distinctively religious control. And while the endowments of the most of them are meagre enough they represent such devotion to the interests of education, such self-sacrifice, such unquarrelsome resolution, such conspicuous labor and toil as are found only among a people deeply religious and of high intelligence. Who that has any acquaintance with the history of these colleges and their struggles, who that has looked into the faces of their hard-worked and poorly-paid teachers but renders unstinted homage and praise?

I know it is said that there is a needless and damaging multiplication of these colleges—needless because they are multiplied beyond the wants of the country, and damaging because, in the sharp competition for students, the standard of scholarship is lowered and the regular degrees are cheap. But while this is admitted and lamented, and while the subject demands some concerted action on the part of educators, yet this is a pardonable zeal, however unwise, and it shall not abate one jot our high appreciation of the large and self-denying liberality of those who established these institutions. With the strongest convictions and under the highest impulses they gave time and labor and money to the noblest purposes. Grant that there has been a degree of misdirected effort and something of wasted resources, yet, perhaps, not more in this department than in any other line of human endeavor involving such large interests and such extended co-operation.

We have thus endeavored to make plain, as a prominent historical feature of our denominational colleges, that they are all the outgrowth of the conviction that higher education is a function of the Church, that it is not only its legitimate prerogative, but its imperative obligation. And are there not indications that this conviction, so far from weakening, is growing stronger? As the population of this country becomes every year more heterogeneous, as the peculiar and distinctive fea-

ture of our Constitution, the complete separation of Church and State, is held to with such tenacity, is there not just occasion for the apprehension that apart from these religious institutions our educational system will become secularized? Dr. Dabney said, about ten years ago: "If the State is the educator, in America, at least, education must be secularized totally, because in theory our State is the institute for realizing secular justice. It has absolutely severed itself from all religions equally * * * and has forbidden the imposition of any burden for a religious pretext. All State school officials derive their authority from State laws, hence all their functions are as truly State actions as those of the sheriff in hanging or the judge in sentencing a murderer." That this is not the view of a visionary or an alarmist is seen in an article in a recent issue of the *Forum* from a professor in the leading university of the South, who earnestly advocates this proposition: "In all State schools, high and low, created and supported in whole or in part by general taxation, all religious exercises, whether of instruction or devotion, maintained as a part of the established school system, ought to be prohibited by law." In that proposition we have the early and complete confirmation of the statement of Dr. Dabney. Our forefathers, with prophetic sagacity, anticipated this issue, an issue that is pressing itself for a settlement on the question of "the Bible in the public schools." They

provided against it in the organization of institutions like that whose jubilee we celebrate this day.

What has been the work of such colleges? What have they done for the country? In what way and to what extent have they made us what we are as a people—strong and prosperous at home and respected abroad as no other nation on the globe? These are pertinent questions. We may answer, 1st, They have been a wonderful stimulus to education. They have turned the attention of the people, by constant and reiterated appeal, to this great subject. The early settler, struggling with all the hardships and pinching adversities of felling forests, fighting savages and building a home, was not allowed to forget that the great forces which rule the world are the intellectual and the moral. He was taught that the Church and the school-house are the only safe guardians of our liberties, and that the high responsibilities of American citizenship are inseparably associated with virtue and intelligence. The college agent, generally a minister of the Gospel, in private converse around the fireside and in public address pressed the great practical truth that the best inheritance for our children is not in broad acres and large wealth, but in a trained and disciplined intellect, quickened and roused to effort by integrity of heart and high purposes. As the hardy pioneer thought on these things the fire would burn within him, and the resolution is taken that one of

the boys must go to college. Such influences were felt in the most obscure localities, and religion and learning have drawn some of their most distinguished ornaments from the humble homes of a hardy peasantry. Not only is it true that these institutions have been the most active and successful promoters of liberal culture, but it is also true that (2) they have furnished such facilities for securing an education as made it the privilege of the poor. Thousands have received the advantage of a liberal training in these denominational institutions who, without them, must have remained in comparative ignorance. Located, generally, in communities where the cost of living is low, with but few temptations to dissipation and fashionable extravagances, with all necessary expenses reduced to a minimum, these institutions have been public benefactors. It is the union of these two influences, the one furnishing the stimulus and the other the opportunity, that has given us so large a proportion of students in our thickly settled districts. For instance, Germany is commonly reckoned the high example and model of educational progress, and yet while Germany has one student for each 2,134 of population, in the New England States there is one student for each 1,028 of population, or about twice as many. Even in these Southern States, awfully scourged as they have been, poor as they are to-day and sparsely populated as they are, there is approximately about one student for each

4,500 of population. Can there be a question that this proportion is due mainly to the presence and influence of the denominational colleges? Standing as the faithful handmaids of religion, they have been the preponderating force in our educational life. By the co-operation of the religious press, by the widely diffused efforts of active canvassers, with every minister as a recruiting officer, they have reached with their benedictions the dwellers by the brooks and on the mountain side, and have infused high and noble ambitions into their fresh, young life. And in every nook and corner of these United States, in every walk and profession of life, there are numerous and honorable witnesses to their stimulating and beneficent influences.

(3). But these colleges have impressed themselves on the religious as well as the intellectual life of this country. They have infused a healthy conservatism into the thought and investigation of the age. There has been a manifest and alarming tendency in the last quarter of a century toward scepticism in science and liberalism in theology. A thoughtful observer summarizes the situation thus: "Science—physical science—has become as speculative and as prolific of metaphysical theories as the most insane metaphysician could wish. It is somewhat surprising," continues he, "that the leaders of thought in the higher departments seem ready to submit to these domineering pretensions, so that theology proper,

in many cases, has caught the infection of a materialistic philosophy and speaks 'half in the speech of Ashdod.' A rationalistic scepticism steals within the very inclosures of the conscience and makes use of the pulpit for the purpose of seducing men into disbelief of every thing that is peculiar to the Gospel system."* It has been persistently asserted that scientific theories stand in no relation whatever to religious beliefs—that these lie in separate and independent spheres and that, therefore, there should be the largest toleration of scientific opinion. Cerebralism, which is outright materialism, is claimed as the latest fruit of biology. All supernaturalism is accounted an unscientific if not an antiquated conceit. It must be rigidly excluded in dealing with the phenomena of nature. Thus it has come to pass that in the hot zeal to be non-religious there is a real danger in some of our higher institutions of learning of becoming anti-religious and anti-Christian. The idea has received some favor even in religious quarters, that a liberal culture is somewhat narrowed and hampered by decided religious influences, and hence the extreme position, that all the truths of Christianity must be regarded by a devotee of learning as open questions. But is it not true that this very solicitude to be non-committal is to dishonor the most sacred and indisputable verities?

*Dr. Stuart Robinson.

Must our youth be taught that the educated reason holds in abeyance the deepest questions of truth that it can pronounce with confidence on the the age of the world, on matters social, political and scientific, but that it must adjourn to some indefinite future the high themes of the spiritual kingdom? Is not the attitude of professed indifference in such a supreme and vital interest the attitude of hostility? Must every other branch of knowledge be welcomed in our colleges, while a knowledge of Him who declares that He is the TRUTH is "ostracized"? Now, is it too much to claim for the denominational colleges of this country that they stand steadfastly in the breach against the tendency to a secularized education? They are a conspicuous and abiding protest against the severance of science and religion. If Waterloo was won at Eton, so the victory over a spirit of reckless speculation is to be won in our Christian colleges. Without apology or qualification, they declare with emphasis that "to do its best work a college must be instinct with the light and life of Christianity." "Other things being equal, such institutions will exert the best, the highest and the most permanent influence on those whom it instructs, and through them on society and the world." And is it not true that they are needed now more than ever? The times in which we live are times of deep agitation—not so much on questions political as on questions social and religious. He is blind indeed who does

not see something of those tendencies to which we have alluded. There is an insolent rejection of Christian dogma on the ground that it bars the progress of science and human enlightenment.

Every Christian patriot feels that such influences are to be uncompromisingly resisted. This resistance can only be successful in the united strength of an earnest faith and high scholarship. It is, as we believe, the glorious prerogative and the inspiring destiny of the Christian colleges of this land to maintain the sentiment of that great scientist who declared that "in discovering the law of creation he was but thinking the thoughts of God after him."

We cherish the pride of the American citizen. "Our country," many-sided as are the problems which it suggests, is in the van of modern progress. On its standard "are blazoned the hopes of the world and in its bosom beats the heart of humanity." These are no exaggerations of rhetoric. To finish the work given her to do, so wide and far-reaching in its consequences, she must hold fast a morality whose principles are rooted and grounded in the infallible revelations of divine truth. She must preserve with a scrupulous fidelity all those Christian features of this government which have been incorporated into its life by our God-fearing forefathers. No mean or insignificant auxiliaries in this stupendous task are those institutions of learning, founded in faith

and prayer, and upon whose portals are graven the words, *Pro Christo et ejus cruce*. They are a salutary and enduring reminder of the fact that the highest inspiration of the scholar as well as the surest hope of the patriot is found, not in the Academy or the Porch, not in the Athenian Acropolis or the Roman Forum, but in the Cross outside the gates of Jerusalem.

(4). In estimating the work of the denominational colleges prominence must be given to their contributions to an educated, learned ministry. The able President of the university at Rochester says that the ministry is the one profession in this country which exacts a definite grade of scholarship as a qualification for its sacred functions. These denominational institutions furnish the most distinct and pronounced declaration of the high estimate placed upon learning and scholarship, as qualifications for the ministry, by their founders. An influential, a prevailing reason for their creation was, without an exception, that the Church might be furnished with able ministers of the New Testament. With a frank confession of all the deficiencies of their work in this line it is yet true, as claimed by Dr. Porter, of Yale, that the ministry of these United States constitute its literary class. They have received their training mainly at the denominational colleges. The Church has never depended, except to a very limited extent, upon secular institutions for the supply of its ministry. Her experi-

ence has taught her that she cannot do it. In proof of this let me give you some unpublished statistics which have been kindly furnished me by Dr. Bunting, of Clarksville, Tennessee: "The University of Alabama up to 1879 graduated 659, and so far as known only 30 were clergymen. The University of Georgia, at Athens, in 80 years has sent out 2,003 graduates; only 137 entered the ministry. Of all the graduates of the University of Michigan in 36 years, from 1844 to 1879, only 157 were ministers. Cornell's graduates number 814. She can put her finger positively on 19 who have become ministers."

