

Historical
Sketch
of the
Freedmen's Missions
of the
United Presby. Ch.

1862 - 1904

E. Anderson
PP-72-75



BIRDSEYE VIEW OF KNOXVILLE COLLEGE.—1. Elnathan Hall, for Young Women. 2. Recitation Hall. 3. McCulloch Hall, for Young Men. 4. Wallace Hall, Teachers' Home, Society Halls, Domestic Science. 5. Professor's House. 6. President's House. 7. Green House. 8. Dairy Building. 9. Mechanical Building. 10. Barn. 11. Heating Plant. 12. McDill Home, for Girls.

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INTRODUCTION.

By RALPH W. McGRANAHAN, D. D.

There has been but little concerning the Freedmen's Work that has found its way into the printed page that can be used for reference. The workers on the field have been too busy making history to write history.

When the writer entered on his work as President of Knoxville College he found in his custody many old records of the early work in Nashville, Tenn., and of the early work in Knoxville. Shortly afterward he succeeded in borrowing, long enough to make type written copies of the articles desired, a small pamphlet descriptive of the work among the Freedmen at Nashville during the sixties. In this pamphlet were found the History of our mission by Rev. J. W. Wait, and the life of Rev. Joseph G. McKee by Rev. James McNeal.

To preserve these valuable records in permanent shape and at the same time give to the church a brief summary of the work of the United Presbyterian church among the colored people is the sole apology for this pamphlet.

The part of the writer has been that of a compiler—simply weaving together the story that the records in his hand have to tell.

It was fortunate that the articles by Rev. J. W. Wait on the history of the work in Nashville and Rev. James McNeal on the life of McKee were found in print (though but a single copy of the pamphlet in which they were published is known to exist), as there is no one now living who could tell the romantic story of the first ten years of our work among the Freedmen as could these two collaborators and fellow sufferers of that memorable friend. It required heroes to take up the work in those days. We laud the soldier who fought and bled for the liberty of the enslaved brother in black and rightly, but even greater was the heroism required to enlist in that smaller army of soldiers of the cross who waited impatiently till they might make their way to the scenes of carnage, bloodshed and suffering among the homeless, bewildered, almost naked, hungry thousands,

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faintly realizing that they were freed, but knowing nothing of what that meant to them, or how to meet the present crisis. The soldier in blue always found a place to sleep under comfortable blankets, army food was always abundant and palatable, he was one of a large army and was sustained by the accumulated enthusiasm of his fellows both in camp and on the battle field, while the hope of success promised him an early and permanent discharge. The missionary found himself alone with thousands appealing to him for help which he could give very meagerly; oftimes he knew not where he might lie down to sleep, for the white people shut their doors against any who would take up such a fool hardy and senseless task, as they saw it, and the colored people had nothing to share with those who hungered for their welfare. Tradition has handed down the story in Nashville that Mr. McKee was compelled to sleep many a night on the stone steps of the capital building because there was no house open to him. The task which they must meet was mountainous, and was a severe strain on health and strength under which more than one fell a victim. While we honor the hero of the battle field of our great civil war let us not fail to honor the hero of the mission field which that war opened up.

The names of the martyrs of that period should ever be precious to the church. Mr. and Mrs. Vannatta, killed by rebel bullets while on the steamer pressing to their appointed field, Mr. McKee, going to his grave in the very prime of young manhood, by overwork and exposure; many others whose lives were cut off by fever or other pestilence—these in the spirit of the Christ gave themselves for others.

Doubtless many will feel that more might have been written on the work done at Vicksburg, Goodrich Landing, Natchez, Greenville, and other places occupied by our missionaries for a short time. But the double fact that little data has been preserved of that work and that nothing permanent resulted to the church from them has led to the devoting but a single chapter to these places—the most excellent article by Mrs. Margaret L. McClenahan. It must not be concluded that the work in those places was

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lost since no permanent results accrued to the church. Not infrequently have I met with persons who have told with spirit of the work that was done in those isolated places and here related incidents of lives saved to great service through our work.

Industrial work will be seen in the history of the various stations to occupy a large place. While this has been introduced the literary and religious standard has not been lowered in the least. The large annual appropriation to Knoxville College through the State University for the industrial department has made possible the development of a first class school for teaching the trades and that without expense to the church.

The map will show how our mission stations lie in three groups, each group distant about 300 miles from the others. The Tennessee and Alabama missions are bound together very closely, all springing from the mother institution at Knoxville and being named almost entirely by graduates of Knoxville College.