Now these are the facts on one side. What are the facts with reference to the denominational colleges? Sewanee, the Episcopal University of the South, has sent 11 of her 80 graduates into the ministry, while 53 of her students are now candidates. Emory College, Georgia, of her 791 graduates has sent 156 into the ministry of the Methodist Church, also a large number who did not graduate. Mercer University (the Baptist institution of Georgia) has sent out 591 graduates, and 101 of them are ministers. Of the 54 graduates which Roanoke, Virginia, has sent out in the past five years, 24 have studied Theology. Princeton, New Jersey, has graduated 5,921, and 1,147 entered the ministry. The Alumni of Washington and Jefferson, Pennsylvania, number 3,274, and 1,458 have entered the ministry.

Your own Davidson has graduated 537, and 162 have entered the ministry. These figures prove the correctness of a recent statement made by Dr. Dabney, that "each Church must look chiefly for the rearing of candidates to its own colleges. Whether we can explain it or not," he adds, "the stubborn facts prove this." Any just appreciation, therefore, of the service which these institutions have rendered the cause of religion and learning must signalize the vast contributions of the clergy to the departments of letters, criticism, scientific research and sound theology. All these departments have felt their quickening influence. On an occasion like this, therefore, we remember with profound veneration the wisdom of the founders of these institutions, and the heroic self-denial which has sustained them amid the severest trials. They were men of a large public spirit, of an enthusiasm for liberal culture and of a sublime faith. We can well believe that their prayers have gone up for a memorial before the great Head of the Church, and that He will establish the work of their hands. There are gratifying indications of the increasing usefulness of these denominational colleges. More and more as our national perils increase do the hearts of the people turn to these nurseries of learning and piety. Insisting as they do upon a Christian scholarship, may their Christianity be as pure and elevated as when it came from the Divine Teacher, and may their culture

in its extent and thoroughness fairly represent that spirit of earnestness, fidelity and devotion to the truth which this Christianity enjoins. Such a spirit as will make war upon low standards and narrow aims.

It is no affectation to say that such has been the honorable reputation which this institution has borne. In the fifty years of its past history it has laid broad and deep the foundations of its future prosperity, and to-day, in the full vigor of maturity, it anticipates its centennial, when with accumulated vitality, the light of the moon shall be as the light of the sun and the light of the sun shall be as the light of seven days.

THE ADMINISTRATION
OF THE
REV. R. H. MORRISON, D. D.,
AS THE
FIRST PRESIDENT OF DAVIDSON COLLEGE,
READ AT THE SEMI-CENTENARY OF THE COLLEGE,
JUNE 15, 1887.

BY HON. J. G. RAMSAY, M. D., CLASS OF 1841.

Mr. President, Ladies and Gentlemen:

It is proper to remark at the outset that this sketch of the administration of the Rev. Robert Hall Morrison, D. D., as the first President of Davidson College, must necessarily be somewhat imperfect. Fifty years have passed away since the writer, then quite a boy, entered the College as a student, during its first session, on the 20th of March, 1837. He kept no diary or other record of passing events, and must write from his own recollection and that of others similarly situated, and from the limited access he has had to the records of

Concord Presbytery and the Board of Trustees of the College. He has had no access whatever to the records of the Faculty, if any of that administration are now extant.

In narrative, also, the sketch must be somewhat diffusive. A considerable portion of Dr. Morrison's life has been so thoroughly identified with the early history of the institution that this must be reviewed, to some extent at least, in order to an intelligent and just appreciation of his administration.

The first official movement towards founding the College was made by Concord Presbytery, at Prospect Church, on the 12th of March, 1835. And it is worthy of note that within two years from that date the College was opened for students. To Dr. Morrison is accredited—and no doubt correctly—the introduction of the paper which “unanimously resolved to undertake—in humble reliance on the blessing of God—the establishment of a Manual Labor School, and to appoint a committee to report to the next Presbytery the best means for its accomplishment, and the most favorable place for its location.” This committee was chosen by ballot and Dr. Morrison selected chairman. It is a matter of record that he was chairman of nearly every important committee and foremost in every good word and work in founding the College. Thus, during the year 1835, he was appointed on a committee “to prepare

a general outline of the principles of the contemplated school," with the Rev. P. J. Sparrow, an agent "to raise funds for the College," with the Rev. S. Williamson to draft "laws and a constitution for the school," which was at Bethel Church, August 25th, 1835, officially denominated Davidson College for the first time. At Charlotte, October 12th of the same year, he and Dr. Williamson were appointed "to petition the next General Assembly of the State for a charter"; and Trustees being there and then elected for the first time, he was chosen in the class receiving the highest vote. Presbytery having decided to meet on the 10th of April, 1836, at the site of Davidson College, to lay the corner-stone of the Chapel, Dr. Morrison was chosen by that body to deliver an address, which he did standing in the open air upon the foundation of the building, in the presence of Presbytery and a large audience of people. His subject was "the importance of learning generally, and especially of a learned ministry to the happiness of a community, and the security of a free and religious government."

On the 9th of November, 1836, Dr. Morrison was elected President of Davidson College, at Centre Church, by the combined votes of the Presbyteries of Concord, Bethel and Morganton—these Presbyteries being associated for the establishment and management of the institution. He accepted the position, at Charlotte, on the

21st of the next month, where Presbytery fixed his salary at \$1,200 a year, with the use of a house and lot, and decided to open the College for students on the first of March, 1837.

Just here it seems worthy of remark that the times do not seem to have been auspicious for this great work, in which the men of that day were so determined and successful. Orange Presbytery was engaged from 1833 to 1836 in founding Caldwell Institute. Fayetteville Presbytery, about the same time, founded Donaldson Academy, on the manual labor plan. These and other schools, with the Baptist College at Wake Forest and the University at Chapel Hill, were well calculated to be rivals instead of feeders to Davidson. A monetary crisis, perhaps the most disastrous that has ever occurred in the history of the government, prostrated the business of the country and reduced the prices of produce and property to a most ruinous extent in 1837. The Presbyterian Church, also, had its own troubles. These culminated, in May of the same year, in the division of the Church into New and Old School branches. There were no railroad facilities for travel and the transportation of produce in North Carolina at that time—no telegraph lines, no telephones, no deaf and dumb and blind institutions, and no insane asylums here then. Our postal facilities were limited, indeed—a letter to Philadelphia costing about twelve times the postage that

one does now, and consuming in transit about the same relative proportion as to time.

Such were the times, the condition of the country and of the Church, when Dr. Morrison removed to the College with his family and took possession of the brick building, now occupied by Professor Martin, at the north end of the row of buildings now nearest the new Chapel. Professor P. J. Sparrow occupied the house—now untenanted, I believe—at the south end of the same row, near the Philanthropic Hall. The Steward's Hall and a dormitory, both still standing, were the only intervening buildings. Two dormitories near the public road west of the old Chapel, and a store-house beyond the road, constituted, with a few necessary out-buildings, the entire building accommodations at that time. The foundation of the old Chapel had been laid, as we have seen, nearly a year before, but the superstructure was not finished until the fall of 1838. The Steward, Mr. Abel Graham, with his family, was installed in the upper rooms of the Steward's Hall. Mr. M. D. Johnston, the Tutor, also had board and lodging in the same building. He did not arrive, however, until near the middle of the first session, being delayed by a painful wound received when on his way to the College by a fall from his horse.

The average number of students in attendance during the first session was a fraction over sixty-one. The late

T. C. Crawford, of Georgia, and the late R. M. Allison, Esq., of Statesville, both from Iredell county, and natives of this State, are said to have been the first students to arrive on the College grounds. The three dormitories, containing four rooms each, and twelve in all, were furnished for four students to a room, thus forty-eight only of the sixty odd students were properly domiciled, leaving quite a number to be crowded into the rooms as supernumeraries. By the beginning of the fall session, however, two additional dormitories had been provided, thus furnishing rooms for about eighty students. These were all filled, at one time, during Dr. Morrison's administration, and students were allowed to erect small buildings, at their own expense, for lodging and study and sell them to other students for the same purposes.

The Steward's Hall was, *par excellence*, the College Hall. Thither all the students repaired three times a day for their meals and morning and evening prayers. There Dr. Morrison and Professor Sparrow preached every Sabbath, and there the sacraments of the Church were administered. There the Trustees met for the transaction of business, and there, too, all visitors, who were not the guests of the Faculty, were accommodated.

The Eumenean and Philanthropic Societies were organized, named, and at first conducted, in the dormitories. There the contestants, who entertained large audi-

ences on the last night of the winter session, in declamation, composition, original speaking, and debate, were at first chosen and trained.

For manual labor the students were divided into three classes. Each of these was required to work three hours a day, an hour and a half or two hours in the mornings, and the balance of the time in the evenings—the hours for work being so arranged as not to conflict with those for recitation. Each student received a fixed credit on his board bill for his labor. Subsequently the hours for work were reduced to two, then to one, when labor was left voluntary. Finally, during the year 1841, the system was abandoned altogether.

Thus without a Chapel, and Society Halls; without a College library, or, indeed, a public library of any kind; without a philosophic apparatus and chemical outfit, and without precedents of favorable augury to guide and cheer, in the Manual Labor experiment, Dr. Morrison was called upon to take the presidency of an institution, where he was to preach, teach, govern and supervise all secular and religious interests, and to be held responsible, to a great extent, for any failure. But it is pleasing to state that these onerous duties were very much lightened, during the first session, by the general good behavior of the students, a large number of whom were pious young men, looking forward to the Gospel ministry. These exercised a restraining influence on those not so well

disposed. Hence but one student is remembered to have been expelled during that session.

Before the completion of the lower rooms in the old Chapel recitations were made in the private studies of the Faculty. The text-books used were Day's Algebra, Olmstead's Natural Philosophy and Astronomy, Turner's Chemistry, Gibson's Surveying, Hedge's Logic, Locke on the Human Understanding, Blair's Rhetoric, Paley's Evidences of Christianity, Adam's Latin Grammar, Cæsar's Commentaries, Sallust, Virgil, Cicero, Horace and Livy; Valphy's Greek Grammar, Greek Testament, Græca Minora and Majora.

Dr. Morrison was a pleasant, impressive and successful teacher. He questioned to learn what the student knew and lectured to impart his own knowledge. He filled any chair necessity required, but generally taught Mathematics and the Sciences.

As a preacher, he is remembered as a genuine pulpit orator. His style was easy, animated, earnest and pathetic—not artificial, but natural. His sermons were methodically and logically arranged, but he usually glided into his argument without special announcement. The College was peculiarly fortunate in having two such perfect types of oratory as were set forth by Dr. Morrison and Professor Sparrow. The former was Demosthenean in manner, but without the impetuosity of the great Athenian; the latter Ciceronean. While both were

specially admired, I think, Dr. Morrison touched the heart and conscience more decidedly than Professor Sparrow.