The Eastern group in Virginia and North Carolina comprises Norfolk, Chase City, Henderson, and Blue-stone. These have trained thousands of young men and women and sent them out fitted for large service. The history of these stations has been prepared by the only man who could do it, Rev. J. W. Witherspoon, D. D., who as corresponding secretary of the Freedmen's Board has been in closest touch with them from the first moment of their existence. Any history of the Freedmen's work would be sadly wanting did it not contain a tribute to the untiring, unceasing interest and effort of Dr. Witherspoon. Through almost a third of a century, in addition to the burdens of a large city pastorate and various other duties he has given his best thought and time to whatever concerned the interests of the work in the Southland.

May the dear Lord own and use this sketch of the work that He has been pleased to bless.

Knoxville College, January, 1905.

The United Presbgtterian Mission Among the Freedmen in Nashville.

BY REV. J. W. WAIT.

(Published about 1875 in a pamphlet Describing the work among the Colored People in Nashville. Edition was exhausted. Reprinted by Knoxville College in 1902.)

From the organization of the United Presbyterian Church, it was outspoken in behalf of the enslaved black man; and as early as the fall of 1863 it engaged in the work among the freedmen. One of its synods, the second Synod of the West, sent out its first missionary in September, 1863. Rev. J. G. McKee, a young man of rare talents, true piety, and unparalleled energy, who had been fitting himself to enter the mission field in India, was chosen for the work, and directed to proceed to Nashville. He arrived here in September, 1863, and began the first year of the mission.

He found from eight to ten thousand freedmen collected in the city; a homeless, friendless, pitiable throng, suffering from cold, hunger, sickness, and death. He felt his mission to be Christ-like, and like Christ, he went about doing good. Obtaining supplies from the North, he gave aid to those who seemed to be suffering in every form and degree. Desiring not only to relieve physical suffering, but to do the greatest good, Mr. McKee opened the first free school for the freedmen, October 13, 1863, in the Baptist church, Northwest Nashville. Hundreds, young and old, flocked to him for instruction. The Board hearing of the need of more help, employed Rev. M. M. Brown and Misses M. Dougherty, Sarah McKee and Aggie Wallace, who arrived and engaged in the work in November. All labored in the Baptist church for a short time, when, at the request of the managers of the school in Caper's Chapel, to take charge of that also, they divided their forces, and carried on the school in both places.

In December, Miss Ada Arbutnot came, giving a much needed assistance, as both houses were filled,

and many were being turned away daily. During the latter part of December and the month of January, the suffering was so great the teachers' time was employed in giving relief, distributing food, clothing, fuel, obtaining houses for houseless, etc. ✕ This work every way was exceedingly hard upon all the teachers, and made such a demand upon the sympathies and strength of Mr. McKee that he was unable to engage afterward in the duties of the school room. His place there was taken, in February, 1864, by Miss Mary Hudelson. Mr. McKee's health continuing to fail, he went North the latter part of March, and presented to the Church the necessity for a building in which to carry on the schools. Not gaining in strength as he had hoped, he sailed for Europe; but his heart was in the work at Nashville, and his prayers were earnest and frequent for its success.

One of the teachers was attacked with the small-pox, a disease then raging in the city. Sympathy for the suffering one, anxiety for the result, and fear lest she should be removed from the care of loving friends to the cold professional attendance of strangers, cast a cloud over the mission.

✕ The schools were also turned out of the Baptist church and the basement of Caper's chapel, as the latter was taken for government use. No silver lining seemed to appear. In a few days, however, the audience room of Caper's chapel was kindly given, and the schools resumed. ✕ A new teacher, Mr. Hutchinson, also came and opened another school in the contraband camp. These schools were kept open till the last of June, when the teachers returned North, with the exception of two, who proposed remaining to keep up the Sabbath School, but, taking sick, all left the field. Thus closed a year full of hardships, but not without pleasure—pleasure of doing good.

SECOND YEAR OF THE MISSION.

Rev A. S. Montgomery and some of the teachers arrived September 16, 1864. An attempt was made to reopen the schools in Caper's chapel, but the pastor, Rev. Mr. Burch, refused the use of the house. After frequent attempts, failures and delays, permission was granted to open the schools in a small Bap-

tist church, Southwest Nashville, within the bounds of the contraband camp. Here they opened September 21, but as it interfered with the interests of a colored teacher in the camp, the schools were dismissed the following day.

The pupils were then collected at the Mission Home, on McLemore street, and the school organized in the yard, and taught here in a vacant room, for a few weeks, when the trustees of Caper's chapel, overruling the opposition of the pastor, granted the use of the audience room, on condition that it be vacated and swept whenever needed by the congregation. Accepting these terms, the school opened there October 12, but was frequently interrupted, having to dismiss for a half day or a day to accommodate a score of persons; and sometimes for an audience that never assembled. After a few months these annoyances comparatively ceased, and the work was more successfully carried on. Another teacher, Miss Jennie Hudelson, was employed, and engaged in the work in November, when the Superintendent, Mr. Montgomery, returned to his home, leaving the mission in care of five ladies, who kept up the schools, visited the sick, and did general mission work during the investment of the city by the forces of General Hood. Their duties and hardships during this time required true Christian heroism.

Mr. McKee returned about the last of September much improved in health, gave new courage to the faithful workers, and resumed his labors with the usual vigor and happy results. Messrs. J. R. McCullough, T. R. Andrews, and T. A. Clark are added to the teaching force. A lot was purchased on Ewing street, near Church, but as the government was almost, if not wholly exhausting the supply of building material, it was with the greatest difficulty that lumber could be obtained. It was, however, purchased in Cincinnati, shipped to Clarksville and reloaded for Nashville, but the steamer striking a pier of the railroad bridge foundered, and not till after the waters fell was the lumber obtained. It was all in a damaged condition, but those were war times, and hard times, so that any kind of material that would make any kind of a house was readily used. The carpenters, Messrs. Graham & Robb,

went to work promptly, and in a few weeks raised with no small amount of Cumberland mud, the McKee school house.

On the 25th of June, 1865, the audience room was so far completed as to be used for public service. The Sabbath School was reorganized with three hundred pupils, and regular services announced. At this period Mr. McKee writes, "As we look back upon the times when we were tossed from place to place, sometimes our school thrown out without a day's notice, with no place where we could go, we, with our fond and faithful adherents, looking around upon a large audience rejoicing in our own chapel, sang with a heart almost too full to sing,

"Who sow in tears a reaping time
Of joy enjoy, they shall."

July 7, 1865, the schools closed with general exercises concerning which the following letter was written:

WAR DEPARTMENT, July 7, 1865.

Rev. J. G. McKee, Supt. U. P. Mission:

Dear Sir and Brother:—I can not half enough thank yourself and your most excellent and efficient corps of teachers for the industry, perseverance and patient faith with which you have steadily, through storm and sunshine, prosecuted your labors of love among the freedmen of Nashville. I was delighted beyond measure at the very creditable examination of your schools this day, and to hear of your determination to increase your facilities in the coming autumn. You may be assured of my most hearty co-operation. Command me at any time for any aid within my power to bestow.

I am, sir, with great respect, your obedient servant,

CLINTON B. FISK,

Brig-Gen. and Ass't Com. for Kentucky and Tennessee.

Two of the teachers remained during the vacation, kept up the Sabbath School, and taught a day and night school, which numbered eighty-four pupils.

THE THIRD YEAR OF THE MISSION.

The schools opened in the McKee building, and in a government building across the street. Twelve teach-

ers were employed, of whom Messrs. J. W. Wait, D. G. Wright, T. G. Morrow, and Misses N. McKee, E. J. E. Pollock and Belle Brown had not been engaged P. Hays, before. Mr. McKee not having returned, on account of sickness, the schools were graded by J. W. Wait, and in a few weeks rose to an enrollment of over eight hundred, with an average attendance of over five hundred. In January, 1866, another building on Hamilton street was purchased, and a division of the school moved to it. Except for a few weeks at the opening of the school, Mr. McKee was with the mission all the year and carried on, as from the first, the educational work. An industrial and a night school were conducted during the year. A congregation also of twenty-nine members was organized. After ten months of faithful, steady work the schools closed the 28th of June with satisfactory examinations, and the teachers returned to their homes. Rev. Randall Ross took charge of the Mission during vacation.

THE FOURTH YEAR OF THE MISSION.

The school opened September 4, 1866, under the supervision of Mr. McKee, with ten teachers and encouraging prospects. The colored population seemed to have become more settled, as more in proportion of the old pupils returned, and less floating material entered the schools. The number enrolled this year was nearly seven hundred. The new teachers engaged were Mr. R. R. Atchison, Misses M. A. Taggart, Lizzie Taggart, M. J. B. Johnston and M. Arbuthnot. Concerning this year's work, Mr. McKee made the following note:

"The yearly examinations of the scholars were attended by Senator Fowler, General Cooper and others, and the labor of the year closed, probably by far the most successful year since the Mission commenced."

Mr. and Mrs. McKee remained during the vacation to carry on the religious work of the Mission. The Sabbath School, with its nearly three hundred pupils, had been from the first an object of special interest, and arrangements were always made for the prosecution of that work.

A juvenile temperance association, called "The Band of Hope," was organized during this vacation.

THE FIFTH YEAR OF THE MISSION.