No class graduated in 1837, and none until 1840. But public examinations were held and annual orations pronounced and speeches made by representatives chosen by the literary societies, at the close of each summer session. The first examination of this kind was held under an arbor in a grove near the public road, just north and a little outside of the College buildings, on the first of July, 1837. The annual address was delivered by John Beard, Jr., of Salisbury, North Carolina. A quotation from his exordium will show his admiration of the institution; the munificence of its patrons, and why he spoke more directly to the young. He said:

“The number of pupils in this youthful seminary, the liberality of those whose private munificence has caused it to spring into life, like the fabled goddess of antiquity, in full vigor; the numerous and respectful assembly, composed, in part, of anxious parents convened to witness the first public test of their laudable experiment, all these admonish me that the elder portion of my auditory needs no argument to convince them of the value of intellectual improvement. My efforts will, therefore, be limited to those favored youth whose lot it is to possess in these shades, dedicated to letters, advantages for which they incur a solemn responsibility.”



The students were not grouped into college classes until September of this year; then those more advanced were formed into Sophomore and Freshman Classes, and as these advanced yearly, their places were filled by preparatory students. So much for the first year of Dr. Morrison's administration.

During the first session of 1838 the *morale* of the students was not so good as it had been, and the Faculty felt compelled to make several suspensions. It was very obvious that this was a great trial to the good President, for the reputation of the students was very dear to him. His solicitude and anxiety, at that time, are well remembered. He was charitable, but just; tender, but firm. He pronounced the sentence of indefinite suspension, before all the students, with pathos, but composure. We all loved him; and those banished received their sentence without apparent vindictiveness or resentment.

In his deportment and government, Dr. Morrison seems to have embodied and practiced the maxims laid down by Dr. Witherspoon, when President of Princeton College. But as these were not published until after Dr. Morrison resigned his presidency, his methods were his own. Dr. Witherspoon's maxims are summarized as follows, viz.:

1. "Govern, govern always, but beware of governing too much.



2. "Convince your students that you desire to impose no restraints but such as their real advantage, and the order and welfare of the college, render indispensable.

3. "Put a wide difference between youthful follies and foibles, and those acts which manifest a malignant spirit or intentional insubordination.

4. "Be exceedingly careful not to commit your own authority, or that of the college, in any case that cannot be carried through with equity.

5. "In every instance in which there has been a manifest intention to offend or to resist your authority, or that of the college, make no compromise with it whatever; put it down absolutely and entirely."

At the examination, August 2d, 1838, Dr. James H. Thornwell delivered the annual oration, and Dr. Morrison and Professor Sparrow were formally inducted into their respective offices, and each delivered an inaugural address. The venerable John Robinson, D. D., President of the Board of Trustees, propounded the questions and imposed the obligations. Towards the close of his address, which was a model of its kind, Dr. Morrison said:

"Those who prize sound instruction, virtuous habits and Christian principles as the most essential constituents in forming excellency of character will no doubt rejoice in the increasing evidences of our prosperity and pray for our continued success.

“If we look back, the history of Davidson College is soon told. Three years and about five months only have passed since the first resolution in reference to it was drawn. * * * From that hour to this we have seen nothing to impair, but much to strengthen, our confidence in God and our reliance on this community. Now we see in this grove adorned with buildings a goodly temple to God standing in the midst, a just emblem that the Gospel to be preached in it is the main-spring of the whole system. We see around us the sons of many anxious parents, from a large section of country, whose bosoms swell with aspirations to rise high and live long, for their own and their country's honor. Above all, we are cheered with the tokens of God's presence and the prayers of His people.

“What the future history of this College shall be, must depend very much upon its friends. * * * Let the friends of this institution do their duty, and trust in God, and we have much to hope for, and but little to fear in reference to its prosperity.”

In this year, by appointment of the Board of Trustees, Dr. Morrison read, before that body, a report on the culture of silk, and so highly pleased was the Board that it ordered the publication of five hundred copies for distribution. In this report, after premising that “every enlightened and benevolent friend of civilized society should feel a deep interest in its agricultural pros-

perity," among many other truths worthy of remembrance, Dr. Morrison asserts this one, which should be deeply engraven on every mind, that "it will be a disastrous day to the virtue and freedom of this land if public sentiment should ever depreciate the honest and ennobling labors of those who sow and reap for the public good."

During this year, his *Alma Mater*, the University of North Carolina, conferred upon him the justly merited title of Doctor of Divinity. About this time, also, steps were taken by the Board, for the first time, to raise funds to purchase a philosophical apparatus and chemical outfit, and also a library for the College.

The President's health beginning to fail under his multiplied and onerous duties, the Board resolved that he should "have the privilege of leaving the institution for a convenient season, to travel for the benefit of his health." Consequently he was, in October, again deputed to visit Raleigh during the next session of the General Assembly, and procure a charter for the College. The charter was granted, and ratified on the 28th day of December, A. D. 1838. It was laid before the Board of Trustees and accepted.

But the President's health did not improve, and we infer that he proposed to retire permanently, for on the 31st of January, 1839, the Board resolved that "Dr. Morrison be allowed to retire for a time," but "be ear -

estly requested to retain the office until he has tried all the means in his power for the restoration of his health." And as showing still further the high estimation of his services, it was recommended to the joint Presbyteries to meet and appoint a Vice-President.

The College exercises, including the Manual Labor department, during the year 1839, were carried on mainly by Professor Sparrow and Mr. Johnston and the Steward, Mr. Robinson. The President gave all the attention to the duties of his office his health would permit. He was, necessarily, much absent. With part of his family, he traveled North, with the hope that respite from labor, change of air and medical aid might be beneficial. But the beginning of the year 1840 finding him still an invalid, he tendered his final resignation; and in July of that year the Board requested the joint Presbyteries to meet at Unity Church, in Lincoln county, to choose his successor.

Professor Sparrow delivered the annual address at the examination, July 31, 1839. Soon after that time he retired from his position, as Professor of Languages, to accept the presidency of Hampden-Sidney College, in Virginia.

The administration of President Morrison embraced a period of only about three years. But these were eventful and momentous years. They served to calm the fears and brighten the hopes of the friends of the

College by demonstrating that the institution was established on a firm basis; that its usefulness was no longer problematical, and that its success was reasonably assured. While the Manual Labor department had not accomplished all its friends had hoped for, it had not been altogether useless. It had done something towards invigorating the health and lessening the expenses of the students. It had biased the public mind in favor of the enterprise, and served a useful part in building up the institution. This being accomplished, it was wisely removed, like the scaffold, which is necessary in the erection of a building, but useless and obstructive afterwards.

But our works are judged by their results, as trees by their fruits. We have seen some of the results of this administration, but to judge fairly we should follow the career in life of Dr. Morrison's more immediate pupils. To this there must necessarily be a limit. Let the limit be to the graduates in the first and second classes, for the years 1840 and 1841. These numbered twenty-three. Eleven of these entered the Gospel ministry; four became physicians; three were farmers; two studied Law, and two were teachers by profession. All of these, almost without exception, have been useful and successful in their several avocations, while some have attained to marked pre-eminence. It is also worthy of note that a large majority of these graduates taught

school before entering the professions. In this *role* the writer bore an humble part. But while others, doubtless, were more successful, it is a source of great satisfaction to him to know that at least six of his pupils subsequently graduated from his own *Alma Mater*.

From these, and other considerations which the limits of this paper will not allow of review, we feel amply warranted in the conclusion that the main objects for which Davidson College was founded were realized, as fully as they possibly could be, in President Morrison's administration.

The Rev. Robert Hall Morrison, D. D., is an hereditary Presbyterian, and of Scotch descent. He was born in Rocky River congregation, Cabarrus county, North Carolina, September 8, 1798, and was prepared for college, at Rocky River Academy, by the Rev. John Makemie Wilson, D. D. He graduated from the University of his native State in 1818, in a class with James K. Polk, the late Bishop Green, of Mississippi, and others of national reputation. Having taught school and studied Theology, he was licensed to preach the Gospel, by Concord Presbytery, in 1820, and immediately elected a commissioner to the General Assembly, at its next meeting in Philadelphia. He was then, for three years, pastor of Fayetteville Church, and engaged at the same time in editing a literary and religious magazine. Returning to Concord Presbytery about the

year 1827, he became pastor of Sugar Creek Church, and preached statedly, for some time, also, in Charlotte. From these labors he was called to the College.

Thus "native and to the manor born"; foremost, as we have seen, in every effort to establish the institution, and recognized as "*primus inter pares*," in all the relations of life through which he had passed, he was justly regarded as pre-eminently qualified for the position which he so conscientiously and successfully filled, as the first President of Davidson College.

This venerable, good and great—yes, this "grand old man," is still living, at the advanced age of eighty-nine years. He resides at his Cottage Home, near the banks of the mountain-born and historic Catawba, loved, honored and revered by all who know him. But having lived more than fourscore years—quite beyond the period allotted to man—but not without "labor and sorrow," he has virtually accomplished his day, and is now a historic character. Like the great Apostle to the Gentiles, he may await his summons to "enter into that rest that remaineth to the people of God," with the exclamation, "I have fought a good fight. I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them, also, that love His appearing."

THE ADMINISTRATION
OF
REV. SAMUEL WILLIAMSON, D. D.,
SECOND PRESIDENT OF DAVIDSON COLLEGE.

BY A. WHITE, Esq., CLASS OF 1847,

SUMTER, S. C.

Though "the golden sun,
The planets, all the infinite hosts of heaven,
Are shining on the sad abodes of death,"

there is a voice within the soul of man that tells of a
life "beyond the confines of the tomb."

"Celestial voices
Hymn it unto our souls ; according harps
By angel fingers touched when the mild stars
Of morning sang together, sound forth still
The song of our great immortality."

This instinct has existed in every age and among every people. It is the germ whose outgrowth is seen in the efforts of the living to perpetuate the memory of their lost. Hence the wondrous monumental tombs of ancient Egypt. Hence the efforts of the Patriarchs of our faith to preserve the sepulchers of their dead and to

hand down the memory of their virtues. Hence the universal feeling of mankind, so beautifully voiced by the great Roman lyrist, when he breaks forth in his triumphant song, "*non omnis moriar.*"

And to-day, we but manifest our kinship with humanity and our heritage of the best instincts of the race, when we attempt to rear these memorials to our honored dead, and to hold up the record of their lives as exemplars for the generations to come.

"No life can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby."

Rev. Samuel Williamson, second President of Davidson College, holds a prominent place in the records of the first half century of her existence, having occupied his chair for more than one-fourth of this period, a term of service double that of any of his successors. It was his lot to preside over her destinies in the early days of her infancy and her poverty, to bear up her fortunes under all the discouragements of the uncertain venture. He left her when the splendid legacy of the liberal and large-hearted Chambers, by making her the richest college in the South, had apparently assured her success and opened before her a brilliant future.

Dr. Williamson was born within the bounds of Bethesda Church, in York county, South Carolina, on the 12th of June, 1795. He was the son of Samuel Williamson, a Ruling Elder of Bethesda Church, and one

of the patriot band who upheld the cause of liberty in the old Revolution. Of four brothers, one became, like him, a minister of the Gospel, the others Ruling Elders in the several churches to which they afterwards belonged. The great-grandfather of Dr. Williamson came from Scotland to Ireland soon after the victory of King William at the Boyne. His grandfather emigrated from Ireland, first to Pennsylvania and afterwards to Lancaster county, South Carolina. It thus appears that he came of that sturdy Scotch-Irish lineage to whose integrity, piety and love of truth and independence we owe so much of the civil and religious liberty we now enjoy. His birth was near the stirring days of the old Revolution, when the desolating effects of war, but recently again so familiar to us, were visible on every hand, and the hardships and privations of pioneer life were endured by all around him. His youth was passed among those who had ventured property, and life itself, in the great struggle, and from whose lips he doubtless heard many a thrilling story of hardships endured, of battles fought, of defeats survived or victories won, well calculated to impress him with a sense of the realities and responsibilities of the life on which he had entered. The road to learning had not then been "macadamized" by cords of Yankee school-books, and the country was as yet *happily ignorant of the communistic free school heresy of our day*. His early lessons were doubtless conned in the old

log school-house from Pike and Murray, the American Spelling Book and the Columbian Orator—names well-nigh unknown to this generation. He appears, from certificates of proficiency and character still in existence, to have been at one time a pupil of Rev. Robert B. Walker, who taught at Bethesda Church, and later of Rev. James Wallis, President of Providence Academy, in North Carolina. Desirous of a fuller course of study than these institutions afforded, yet without the means necessary to this end, he commenced that work of teaching to which he was destined in after years to devote so much of his time and strength.

The first glimpse of him after his academic course is as a teacher in Sumter county, S. C., where, during the year 1817, he taught a country school and prepared himself for college. In the fall of 1817 he entered the Senior Class of the South Carolina College, in Columbia, and was graduated in December, 1818. Though from the unusual brevity of his course he took no distinction, we may infer the favorable impression made on his fellow-students from the fact that the much coveted prize of Society valedictorian was conferred upon him. As a further indication of early promise, we may here record the testimonial of Dr. Jonathan Maxcy, President of the College, dated December 8, 1818: "I hereby certify that Mr. Samuel Williamson has been regularly educated in this College, and has received the

degree of Bachelor of Arts. Mr. Williamson has sustained an unblemished character, and by his industry, talents and learning has acquired the esteem and respect of all his teachers. In my opinion few young men can rank with him for eminent abilities, and I declare that I know no graduate of this College whom I would more readily recommend as being qualified to be an instructor of youth." The value of this testimonial will be better appreciated when it is remembered that Dr. Maxcy had presided over the College from its foundation, and had seen go forth from its halls Preston, Legaré, McDuffie, and a score of others who reached the highest posts of honor in their native State, or won applause and fame in the councils of the nation.

Leaving college, he soon became principal of Bethel Academy, in his native county. At what time his thoughts were first turned to the ministry we have no means of knowing, but after giving up the academy we find him an inmate of the household of Rev. James Adams, with whom he appears to have gone over the usual course of theological study. The records of Concord Presbytery tell us that he was licensed to preach in 1822.

In September of the same year he was united in marriage with Miss Jane Adams, daughter of his preceptor, an union harmonious and happy for the remarkable term of fifty-eight years, when it was terminated by her death in 1880.

He was called to the pastorate of Providence Church, in North Carolina, in 1823, where he labored until 1840, when he was elected Professor of Languages in this College. In 1841, on the resignation of Dr. Morrison, he was elected to the presidency. Here for thirteen years he labored zealously in the discharge of his varied duties as President, Chaplain, Professor of Mental and Moral Philosophy, Natural Philosophy, Astronomy, Chemistry, International Law, Geology and other branches, the mere enumeration of which will serve to show the range of study to which he was forced to apply himself. And there are many now in this presence who received instruction from his lips, or sat under his preaching, far better qualified than the writer to judge, who can bear testimony to the ability and fidelity with which he discharged his multifarious duties.

His early training had rendered him peculiarly qualified for the work to which he was called in shaping the character of the College and fitting it for usefulness in its special field. With no aid from the State and without endowment by the rich, he had to look alone to the support of Christian parents who felt the need of moral as well as mental culture for their sons, and his was the task to convince them that here their wishes could and should be realized.

Associated with him as Professor of Languages was Rev. S. B. O. Wilson, of Virginia, an accomplished

scholar and teacher, and a polished Christian gentleman. Of commanding presence and elegant manners, genial in disposition and charming in conversation, he was always ready to cheer and aid his pupils in their studies and to inspire them with that love of classic lore with which his own mind was so thoroughly imbued. The Chair of Mathematics was filled by Professor Mortimer D. Johnson, a kind-hearted gentleman, modest and diffident in the extreme, but a profound scholar and a faithful and conscientious teacher.

During this administration one hundred and seventy-three young men were graduated with the degree of A. B., while many others completed shorter courses of study and went forth to their life-work. As evidence of the honest work done here, the record of many of these lives may be adduced.

*One became a Judge of the Supreme Court of North Carolina, and left a record second to none who have filled that high post of honor. †Another, after adorning the Bench of his adopted State, became a member of the Confederate States Senate, while numberless others have been State legislators and Senators, eminent ministers of the Gospel, or gallant leaders of brigades and divisions in the armies of the Confederacy.

*Hon. W. P. Bynum, of Charlotte, N. C.

†Hon. J. M. Baker, of Lake City, Fla.

Dr. Williamson possessed a fine physical frame, not of large proportions, but firmly and symmetrically knit together, giving evidence of great power of endurance, and fitting him for the arduous fields in which he was called to labor. Fearless by nature, and of strong and well-defined convictions on all questions of morality and religion, he was ready at all proper times to give expression to his views, and "a reason for the faith that was in him." He possessed little of that *finesse* and policy which often enable men of the world to conquer when they appear to yield. Despising the arts of the demagogue or the intriguer, his course was direct and onward to the point he sought to reach. With a mind trained to study, and a memory retentive, well ordered and stored with the fruits of years of toil, it was easy for him to make any special preparation "on the spur of the moment."

As illustrating this power, an incident during the writer's college course may be related. On one Sabbath morning, as he glanced over his audience, his quick eye detected the presence of a stranger, in whom he fancied he saw one of more than ordinary note. Ignorant as to who his hearer was, but unwilling to deliver the sermon prepared in routine for the day, he set himself to study in the brief interval allowed him during the preliminary services. The result was a discourse that surprised and delighted his hearers, and called forth next

day the above explanation in answer to an inquiring friend. The stranger proved to be the lamented Professor Mitchell, who, unknown and unannounced, had dropped quietly in to spend the Sabbath as he journeyed in one of his trips to the peaks of Western North Carolina, with which his name and fame are now so honorably yet so tragically associated.

He was genial in disposition, fond of the society of the young, and capable of making himself agreeable to and influential over his pupils. Without the brilliant gleam of the meteor, that symbol of what we call genius, he shone with the steadier light of the planet, typical of that less splendid, though more valuable, power which we call talent. He realized fully the duty that the one talent or the five talents committed to his trust were not to be buried, but so used as to win the Master's "well done," even though no world-wide applause should greet him. One fully capable of forming a just estimate, who knew him well, writes in answer to an inquiry: "It was my privilege to be a member of his family for three years during my college course, therefore had every opportunity of learning his real character in the home circle. There he was amiability personified. He was ever gentle and dignified with wife and children. In social life, he was a delightful companion. He knew how to lead in conversation, to interest and to instruct. He knew also how to listen. Among his brethren he

was regarded a strong man, when such men as Dr. Cyrus Johnston and Dr. Hall Morrison were his fellow-presbyters."

After his resignation of the presidency in 1854, he was called to the charge of Hopewell and Steel Creek Churches, in Mecklenburg county, North Carolina, where he labored with success among an attached people during 1855 and 1856. Late in the latter year he removed to Arkansas and commenced his work as pastor of the church at Washington in that State, in January, 1857. Here he continued in active work for more than twenty years. Then, after a ministry of more than half a century, and with the weight of more than four-score years upon him, the physical man began to fail and the immortal tenant to show signs of sympathy. Yet for five years longer, down to 1882, he continued occasionally to preach. But the end was now at hand, when the "silver cord was to be loosed and the golden bowl to be broken, when the dust was to return to the earth as it was, and the spirit unto God who gave it." On the 12th of March, 1882, full of years, and with the consciousness of life's duty fully done, in the midst of his family, and surrounded by loving and sorrowing friends, he passed quietly from the toil and strife of earth to the peaceful rest of Heaven,

"Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams."

That his closing years in the land of his adoption were in accord with his earlier life, may be seen from an extract from reminiscences of a writer now of Chicago, formerly of Washington, Arkansas. He writes: "The Rev. Samuel Williamson was for a number of years pastor of the Presbyterian Church at Washington. He was a ripe scholar, a fine preacher, a conscientious Christian gentleman, and commanded the respect, the esteem and the affection of people of all sects. I have read somewhere that there is such a thing as constitutional religion; that there is a certain temper and frame of mind naturally productive of devotion, and that certain people are born with the virginal principles of piety. Good old Dr. Williamson came as near being such a man as I have ever encountered in my wanderings in this vale of tears."

As the writer looks back to his boyhood days, when first amid these groves he met him, and recalls the many of that day and generation who have passed away, how forcibly is he reminded that

"They are gathering homeward from every land,
 One by one;
 As their weary feet touch the shining strand,
 One by one,
 Their brows are encircled with a golden crown,
 Their travel-stained garments are all laid down,
 And clad in white raiment, they rest on the mead,
 Where the Lamb ever loveth, his children to lead."

THE ADMINISTRATION
OF
REV. DRURY LACY, D. D.,
THIRD PRESIDENT OF DAVIDSON COLLEGE.

BY REV. R. Z. JOHNSTON, CLASS OF 1858,

LINCOLNTON, N. C.

Dr. Lacy's administration began in July, 1855, and closed July, 1860, lasting five years. (He was elected the third President of Davidson College, January 24, 1855). About three hundred students were enrolled during these five years. Fifty-five graduated and received diplomas from Dr. Lacy's hands, and of these only twenty-seven are now living. What memories are awakened as we review those years!

The professors associated with Dr. Lacy were Rev. E. F. Rockwell, D. D., General D. H. Hill, Colonel J. A. Leland, C. D. Fishburne, and, later, Professor W. C. Kerr was added (one of the most learned and faithful of men, and though a native of North Carolina and a graduate of her University, the College has never had a superior professor).