The privilege of the schools had been, from their organization, extended to all classes, but as several schools in different parts of the city were now in successful operation, and as the city was about to make provision for the colored children, the Mission concluded to confine its labors, first to those who could not obtain an education elsewhere; second, to those whose families were identified with the Mission church; and third, to those who desired to prepare themselves for teaching or for the ministry. In carrying out this plan, the opening of the schools was delayed till after the opening of the other schools in the city.

On September 9, 1867, the schools were opened, and notwithstanding the delay and the proscription made, pupils came in in such numbers that they could not be accommodated in both buildings. During this year the following teachers were employed: Messrs. T. R. Andrews, R. R. Atchison, Misses N. McKee, E. Armstrong, N. Hill, Aggie Wallace, M. Richie, M. A. Taggart, M. Arbuthnot and M. Dickey.

The number and grade of pupils seeking admission made it necessary to erect the third building, the Freedmen's Bureau giving substantial aid. The increasing labors of the Mission required more help, and Rev. S. Collins and wife arrived in October, 1867, and shortly after Miss Aggie Hammond. During this year the city made provisions for the education of the colored children, and the schools in building No. 1 passed into the care of the City Board, November 4, 1867.

For some months the ladies in the McKee schools taught the female convicts in the penitentiary, and in February, 1868, the Mission organized a Sabbath School, in which both teachers and those taught took unusual interest.

In the record of the closing exercises of the school this year, there is seen a note concerning the rapidly declining health of Mr. McKee, his resignation of the office of Alderman, County Superintendent and Superintendent of the Mission, and his departure for the North.

The subsequent history of the Mission is kept by

another hand. Mr. McKee returned no more. The heart that beat with thankful joy in the closing exercises of this year, and the hand that recorded these fruits of years of toil, were cold and motionless in the grave as the pupils assembled the following session.

THE SIXTH YEAR OF THE MISSION.

The opening of the schools in September, 1868, was saddened by tidings of Mr. McKee's death. Impressive services were held in the Mission chapel, and many wept aloud for one who had clothed them when they were naked, fed them when they were hungry, visited them when they were sick and in prison, and who had given his life for the good of their souls.

The schools opened with six hundred and seventy pupils. Mr. T. R. Andrews, Superintendent. The schools on Hamilton street, and one of the buildings on Ewing street, giving means of education to those who could not obtain it in the city schools.

In addition to the old, the new teachers engaged in the work this year were Messrs. J. P. McKee, J. W. Bird, Rev. J. Gaily, Misses Maggie Simpson and Jennie Black. The religious and other work of the Mission was carried on with energy during this year.

SEVENTH YEAR OF THE MISSION.

The schools of the Mission opened September 15, 1869, under the care of J. P. McKee, and the congregation and Sabbath School under the care of Rev. M. R. Johnson. The city gave up the schools in building No. 1, and the Freedmen's Board, not anticipating this action on the part of the city, had not employed teachers for the school, consequently the opening was postponed till teachers could be obtained. Owing to this delay many of the pupils feared an entire abandonment of the schools, and found their way into other schools.

On account of this state of affairs, but few teachers were sent, and the number of pupils this year did not exceed four hundred. Toward the latter part of the year, J. P. McKee resigned, and J. L. Pinkerton was appointed Superintendent.

THE EIGHTH YEAR OF THE MISSION.

The schools re-opened September 10, under the care of J. L. Pinkerton. Eight teachers were em-

ployed—three new ones: Mrs. Maggie Tom, Misses Minta McClelland and Mary E. Ralston.

Many of the old pupils having entered other schools the year before, and found new attachments, did not return; but while the schools were smaller than in previous years, the grades were higher, some studying Greek, Latin, Algebra, etc. A number were fitted for teaching. Many of those, also, who formerly attended were engaged in teaching in different parts of the county.

The McKee school building having been erected during the commotions of the war, and when the future status of the colored man was undecided, were far inferior to those which were built under much more favorable circumstances and encouraging prospects, so that many of those who did attend were drawn by their love for those who had labored for them under and over innumerable difficulties and trials.

In the year 1871, six teachers were employed, three who had not been in the work before—Mr. S. Bailey, Misses Senie P. Wylie, and F. E. Findley. This year the schools closed, and were not resumed until October 13, 1873. Teachers employed this year were: Misses Aggie Wallace and Jennie McCahon, the former having endured the hardships of the work in the earliest years of the Mission, and aided largely in making it what it was. Rev. James McNeal was sent in August as missionary, and to take charge of the congregation.