The classes were greatly reduced in the winter of 1854-'55 by an unfortunate disturbance, which suspended the exercises for six weeks or more. In February a few of the old students began to return to the College, but the higher classes never filled up. The Freshman Class, however, grew to something more worthy of the name of a college class; but the new enthusiastic professors were very extravagant in their requirements upon the Freshman Class, *quorum pars fui*, to my discomfort and sorrow, until vacation came and we had successfully, though with fear and trembling, passed the new sort of examinations which came with the new administration. The autumn of 1855 brought the College about its usual number of students, except for the Junior and Senior Classes, which never filled up after the unpleasant disturbance, and the uncompromising Faculty would not suffer any of us hopeful and ambitious Sophs to advance and fill up their depleted ranks, till we began to indulge the conceit that the new administration was anxious to *work off the old material* (in the Junior and Senior Classes) left on its hands, and was nursing and drilling the courageous Sophomores as the first children, whose graduation would mark a new era in the College and bring it (the new administration) into conspicuous favor. Well, we graduated in 1858, but the pleasant conceit had all been knocked out of us before we saw the sunshine of that midsummer day; for

in spite of Dr. Lacy's great kindness and fondness for us, he could not control those industrious associates of his in the Faculty, who practiced their new schemes upon us, and vied with each other in their extravagant demands upon us, until the greater part, and perhaps the more spirited fellows of us, were so pressed and rushed and hurried and pushed that they left the College in disgust, leaving not a baker's dozen to graduate, and we so exhausted and belittled that we could not reasonably fill the high expectations.

First. Here let me signalize the first conspicuous factor in the Lacy administration. *It was the high drilling.* Who is he that studied here in those years and remembers Professor Rockwell's lecture-room? Let him speak, if he remembers a recitation *ever omitted* in that department. Some of us had read "The Ars Poetica" before we came to College, and Professor Rockwell made us read it the last term in our course, and we well remember how he hurried us in the subjunctive mood, when we were trying to be reverend and dignified Seniors, about to be called Alumni. Did any poor fellow ever escape General Hill's drill? He prepared an elaborate work on Algebra here, with special attention to "The Theory of Equations," and he would insist on our class working out the long answers to the problems to be compiled in his book. It is lonesome at Davidson without the old General, and I have not seen him here on this

occasion; but if he is here, and has ever secured a royalty on that book, I want to serve a claim on him in behalf of my class. As there are only four of us living, we will be satisfied with \$1,000 each, which will do more to arouse our interest in the College just now than anything I can imagine.

Colonel Leland did not enjoy an early morning drill any more than the classes did, and he had to do his hardest work before breakfast, when he would impatiently wait till we would cover the lecture-room with figures, requiring all we knew of Algebra, Calculus and Geometry to demonstrate some principle in optics or Astronomy, and then tell us, "Oh, gentlemen! I only wanted the theory"; but took care not to tell us till he saw we could work the figures. It was hard to keep on good terms with him, and he knew it; and late in the afternoons we would be softened and cheered with the sweetest music, which was borne on the breeze over the campus from his parlor, binding us very tenderly to his delightful home.

Professor Fishburne could find the hardest Greek idioms that were ever composed by the old classics, and he sometimes seemed to get into perfect darkness and we could only hear him. Once he got his hands on us, in our Senior year, to finish us off, and we began to think that there would be no graduates that year, if we could not prevail on him to go slow; and by the help of a

dear, sweet wife (whom he found in Virginia about that time) we prevailed on him, but I doubt if he ever told the Faculty.

This high drill has been prominent in the College ever since and is its boast to-day. It is out of place on this occasion to ask if this feature has not been overdone! Not many boys could stand it—not many would stand it. The graduates did not increase as was reasonably expected. The class of 1858 (the first one entirely in this administration) was not as large as the first classes of 1840-'41. Why was this? It is respectfully suggested that this high drilling has separated from this College many young men whose means could not support it, and who were reasonably expected to come here, but who sought help in other schools (which were then multiplied) by which they were fitted for such places of honor and trust as this country provided and which they are now filling—judges, representatives, State and county officials, magistrates, merchants, manufacturers and editors, and, as such, *are the leaders of the people to-day*.

Fellow Alumni! we have been out on the fields and we have learned that the men whose training has kept them *nearest to the people* among whom they live and whom they serve have been the most influential and successful in life.

Second. Another conspicuous factor that entered the history of our College when Dr. Lacy came to it was

the coming of railroads, telegraphs and cheap postage. The railroad had just reached up into our State, and students came from the South to Charlotte by rail; and we had just celebrated the arrival of the North Carolina Railroad to Salisbury, when it was announced that the distinguished pastor of the Raleigh Church was coming to Davidson. But while railroads brought young men to the College, they carried, perhaps, twice as many from this region to the West. The westward movement began about that time and continues to this day. The old order of things was retiring as railroads advanced and afforded new, rapid and frequent communication among the people. Prosperity was spreading over the State, asylums were first opened, first-class schools were multiplied, the office of State Superintendent of Public Instruction, established in 1853, in charge of the lamented Dr. Wiley, worked up the popular education till the State government reflected his wise views; the first Normal School, under Dr. Craven, was chartered, at Trinity College, about that time; Pierce presided at Washington, and the Buchanan administration followed the first two Northern Presidents, elected by the people, though Southern Vice-Presidents were still associated with their administrations; State Sovereignty, Squatter Sovereignty, Know-Nothings, &c., were discussed in newspapers, and the slavery question prevailed over all others. Free suffrage came into the Constitution of our State and

the Democratic administrations followed under Governors Bragg and Ellis. The old order went rapidly, and the new came faster, and this College, though now so richly endowed, and its teaching force more than doubled, had competition and rival institutions on every hand. The students generally came from the plantations, and were *young men* when they came, full of healthy vigor. The old order of things did not support fine livery stables in the old towns before the railroads came, and the boys were used to stock and could harness and manage a fine horse, and some of the finest driving used to be seen in these groves. And the ladies who rode with us were, perhaps, no prettier than their daughters here to-day, but (and may I be pardoned if I say) they were sweeter. In those days very few ladies lived here, but it was understood by the "sisters, cousins and aunts" that they were expected here on the 22d February, on Christmas and Commencement, when summer fruits and melons were abundant and the crops laid by.

Third. Another event that was conspicuous during Dr. Lacy's term here was the erection of this building—perhaps the largest and most imposing temple of learning in the State—the magnificent contribution of Maxwell Chambers, of Rowan county, North Carolina. Mr. Chambers was a successful man, strong in his attachments to the Presbyterians, did a prosperous business in Charleston, South Carolina, and returned to North

Carolina and died in Salisbury, in February, 1855, leaving a residuary estate of nearly a quarter of a million dollars to the College—more than its first charter allowed it to hold. The College compromised its claim and received \$200,000. This was the most substantial help the College ever received, and this building was planned and constructed while Dr. Lacy presided over its affairs. Being twenty miles from a railroad, and skilled workmen being few, its design, appointments and completion came slowly and perhaps too costly. We saw the fountain in the basement opened, we sat on its pillars, we walked upon these walls as they went up, we sported about its columns in the moonlight; and as it approached completion, we searched for classic quotations, full of history, which were frequently heard from the young orators in the old campus. I quote from the last Commencement Exercises conducted in the old Chapel: "*Nunc gratulamur, quod sub tua cura, splendissimum et magnificissimum aedificium erigitur.*"* (I do not know that this will pass for good Latin here to-day, but it did then).

The career of Dr. Lacy is too fresh in the minds of all, and he has too recently passed away from us, to justify a public sketch of his life here and now.

*Latin Salutatory by R. Z. Johnston, of Rowan county, North Carolina, July 15th, 1858.

Let me say, he came to North Carolina from Virginia, well connected *more majorum*, and gave the enthusiasm of his mature years to our State, coming to the College at the age of 52. His administration was kind, and he supported the management most cordially, and his retirement in 1860, when the civil war was hastening, was seriously regretted. The department (Metaphysics) of learning conducted by him is one which young men can only begin in college, and Dr. Lacy drilled us in the best text-books then published. Believing the memory writes down everything where we shall be compelled to see it afterwards, he was the *severest* drill-master of the memory. But as men are greatest and best, not when they are wrestling with the world, not when putting forth startling qualities of power, nor when playing the hero in great contests, but when they are exhibiting most of the spirit of a little child, Dr. Lacy's life and service will stand the severest test. He was faithful in the lecture-room, but Sundays were his busiest days and the pulpit was his power, for it he was best trained—being the pastor, he preached to large assemblies, rarely without tears, and with an unction never surpassed in this State. He wept with us, prayed with us, laughed with us, sang with us and never *forgot us*. When McMahan returned victorious from the battle of Magenta all Paris went out to greet him and honor him. As he was passing in triumph through the streets and boulevards a

little child ran out towards him with a bunch of flowers in her hands. He stooped down and lifted her up before him and she stood there, her arms twining about his neck as he rode on. This simple exhibition of gentleness towards a little child pleased the people more and seemed a more beautiful act in their eyes for the moment than all the memory of his heroic deeds, &c. So it was with our grand old President—his gentleness, his home life, his evangelical spirit and manner drew us to him and strengthened us and *toned us up*. His home life and his home were so bright and sunny that all who came within his doors were impressed with a healthy influence which went with them into future years. Its voices of love and prayer and song and sympathy come back to us over thirty years like melodies from the homes of boyhood. As the years have rolled on that sweet home has been broken up, and on the 1st of August, 1884, the venerable man of 82 years was gathered to a better life and home above, and his body laid to rest at Raleigh, North Carolina.

“Tears, love and honor he shall have,
Through ages keeping green his grave.”

THE ADMINISTRATION
OF
J. L. KIRKPATRICK, D. D.,
FOURTH PRESIDENT OF DAVIDSON COLLEGE.

BY J. R. BLAKE, A. M.,

LATE CHAIRMAN OF FACULTY AND PROFESSOR OF PHYSICS IN DAVIDSON COLLEGE.

The administration of Dr. Kirkpatrick began in 1860. This was a pivotal point in the history of Davidson College. Old things were passing away and a new era was supposed to be dawning upon the fortunes of the institution. The princely munificence of Maxwell Chambers, who had recently bequeathed \$258,000 to the College, was inspiring new hopes and filling the hearts of all friends of the enterprise with glowing anticipations of its future prosperity and usefulness. Already the corps of instructors had been considerably enlarged; a massive central building had been erected, with extensive three-story wings, at a cost of \$90,000. This was only one side of a quadrangular structure, which the New York architect had planned and submitted to the authorities as the basis for future expansion and devel-

opment. Already the spirit of innovation which was to have swept away the old dormitories and other buildings, out of harmony with the new and splendid programme devised for the future, had accomplished much of its work, removing many of the old landmarks along the street line of the campus, and in front of the Phi Hall and other parts of the grounds.

This sweeping policy was to have carried away with it, also, all that still remains of the present "Oak Row," "Elm Row" and "The Cedars," till the old Chapel would be left alone as a solitary monument of that quaint architecture which adorned these academic groves in earlier days. The "old campus" being thus obliterated and every obstruction removed, the eye of fancy was delighted with the vision of comfortable residences for the Faculty and graceful halls for other purposes rising around the "new campus" in the tasteful proportions of the most modern architecture.

Such is an outline of the picture which loomed up before the imagination of those hopeful, faithful old guardians of our College. How to meet fully the demands of such a future, so full of bright anticipations, was the one absorbing, all-controlling question of the hour. To Dr. Kirkpatrick all eyes were turned as the one man available for the emergency. His elegant personal and social culture, his rich and varied literary attainments, his fine taste and discriminating judgment,

his high standing in the Church as an able theologian and pulpit orator—all these qualities, combined with an ever ready, vigorous common sense, made him the unanimous choice of the Board. After his election, so full and complete was the confidence he inspired by his wise and prudent counsels; as well as by his kind, conciliatory bearing, that his known wishes soon became practically supreme in the Board of Trustees. One of its most influential members remarked to me at the close of his administration that “they had given Dr. Kirkpatrick everything he had ever asked for,” adding the graceful compliment: “He was a wise man; I never heard him say a foolish thing in my life.”

With such an environment and a clear apprehension of the work to be done, a consciousness of the high hopes and expectations of his friends, a full conviction of the unquestioning confidence and moral support of the Board, the new President entered upon his task with a brave heart and determined will. He at once began the important work of completing and organizing his forces. He had the salaries of the professors raised from twelve hundred to fifteen hundred dollars. He corresponded extensively with professional educators, and with all the lights available diligently sought to secure the best results for the welfare of the College. While thus just entering upon the threshold of his usefulness, pressing forward with all the energy which

hope could inspire, and before the first year of his presidency expired, in the very fullness of expectation and confidence, the curtain fell—the black cloud of war burst upon the country, and President Lincoln's proclamation for 75,000 troops was issued.

At this point only those who were actors, or who were personal observers of the times, can appreciate the situation. Wild enthusiasm, accompanied with a wilder confusion and demoralization, spread through all the colleges of the land. Where old men were shouldering their muskets, and middle-aged men were marshalling for battle, what could be expected from the noble, generous, chivalric young men who filled our schools? Nothing less than what did occur. Their young blood rose to a boiling heat; our colleges became camps for military drill; students and professors often volunteered *en masse* and marched to the front. All law and authority came to nought. "*Inter arma silent leges.*" So it was at Davidson College. How changed the scene! These quiet academic shades almost deserted, or echoing only to the voice of the drill-master and the tread of the youthful soldier who lingered behind, our grave and thoughtful President found his occupation gone; yet he stood firmly and bravely at his post, directing, as best he could, the disorderly elements around him. His wise counsels, matured judgment and parental influence were now more than ever needed, in this hour of youthful delirium.

Time passed on; the fever heat abated; the College authorities decided that the institution must not be closed, and directed the Faculty to remain ready for duty. The work of our President was from this time forward upon an entirely different plane. From the headship of an ideal college, whose possibilities seemed indefinitely great, he descended—or may we not rather say ascended—to the plane of a work more humble, it is true, but far more self-sacrificing, demanding far more Christian endurance, patriotic spirit and heroic perseverance—a plane of self-abnegation, where patient resignation and all the lowly virtues which dignify and ennoble our fallen humanity are brought into ceaseless activity. Imagine a College President and Professor of Mental and Moral Science, elected to high honors, and whose abilities could have adorned any of the leading pulpits of the land, cheerfully, faithfully and laboriously devoting his energies to teaching the rudiments of English and Latin Grammar to the neglected youth of the land whose schools had been broken up and themselves refugees from their homes, with the occasional addition, perhaps, of some solitary soldier, disabled in battle, returned to complete his college course, which had been broken off by the call to arms! Who, think you, was the greater, Cincinnatus leading his army as dictator of Rome or Cincinnatus resigning his power and following the plough as an humble tiller of the soil?

Those who observed Dr. Kirkpatrick from day to day, as he guarded and guided those exiled young men, whose homes were scattered from Virginia to Texas, noting his paternal solicitude for them, will bear testimony to the great usefulness of his labors and the true nobility of his character. Never once did he falter or hesitate as to the path of duty, although frequently solicited to accept positions of honor and emolument in other fields. This was done, too, at an immense personal sacrifice to himself and his family. How vividly now does the picture of our noble President rise before me, as he bravely cheered our hearts, and rallied our hopes to heroic endurance, during those direful days of war, when the clouds hung so heavily and when the storm burst upon us in all its fury! Amid privation and self-denial at his own fireside, cheerfully did he share with the soldiers the meagre supplies with which the depreciated salary in Confederate money barely furnished his own family. Davidson was the only college in the Confederacy which was not closed during the war. Her wise and patriotic guardians persisted in keeping her doors open, and when the surrender came the President, with three of his original colleagues, were standing faithfully at their post awaiting further orders from the Board of Trustees.

As a disciplinarian, Dr. Kirkpatrick was mild and gentle—perhaps too indulgent, rarely resorting to severe

measures, but when occasion demanded he could rebuke with withering sarcasm and the keenest satire. I recall a notable occasion when it became his duty to lecture the students in a body for some disorders during the previous night. So searching were his aptly chosen words, so crushing the moral force of his trenchant blows, that some of the offenders at once confessed the fault and apologized for their part in the offence. The students were regarded by him in the light of children, and he by them as a father, occupying a position of parental guardianship and care. Their interests were his, each one was welcomed as a member of his family circle, where his hospitable home, with all its comforts, was ever open to minister to their service or pleasure. Few of those who were in College at that time will not be able to recall many lovely pictures of quiet home life drawn from this domestic circle. The ever cordial and winning manner of his devoted wife seemed to be a benediction to each one, as she received them not as strangers, but as children to her motherly heart. In times of trial or sickness they were visited in their rooms and tenderly nursed by all the ladies of the Faculty, or carried to the homes and watched over with gentle, loving attentions. I can recall many cases now when students were nursed for weeks by these devoted women. Blessed be their memories! By such influences over the dear ones separated from homes and mothers many a wanderer has

been reclaimed, many a lonely heart solaced and many a discouraged one stimulated to fresh effort in the battle of life.

As a teacher, Dr. Kirkpatrick's method was Socratic, dissecting his subject with consummate skill, and leading his pupil from point to point by questions which probed to the core every separate principle involved in the subject. His primary aim was to exercise and draw out each pupil's intellectual powers, thus training him to think for himself rather than to store his memory with facts or useful information, knowing that the power and habit of accurate thinking, in the very process of acquiring it, would lead to the accumulation of knowledge as a necessary consequence.

His pulpit ministrations, also, were a source of great profit in the College. His sermons were of the highest order. Elegant diction, sharp analysis and resistless logic were blended with a freshness and power riveting the attention, and combined with an unction of spiritual fervor which imparted to the dullest truth an impression not easily effaced. As a writer of classic English, he could scarcely be surpassed; for clearness, for perspicuity, for elegance, for the selection of the very choicest word to convey the idea, he was a model for imitation by the students in their rhetorical studies. His series of sermons on the young men of the Bible, besides many others of rare excellence will be recalled by those who were privileged listeners.

The year following the collapse of the Southern cause Dr. Kirkpatrick was induced by the authorities of Washington and Lee University to accept a chair in the Faculty of that rising institution. Here, as at Davidson, his characteristic traits gave him influence and power. He became the friend of General Lee and his wise and judicious adviser in all matters relating to educational interests, with which he was so familiar. Here he closed his useful life, honored and beloved by all the Church for his work's sake. On his dying bed, a few days before the end came, he finished his work correcting the examination papers of his class that his college work might be completed, as was his life-work. Faithful to the end, he died in the harness.

My task is done. Would it were more worthily done. With a true and loving loyalty have I woven this chaplet to the memory of my cherished friend. I knew him well, and I esteemed it a high privilege to call such a man my friend. For five eventful years we took sweet counsel together, and during the darkest hours of those dark days I ever found in his wise and prudent counsels a tower of strength, and in his brave and hopeful spirit a haven of rest.

“ But what avails the gift of empty fame ?
 He lived to God ;
 He loved the sweetness of another Name,
 And gladly trod
 The rugged ways of earth, that he might be
 Helper, or friend,
 And in the joy of this his ministry
 Be spent and spend.”

THE ADMINISTRATION
OF
REV. G. WILSON McPHAIL, D. D. LL. D.,
SIXTH PRESIDENT OF DAVIDSON COLLEGE.

BY REV. W. A. MILNER, CLASS OF 1870,

SUMMERVILLE, GA.

This administration began in 1866 and ended in 1871. Brief as it was—only five years—it was nevertheless one of the most prosperous that Davidson College has ever enjoyed. The work done and the character of the work, together with the circumstances under which it was performed, all go to show this.

It was during this administration that the students, at the suggestion and under the superintendence and guidance of the Faculty, transferred from the neighboring forests the shady oaks and elms that beautify and adorn the College campus. During this administration diplomas were conferred upon sixty young men—upon one in 1867, upon three in 1868, upon twelve in 1869, upon thirteen in 1870, and upon thirty-one in 1871.

The fact that nearly all of these sixty graduates are now honorable, useful, honored men—some in one sphere and some in another, some at home and some in foreign lands—speaks volumes for the character of the work done here in the days of McPhail. The fact that one-fifth of the present Board of Trustees of this institution were educated here during that same period is something more than a mere straw pointing in the same direction.

But in order to form a just and correct estimate of Dr. McPhail's administration we should remember that owing to the general prostration of Southern industries and enterprises, resulting from the war between the States, the number of students who attended the College while it was under his care was quite small for the first two or three years. There was scarcely a score of students in attendance in 1866, but with the returning prosperity of the country numbers gradually and constantly increased, until in 1870 there were one hundred and twenty-five matriculates, perhaps the largest number ever upon the roll in any one year since the institution was founded.

It must also be borne in mind that several changes occurred in the Faculty during Dr. McPhail's administration. In 1868, in consequence of the departure of Professor Rockwell, upon his election to the presidency of Concord Female College, at Statesville, North Caro-

lina, the duties of the Latin Chair devolved upon Professor Richardson, who was before only Professor of Greek and Modern Languages. During that year, also, Rev. Charles Phillips, D. D., was elected to the Chair of Mathematics and Engineering, to fill the vacancy occasioned by the resignation of Professor Alexander McIver, who had accepted a position in the University of North Carolina. In 1869, William J. Martin was elected Professor of Chemistry, Geology and Natural History, and Mr. Paul P. Winn was made adjunct Professor of Ancient Languages.