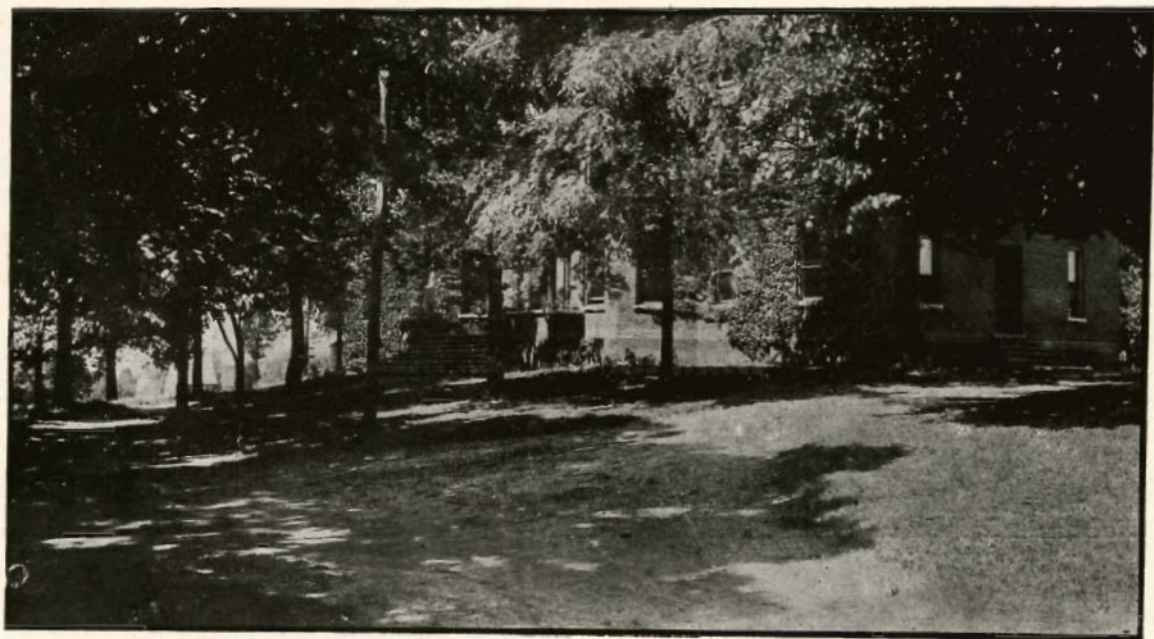
As the associations that have been successfully engaged in the work are enlarging and improving their facilities, the Board has decided to remove the school to East Tennessee, and resume the work with renewed vigor.

Some of the causes of the decline of the McKee schools have been intimated. To mention all would extend this sketch beyond the limits assigned.

Several of the laborers have gone to their rest, and those who remain have feelings of pleasure and assurance that their labors are not lost, as they hear of the Christian character, useful lives and bright prospects of some of those who were formerly the subjects of their prayers and the participants of their instruction.



FIRST COLLEGE BUILDING, DEDICATED IN 1876. BURNED IN 1894.



CAMPUS SCENE, KNOXVILLE COLLEGE.

BIOGRAPHICAL SKETCH
OF
Rev. Joseph G. McKee,
The Pioneer Missionary to
The Freedmen in Nashville, Tenn.

BY REV. JAMES McNEAL.

(Published about 1875 in a pamphlet Describing the work among the Colored People in Nashville. Edition was exhausted. Reprinted by Knoxville College in 1903.)

The subject of this sketch was born in County Down, Ireland, and came to the United States when he was about 14 years old, landing at New York. How he passed his youthful days till he entered upon his college life, the writer of this sketch has no means of knowing. In due time, however, he entered Westminster College, in New Willmington, Pa., and after some years of dilligent study, graduated with the honors of his class. After the ordinary course in the Theological Seminary, he entered the ministry of the United Presbyterian Church, to the principles of which he was warmly attached while he lived. He was for some time a missionary in Nebraska, and traveled thousands of miles over the prairies, much of this distance on foot, hunting up the lost sheep, gathering them into the fold, and preaching the Word of life wherever he could find an opportunity. As long distances intervened between the settlements, in these journeys he sometimes had to sleep out on the prairies, with the canopy of heaven for his covering, while the sparkling stars looked kindly down on the slumbers of the lone missionary. Thus laboriously and faithfully he did the work of a pioneer missionary in this then frontier land, "enduring hardships as a good soldier of Jesus Christ."

When he closed his labors in the West, his attention was turned to India, where he had an uncle, who was a missionary of the Irish Presbyterian Church, and very much wished that his nephew would join him in that far-off land. The war of slavery, however, which was intended to rivet the chains of four millions

of bondmen, through the overruling providence of God, having produced the contrary effect of knocking these chains to pieces, and the Federal army having opened the way for missionaries among these ignorant, down-trodden creatures, he began to inquire: "Why go to India to teach the heathen there, when there are millions of wretched heathens at our very doors, who can be approached much more easily, and who have at least as strong claims to our Christian sympathies?" He was confirmed in these feelings, when on the 24th of September, 1863, he arrived in Nashville, Tennessee, and found himself in the midst of thousands of fugitive slaves collected about the city. In the presence of their heathenish ignorance, their deep degradation, and their squalid wretchedness, he abandoned all thoughts of going to India, and felt that he was called of God to spend and be spent for the bodies and souls of these abused, miserable immortals. After exploring some other places along the railroad, he chose Nashville as the most favorable spot for opening a mission among the freedmen; and here as missionary of the Second United Presbyterian Synod of the West, he commenced his life-work among the lowly, by opening a school in the First Colored Baptist Church. He came as a friend of the colored man, and in imitation of the Great Friend of sinners, he labored both for his body and his soul. He literally fed the hungry, clothed the naked, sheltered the houseless, whispered consolation in the ears of the dying, and taught to sinners the way of everlasting life. An idea of the nature of his work at the commencement may be had from what he wrote himself in his "Historical Memoranda," from which we now quote:

"As the dreadful winter of 1863-4 set in, when fuel cost from \$25 to \$50 per cord, and rent from \$5 to \$10 per month for a poor leaky room, and other things in proportion, long trains of fugitives might be seen coming in with barely enough of covering to serve the purpose of decency, the stronger before, carrying infants and little bundles, the feebler and little children dragging away behind, with naked feet and legs, plunging through the mud and snow, and at night camping on the wet and frozen ground with

no roof but the clouds. Often have we labored till late at night to get them crowded into quarters, and have been compelled to leave some of them on the street unprovided for, and returning in the morning, have found them beyond the power of cold and hunger: 'Where the wicked cease from troubling and the weary are at rest.'" Such is only a very small specimen of the scenes in the midst of which he, with his faithful helpers, was called to labor daily during the inclement season of the year. He labored, too, in the face of the bitterest and most fiendish opposition and hate. Stones were thrown at him in the streets, and also through the window into the school.

After his business in Nashville became known to the white people, no one would allow him the shelter of a roof at night. Like the Savior whom he was serving, "he had not where to lay his head." At last he obtained a small house on McLemore street, in which he could have a shelter from the rude blasts of autumn. To the bare walls of this tenement he would return in the evening to rest his weary limbs. We may learn something of the state of his feelings at this time by the following verses, which he hastily jotted down in this lonely place:

I am sitting lone and wearily
In these silent, empty walls,
While the faggots crack sounds drearily
Through the dim unfurnished halls,
For slavery's poor.

I dream not now as formerly,
Of the dear in distant lands;
But sadly ponder what to do
With these contrabands,
Starving poor.

Tell me not of Burmah's heathen,
Far away o'er ocean's foam;
Teach them, teach them who can reach them,
We have heathen nearer home,
God's own poor.

Slavery's prison pens unpeopled,
Slavery's Bastile bolts unbarred,
On us pour their pleading myriads,
Crushed in soul, and body scarred,
Suffering poor.

Notwithstanding the opposition with which he met, he persevered most unflinchingly, and with a devotion to principle truly heroic in what he conceived to be the straight forward path of duty.

Ronald Wallace

The same benevolent Christian principle that prompted to labor for the downtrodden African, led him to pity the poor prisoners of the Penitentiary, among whom he superintended a Sabbath-school for a long time, with his usual energy, and with the most gratifying results.

He was a most laborious and incessant worker, often continuing at the desk fifteen hours a day. He preached, visited, and cared for the religious interests of the Mission generally; superintended the schools; kept accounts with the Board and teachers, and part of the time was a member of the City Council and Superintendent of Education for the county. He had not a strong physical constitution. His lungs were especially his weak part. His incessant and exciting labors soon began to tell on his health, and as early as March, 1864, after a few weeks of suffering, he had to go North, hoping that, in a short time, he could return to his chosen work. His strength not improving, he repaired to Europe, making a last visit to his aged parents, and passing the summer in Ireland. On December 29 he returned to Nashville, with health much improved, and resumed the management of the Mission.

He was not one who could labor moderately, but whenever and wherever he engaged in work, taxed himself to his utmost strength. After incessant and almost herculean labors, continued almost four years longer, on July 20, 1863, he was taken with a profuse bleeding of the lungs, recurring at intervals till August 5, when the last and greatest bleeding took place, in which he lost about two quarts of blood. At this time he was Superintendent of the Mission, Superintendent of Education for the county, and Alderman for the city. Having resigned all these positions, he, his wife (formerly Miss Ada Arbuthnot, a teacher in the Mission) and babe, left Nashville for Ohio, about August 18, hoping his health would improve.