But notwithstanding the brevity of Dr. McPhail's administration, notwithstanding it began under circumstances that were trying, and notwithstanding there were several changes in the corps of instructors, as already intimated, its distinctive characteristic was a growing prosperity. Now, what was the cause of that prosperity?

As we should always render "honor to whom honor is due," we note the fact, in passing, that something—that much is due to those friends and patrons of the College who stood by it in those dark days of impoverishment and depression. Poor as they were, they cherished a fond—would it be too much to say an inherent and hereditary—attachment to the cause of liberal education. This, as it had caused their ancestors to found the institution at first, as it had nourished and cherished

it from the beginning, and which is to-day the earnest and pledge of its future prosperity, had no little to do with the success of Dr. McPhail's administration.

In the next place let me emphasize the fact, that every member of the Faculty, from 1866 to 1871, contributed something to the successful management of the College during that period.

For two years Rev. E. F. Rockwell was a faithful assistant of Dr. McPhail. A graduate of Yale, a life-long student, and with his varied experience obtained in the school-room, in the work of the ministry and as an incumbent of other chairs in this College, the Professor of Latin and Modern History was well suited to perform his part.

In the department of Mathematics and Engineering we had Professors Alexander McIver and Rev. Charles Phillips, D. D. Professor McIver, a man worthy and well qualified, was useful, faithful, respected. On North Carolina soil there's no need that a Georgia tongue should speak the praises of Dr. Phillips. We all know that in every sense he is a great man.

Not to anticipate, I merely wish beforehand to endorse what Colonel Banks has to say with reference to Professor J. R. Blake. His subsequent promotion to the presidency of the institution sufficiently evinces the fact that his chair was ably and honorably filled.

As for Professor Martin, his retention in the Faculty for nearly a score of years is worth more than any words of mine in attestation of the truth that he contributed something to the administration of Dr. McPhail, albeit he was his co-worker for only one year.

Professor W. G. Richardson was a courteous, scholarly gentleman, who, with his worthy assistant, Rev. P. P. Winn, did good work for the College in the department of Ancient Languages.

Of Rev. J. Monroe Anderson it is enough to say that his department—*Belles-lettres*—was under the guidance of a skillful hand. Ever at his post, he left his impress upon the administration.

As for Dr. McPhail, our honored President and talented instructor in Mental and Moral Science, we remark that, with his varied and solid attainments, he brought to his tasks the experience of many years as teacher, pastor, and president of a similar institution in one of the Northern States. A close and indefatigable student all his life, his scholarship was at once accurate, thorough and extensive. His administrative talents, too, were of a high order. He seems to have gotten firm hold upon the great regulative principle of just government—that is to say, of government Divinely ordained—the only government that is entitled to the respect and obedience of men. His aim and endeavor was to control the young men committed to his charge by the power of a well-instructed conscience. 7

But, after all, you will allow me to express the opinion that the growing prosperity of Davidson College under Dr. McPhail's administration was due not so much to the splendid abilities of any one as to the combined power, social, intellectual, moral and spiritual, of all the members of the Faculty at that time. If some of them were theoretical, others of them were practical. If some were austere, others were jovial. Together they constituted a learned, capable, judicious, efficient Faculty.

In conclusion, brethren of the Alumni Association, I thank you for this privilege of speaking a word commemorative of that administration, which, though in some respects it began so inauspiciously, was conducted so successfully, and ended so sadly—with a funeral, that of its distinguished President, instead of with a grand commencement.

THE ADMINISTRATION
OF
PROFESSOR J. R. BLAKE,
CHAIRMAN OF FACULTY.

BY ALEX. R. BANKS, A. M., CLASS OF 1869.

This administration was unique in its character and remarkable in its history. It is distinguished from all the others as the "Chairmanship Administration," in which each member of the Faculty was made to feel his personal responsibility, not only for the discipline and progress of the students, but for every interest involving the internal management and welfare of the College. The Chairman, as the presiding officer and the executive head of this system, was, of course, responsible for the successful management and the carrying out of all its details, and hence, while it may be necessary to assume, as we proceed, that Professor Blake, by virtue of his office and the responsibilities it imposed, was the leading factor, still it must never be forgotten that his able colleagues were all his efficient auxiliaries. By his side

stood the clear-headed, indefatigable Martin, the original and bold thinker, Phillips, the energetic, enthusiastic Latimer, the conscientious and faithful Sampson, the modest and scholarly Hepburn, the polite and cultivated Richardson, the pious and earnest Anderson, with others who were associated with Professor Blake all along the line of advancement, and each of whom did noble service in the cause of education and for the upbuilding of our *Alma Mater*.

It is well known that Professor Blake, though having the fullest confidence of his Faculty, was theoretically opposed to this system, as not being so well suited to project the College and its interests upon the outside public, and that he declined to accept the responsibilities of the "Chairmanship" until forced to yield by the urgent and unanimous appeals of his colleagues. However, when once committed and elected by the Trustees, he threw himself into the work with all the zeal and energy of his ardent nature, sustained to the last, and at every point, by the undivided support and sympathy of his noble co-laborers.

The history of this administration it is now my privilege and pleasure to narrate. In the outset, I have said that it was remarkable. The statistics show that this was an era extending from June, 1871, to June, 1877— at once progressive and aggressive in the history of the College. A simple enumeration of the changes wrought

in the organic life of the institution during this period would be sufficient to mark it as a period of unsurpassed energy and enterprise.

First. It was held to be a prime necessity to secure and retain an able and efficient Faculty, if the College was ever to attain any high degree of excellence. To this end the tuition fees were greatly increased, as the only means then available to meet the demands, owing to the embarrassed state of the invested funds of the College.

Second. To secure a high standard of scholarship rigid entrance examinations were enforced, and students who were not prepared were sent back to the academies; and finally, when many of the schools could not prepare their pupils for our College, rather than lower the standards a sub-fresh class was established to supplement the work of the academies.

Third. To enlarge the usefulness and patronage, as well as to remove the provincial character of the College, the government was extended so as to include not only the Presbyteries of North Carolina, but also the Presbyteries of South Carolina, Georgia and Florida.

Fourth. During this period a financial agent was sent into the field to increase the permanent fund of the College and bring its merits before the public, which agency has continued to the present, with short intermissions, with happy results for the College.

Fifth. During this period, also, the present valuable executive committee system was organized and substituted for the old and less efficient methods.

Sixth. The curriculum of the College, also, now, for the first time, began to be extended and liberalized by the introduction of elective studies and alternative courses, thus offering a more diversified and practical training, and one better suited to the varying necessities of individual pupils.

All these and many other wise and practical changes marked the progress of the College during the administration of Professor John R. Blake; nearly all of them remain to this day incorporated in the life-blood of the institution, and constituting in great measure the grounds for the high claims the College now has for public patronage and favor. It is not held, of course, that all these measures were due alone to Professor Blake and his Faculty. By no means; for this was an administration *peculiarly noted as the era of good will, mutual confidence and cordial co-operation* through all the departments of the College and uniting all its energies for good. Indeed, the crowning virtue and excellence of Professor Blake's administration was the *tact and skill by which he succeeded in making his Faculty a unit*, thus deriving a power and efficiency which was felt throughout all the departments of college work. From those who knew the facts we learn that from 1871 to

1877 every important measure received the unanimous support of the Faculty; that the Chairman never appeared before the Executive Committee or the Board of Trustees to advocate any measure that he did not have the moral and intellectual force of his colleagues with him. The result was success. The Faculty closely studied all questions, the Executive Committee considered carefully all propositions submitted to them, which finally, after being matured and reviewed, passed to the Board for final endorsement. The whole machinery, "anointed with the oil of an all-pervading confidence," ran on from year to year without a jar. This thoughtful prudence and practical wisdom which controlled the governing powers of the College was felt also in the details of the discipline and management of the students. "*Obsta principiis*," which, liberally translated, means "an ounce of precaution is better than a pound of cure," was the rule by which all discipline proceeded. Great freedom and intimacy was cultivated, so the feeling of personal friendship engendered confidence, leading to cheerful obedience. The students soon felt that the laws were in the hands of their personal friends. All moral agencies that could be brought to bear upon young minds were applied. The Bible was made a text-book of the College, which every student was required to study. The religious life of each student was a subject of consideration, and moral restraints were often set

along the pathway of a wayward youth without his knowledge, that he might thereby be guided into the paths of truth and virtue. When you consider the facts set forth by the statistics, that sometimes there were more than thirty candidates for the Gospel ministry among the students, that at times four-fifths of the entire student body were members of the Church during Professor Blake's administration, you will see how skillful hands by private conferences, timely hints and public appeals might successfully mould such young men into models of good order and sobriety. As a matter of fact, examples show us that *the government of the students by the students* was a marked feature of Professor Blake's administration, and that it was far more potent and efficient than any government directly by the Faculty could possibly be. Under such circumstances the College necessarily rose rapidly in reputation for good order, morality and scholarship, until its praises were in all the churches from Virginia to Texas.

After Professor Blake had resigned the chairmanship of the Faculty and Dr. Hepburn had been chosen President, Dr. McKinnon, then President of the Board of Trustees, said, while delivering the keys of the College into the hands of Dr. Hepburn: "Davidson College owes its present prosperous condition to Professor Blake's wise and judicious management." Dr. Hepburn endorsed these views by a spontaneous expression

of his appreciation of Professor Blake's valuable services.