But his work as a missionary was done, and it only remained for him to show how a Christian could suffer and die. On the 25th of September following, at the residence of his father-in-law, Rev. Arbuthnot, in Harshville, Adams county, Ohio, he peacefully

closed his labors, his suffering and his life, and we trust that his freed spirit went to dwell with that Savior who came to "preach the Gospel to the poor," and "went about doing good."

Thus Rev. J. G. McKee, the Christian philanthropist, the pioneer missionary to the Freedmen in Nashville, closed his laborious career, literally sacrificing his life in the cause of God and downtrodden humanity. He was a man of good natural talent and respectable literary requirements, and an interesting preacher, who might have succeeded well as a pastor in any congregation of the church, but who, from his own choice, labored in missionary fields. He was a man of untiring energy, very systematic in all he did, and possessed of great administrative ability. Hence it was he could perform so much labor, and do it all thoroughly and well. He was a kind and genial companion, possessing much of that ready wit and warmth of feeling so often found in natives of the Emerald Isle. But, better than all this, I think it can be said of him as it was of Barnabas, that "he was a good man, and full of the Holy Ghost and of Faith."

"The blessings of those who were ready to perish came upon him" and the colored people mourned for him as if each had lost a father.

Funeral services were held for him in McKee's chapel, Nashville, on October 3, after his death, at 3 o'clock p. m., at which a sermon was preached by his warm personal friend, and one, too, who was engaged in a similar work, Rev. D. I. Robinson, of Edgefield, from I. Thes., iv:14, and appropriate remarks were made by Rev. Mr. Campbell, Pastor of the Second Presbyterian church, and by General Eaton, State Superintendent of Public Instruction. The chapel was literally jammed, and hundreds came who could not gain admittance.

Many cried and sobbed aloud, not being able to endure the thought that their pastor and best friend had left them forever. May his memory long be honored, and while it is honored, may his mantle fall on others, who will go forth and imitate his labors of love in the service of that Savior whose spirit he so faithfully exhibited.

NOTES AND INCIDENTS FROM THE DIARY OF REV. J. G. MCKEE.

INTRODUCTORY NOTE.—[The following incidents are taken from an old book, in the custody of Knoxville College, with a brown back, time-stained leaves and ink fading so fast that if they are preserved they must be put in other form. The notes are from the pen of Rev. J. G. McKee just as he made them at the close of his busy days, and we give them just as he wrote them, without comment or apology.]

RATHER FIERCE.

A very general feeling was expressed by a Nashville lady (?) who said, "Its a fine pass we have come to. The time was when the niggers carried the white childrens' books and dinner and waited outside to bring them home. Now we (whites) have no schools and these yankees are opening free schools for niggers. I sometimes feel as if I could tear their hearts out."

A SAD DILEMA.

To our appeal for tents to shelter the fugitives, Gov. Johnson replied, "Anything that will tend to promote their comfort will only increase the number flocking in and exasperate still more their haters and persecutors—thus increasing their misery."

"NO BETTER BUSINESS."

As we passed along the streets, women would call to one another in such language as the following, "There he goes, that low-lived Yankee that can find no better business than teaching niggers." Stones were thrown at us on the street, and also into our school through the windows.

ENCOURAGING.

Within sight of my window where I write, are families whom I picked up when I found them in the snow—destitute of everything and apparently shiftless in the winter of 1863-4; now in May 1865 they are in comfortable little houses of their own building, surrounded by neat vegetable gardens, and independent as kings—more so probably.

MOSES' LOGIC.

After preaching in the hovel of Moses Battle one evening, and sitting down for a social chat, I said,—"Moses they tell me that when the slaves are freed

they are so lazy and thriftless they will lie around and starve—!" "Dunno what for sah, anybody tink dat. De culled folks, what been a keepin up the country. When da had to work all day for de masters, da work o'nights and Sundays to make a leetle something for da selves. Now wen its all day to da selves dunno wat fer da lie down and starve. If da do just let 'em."

ONE DAY IN THE QUARTERS.

During the dreadful storm of Jan. 1864, I started out at dawn directing Aggie Wallace and Ada Arbutnot to follow, and meet me at a house in Crawford street. I carried a bag full of children's clothing: on my way I found a family of children shivering in an open shed: no wood could be purchased at any price, the streets were a sheet of ice, and for some days the country people had brought no wood to market. I went back to the schoolhouse, poured out the clothes and filled the bag with short wood, belonging to our school and carried it to the perishing family, went back for the clothing and proceeded to the appointed place, deposited the bag with orders for none to open it till the ladies should come. I then went from hut to hovel around the vicinity selecting the most naked, destitute children and directing them to the point for distribution. Supposing I had invited as many as could be supplied, I repaired to the place for distribution, and found not only the large room crowded, but the yard around the door with the most miserable looking victims of poverty I have ever witnessed. Many little bare feet were standing on the ice and snow and some too small to walk were carried. Our ladies were busy fitting shoes on one, skirt on another, coat on another, and dividing the best they could and sending off those supplied to make room for others.