Having spoken thus of Professor Blake's administration, I feel that my duty was but imperfectly discharged did I not say something in regard to his long and laborious services in behalf of our College. For twenty-five years he stood at the helm bravely battling for the high standard of moral and intellectual improvement which had been inaugurated. In 1865, when the College was forced to surrender the services of Dr. Kirkpatrick, with all which that service signified and represented, a few of the Trustees met to consider the important question, whether the College was "to be or not to be," whether the doors should be closed for lack of funds or whether they should go bravely on. Professor Blake stepped to the front, determined to stand by the old ship, though his own entire property had gone down with the Confederacy, and though there were no funds in the College treasury, he had faith enough to trust to the promises of the future and the same good Providence which had sustained it during the stormy days of war, and though the Faculty were paid by the private note of the College Treasurer, to be redeemed when a better day dawned. Well now does your speaker recall those times when professors opened their houses to the students and we were received as members of their families. Money was a rare commodity then. Faithful

Amos was the servant of all work. Well do I remember how he and Professor Blake worked to keep up the repairs, stopping leaks, mending windows and other necessary work! because there was no money to pay for such work. Under the management and supervision of Professor Blake the walks on the campus, in their present arrangement, were laid out, the lawns sown in grass and over 200 trees planted. These were days of primitive simplicity, when these beautiful trees were planted, beneath whose shade we to-day rest and rejoice. For many years Professor Blake was Bursar, which in those days also meant "College Improvement Committee." He was also Clerk of the Faculty and Librarian—Treasurer of the funds for the candidates for the ministry. It often became necessary for him to teach during these times of frequent change in the College curriculum outside of his own department. In fact, in his twenty-six years of college work he taught in every department in the College, from the Geography of the Preparatory to the Philosophy of the Senior. *Not once during this whole time did he remit the Bible*; even after it was dropped by all the other professors, he steadily went on with "Fresh Bible." For all these *extra* duties and labors Professor Blake received no *extra* pay. Nor was he ever heard to complain of insufficient salary. "In labors more abundant, in duties above measure," he toiled bravely on; the interests of the College were his

interests, her advancement his highest aim, asking no other reward than the confidence and regard of his co-laborers and the Board whom he served. Could we call back those who labored with him, now gone to give an account of their stewardship; if we could hear the voices of Davis, Pharr, Douglas, Wm. Banks, Harris, McDowell—those faithful servants of the College, whose places we now fill—they would with one accord give to John R. Blake the plaudit, “Well done, good and faithful servant.”

THE ADMINISTRATION
OF
REV. A. D. HEPBURN, D. D., LL. D.,
SEVENTH PRESIDENT OF DAVIDSON COLLEGE.

BY EDWARD CHAMBERS SMITH, ESQ., CLASS OF 1881,

RALEIGH, N. C.

I can imagine no calling in life which affords more pleasures and delights than that of training youth for a career of usefulness—directing and shaping its destiny, and moulding the mind and heart in accordance with divine direction. And when one has done this successfully, and sees scattered over a great country numbers of good citizens upon whom has been stamped his character's seal, each making an impress upon the age in which he lives, his highest ambition should be satisfied.

There is no sphere in which one man is capable of exercising a greater influence for good or evil, and our beloved institution is to be congratulated that during its existence of fifty years the influence of its Presidents has always been conspicuous for good. Each one has

had his own ideas about questions of detail, but all have had the common desire to benefit the young men whose mental and moral welfare had been entrusted to their care.

Among those who have held this important office no one, from the time of the revered and loved Morrison, who first stood at the wheel of the newly-launched ship and guided it so well, has more efficiently administered its affairs than the Rev. A. D. Hepburn, D. D., LL. D., the last ex-President.

Dr. Hepburn's administration was not an uneventful one. It was marked in the main by success. He introduced new and original methods, and the eight years of his government, from the opening of the session of 1875-'76 to the close of the session of 1884-'85, was characterized by a broad and progressive policy.

At the time of his election he was well known in North Carolina. Before the clash of arms had been heard on the field of Gettysburg, or the flying shells had begun to play the funeral music of the South at Sumter, he had instructed many of North Carolina's now most distinguished sons in the art of clear and lucid reasoning and rhetorical expression at the State University. There he had made a reputation for himself which increased with passing years, and when, in 1874, he was elected by the Board of Trustees to the Chair of Latin and French at Davidson, he came as a ripe scholar, well equipped for his work.

This chair did not offer him congenial work. He preferred the Mental and Moral Sciences and English Literature, of which he was the master and in the teaching of which he excelled; and when, in 1875, one year thereafter, he was elected President, he chose this chair, which he continued to occupy during his stay at Davidson, with credit to himself and advantage to his classes.

Dr. Hepburn did not desire the office of President—he did not wish the responsibilities and duties attendant upon it, and when it was tendered him he declined it. He was finally persuaded, however, to accept it, and entered upon its duties with an energy and ability which immediately gave assurance of the wisdom of the choice. He was an enthusiastic worker, had its welfare at heart, and exerted himself for its upbuilding.

He succeeded Professor Blake, who had been for some years "Chairman of the Faculty," the only instance of a provisional government. Professor Blake had, by his wise methods and business capacity, assisted very materially in the advancement of the College, and Dr. Hepburn began his administration under favorable auspices.

His ideas of government were somewhat different from those of his predecessor—more advanced and not so generally accepted, but definite and clear in his own mind, and he proceeded upon a well marked and settled plan. The underlying principle with him was that of confidence in the student—presuming every one a gen-

tleman until the contrary was proven. He treated each one as "an end unto himself," and endeavored to impress upon the individual the feeling of responsibility and necessity for honorable action. This was simply an application of his philosophy to practical affairs. He believed that the College was for the student, and subordinated the interest of the corporation to that of the individual. As the College only existed to train young men to a right use of their freedom when they entered active life, which would be very soon, he worked to fix right principles of action. He discarded all merely mechanical contrivances, all merely external influences, and aimed to secure conduct from right motives, believing all lower influences to be immoral, and only to be used where the moral nature was hopelessly degraded. As he did not believe the students at Davidson to be in this condition, he pursued only the one method of straightforward truthfulness and sincere kindly feeling, seeking what was best for them, and trusting to their sense of right and good feeling to respond.

He never sought popularity, but he was popular. He never sought merely to please the students, yet he did please them and was much beloved by them.

Dr. Hepburn recognized the difficulties to be encountered in carrying out these then advanced ideas, which are now pretty generally accepted; he knew it involved risk, yet he determined to take it. He realized that it

would take young people, who are apt to be thoughtless anyway, some time to understand such treatment, especially when, as in most cases, an opposite course had been pursued in the schools. Occasional outbreaks against authority might be expected, but along with them would come a steady growth in manliness, and my observation for four years leads me to say that I believe the history of the students in college and after leaving verifies the truth of his expectations and exemplifies the wisdom of his methods.

But while always scrupulous in the performance of his official duties, his greatest delight was in study, by which he added continually to the vast knowledge with which the store-house of his mind was already well filled.

It was as a teacher, then, that he was especially excellent. He had that peculiarly necessary faculty of being able to impart to others what he had acquired by years of study, and creating an interest in the student by his lucid explanation of the subject under discussion, brightened by apt illustration drawn from practical life.

Logic under his tuition was a most delightful study. He made the most intricate syllogism as simple as an example in addition or subtraction, and detected the fallacies therein with ease.

Political Economy, that most useful and practical of the Sciences, was easily plastic in his hands. He under-

stood it as a practical science and taught it as such. His discussion of the tariff was the most masterly and practical I have ever heard. He went to the very root of the question and demonstrated the iniquity of import duties even to the most biased mind, and many a student has acquired in his class-room a knowledge of that subject which will enable him, in the coming conflict between high tariff monopolists on the one side and the millions of oppressed consumers on the other, to tear away the thin gauze of reason which conceals its hideous proportions from a suffering people.

Every subject he taught was made equally interesting. His attainments were not confined, but were as varied as human knowledge, and his mind seemed to be a well arranged and labelled receptacle for different branches of knowledge, each occupying its appropriate chamber, from which he could draw either for original or illustrative facts without apparent effort.

He was *thorough* in his teaching. He never left a subject until he felt satisfied that the student understood it. He imparted everything in detail, well knowing that the use of generalities indicates a feeble understanding and carries nothing definite to the hearer. He was in every sense a teacher.

But it was in his sermons, perhaps, that Dr. Hepburn gave the greatest evidence of the depth of his intellect, variety of knowledge and intimate acquaintance with human nature.

One of his duties as President was to preach each Sunday to the students and villagers in the "Old Chapel," the only place of worship in the village. Each sermon was prepared before it was delivered and was a complete exposition of the subject. His ideas were clear, original and strong, and were vindicated by forceful logic clothed in rhetorical expression of purest Anglo-Saxon. Every period was full and rounded. His language was simple, chaste and easily understood, and by his teachings from the pulpit conviction has been carried to the doubting hearts of numbers of his hearers, who from that time determined to serve God faithfully.

He displayed in them wonderful knowledge of human nature. I have often heard students, after listening to one of his masterly discourses, remark: "Dr. Hepburn must have known what I had been doing last week, for his whole sermon was directed at me." His delivery was impressive, without oratorical embellishments.

He had faithful coadjutors in his work. There was the learned, wise and earnest Blake, who had just vacated the office of "Chairman of the Faculty," in the Chair of Natural Philosophy and Astronomy, from which he taught to those who would learn the secrets of that powerful fluid which has superseded almost every other force and unlocked the doors of the great vault of the heavens to willing eyes; the practical and active Martin, who, in the Chair of Chemistry and Natural

History, shed light upon the "Eozoon Canadensis" and deciphered therefrom the history of the universe; the profound and energetic Latimer, who, bringing from Leipsic his Ph. D., delighted in looking up some nice and delicate question in ancient Greek, and was unhappy that he could not teach it in German; the cultivated, polished and skillful Sampson, by whom the kindred languages of Latin and French were taught; the modest and retiring, but able, Carson, who entered upon his duties as Professor of Mathematics the same year that I went to Davidson, was easily the master of his department.

These earnest workers, actuated by a common desire, strove for success and accomplished it, as the records of the College will show, and the result of their labors will be felt long after they "have passed beyond the twilight of the purple hills." It was a strong Faculty.

This administration covers a period too recent to require any extended remarks about the general material prosperity of the College. The records show the continual increase in paying students during Dr. Hepburn's incumbency of the office. It is difficult to say to what causes this must be attributed. Many causes combined produced the result, but I think I may truthfully say that the reputation for learning and high character enjoyed by the President contributed in no small degree to this prosperity. Those who had sons and wards to send

to college knew his broad and liberal views and that they were in consonance with a progressive sentiment.

His connection with the College was severed in June, 1885, and his students, with whom he had associated for years, parted with him with sincere regret. He had previously resigned in 1881, but, at the unanimous request of the students, withdrew his resignation. Again in June, 1884, he tendered his resignation, but although both students and Trustees insisted on its withdrawal, he only yielded to their solicitations to remain until the end of the next scholastic year.

It is to be regretted that he had his time so much occupied during his term at Davidson. He had more than any one man could do well.

Crowded into his course were History, Logic, Rhetoric, Mental Science, Ethics, Political Economy and Evidences of Christianity.

Preaching twice on Sunday until he was compelled to abandon one service, and executive duties of all kinds, among which were attendance upon ecclesiastical meetings in North Carolina, South Carolina, Georgia and Florida. He performed them as best he could, but I have no doubt that if the duties of the President could be curtailed more satisfactory results would follow.

Dr. Hepburn is now occupying a professor's chair at Miami University in Oxford, Ohio, with honor, and I know you will all join with me in a hearty wish for his success wherever he may be.



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