Another and another bag full were brought from our house, and distributed until our stock was exhausted and darkness closed our labors. A crowd of crying disappointed ones had to go unsupplied.

On our way home, the dilapidated appearance of an old log house, suggested that it must be occupied by refugees (colored) if occupied at all. Two families

tolerably comfortable—or rather not destitute—were there. Seeing a ladder and trap door we asked whether any one lived in the garrat. We crawled up, and stumbled upon something which proved to be five little children sinking into the stupor that cold and starvation produces. They were huddled together in the middle of the floor, and sitting there without light, fire or food, nor had they seen food or fire for twenty-four hours. They had burned their bedstead, eaten their last crust, and consigned themselves to their fate. Their mother was lying sick and helpless, and her child by her, in the only thing like a bed which they possessed. Their room had no chimney or fireplace. I bought all the wood I could coax a neighbor to sell for pity's sake, carried it under my arm, made a fire in a dutch oven, purchased some meal, and candle and bread and Aggie Wallen and Ada prepared them some warm food.

The storekeeper would not allow a bag or vessel to carry the meal in, so I carried it in a shawl. This day's work and its scenes are samples of many and for scenes of misery falls below many.

WHITE OR COLORED.

On the first day I opened the schools, I observed a well dressed *white* lady, as I supposed, (not having yet acquired a Southern discrimination of shades) sitting among the children. I supposed from her lady-like manner and address that she was some Northern officer's wife visiting the school. To my surprise I soon observed her follow my pointer and name the letters. I soon discovered that she was the mother of a large and respectable family of boys who were sent North for an education as they dared not be taught in Tennessee. The mother having the care of a family could not leave home for school and so waited in ignorance till God in His providence brought it to her door. This lady was sold by her own father to her present husband for \$1300. Her youngest child, Ida M. Napier was one of the most beautiful, if not absolutely the *most* beautiful creature I ever saw, and would of course by the laws of Tennessee, be a piece of merchandise had her mother not been freed, and a grand speculation she would have been in the Orleans market for a gentleman's(?) use.(?)

Early Missions to the Freedmen.

By MARGARET LORIMER McCLENAHAN.

(Reprint from the Women's Missionary Magazine, Nov., 1900.)

ON a late October day, 1863, the little sanitary boat, "Clara Belle," lay at the wharf at Cairo, Ill., with steam up for her departure for the lower Mississippi; aboard, a party of United Presbyterian missionaries to the Freedmen, consisting of Rev. Thomas Calahan, Mr. John Lackey, Mr. Daniel McFate, and Misses Henrietta Lee, Agnes D. Fraser, Margaret Smith, Lizzie Findley, Belle Brown and Jennie Ricketts, all of Pennsylvania. The synod of Iowa had sent Rev. and Mrs. S. F. Vanatta, Mr. and Mrs. Jos. McConnell, Misses Jennie Huddleson and Agnes Hammond. Dr. George C. Vincent was in charge of the entire party and met the incoming train bearing the representatives from Muskingum presbytery, consisting of Rev. and Mrs. Jos. Buchanan, with their three children; Dr. A. B. McCandless, Misses Jennie Milligan and Margaret Lorimer, who were quickly transferred to the boat. Although the vessel was in U. S. government employ, the sympathies of the officers were with the Confederate army, and when but a few miles down the river, a large gilded ball was hoisted above the pilot house as a signal to any on shore who were unfriendly to the Federal cause. During our journey down the river it was necessary to tie up the boat each night after it was fully dark. Early the next morning after leaving Cairo, we passed a boat still burning to the waters edge, which had been halted by the enemy and deserted, and all the way down the river we were never safe unless within the protecting sound of the gunboat.

After three days run we were anchored at Memphis, Tenn., on Saturday night for taking freight on Sabbath. As the Wheeling presbytery had undertaken work at Camp Holly Springs in the preceding April, the majority of the party went out for the Sabbath service and found, in that contraband camp of two thousand, Rev. and Mrs. Abijah Conner conducting the work, assisted by Misses Mary B. Johnson, Fannie Kiddoo and Agnes Henry. On the way out

to the camp, two miles below the city, much of the ravages of war were seen. Fort Pickering extended along the river almost from city to camp. Our path led through a soldiers' cemetery, each of the countless graves being marked by a small board bearing name, company and state regiment. Just beyond stood the Freedmen's hospital, with its many tents for sick and wounded, and in the midst of these a prayer-meeting was in progress. A withered and gray preacher led the meeting, and in that motley group were old and young, gay young soldiers, proud of their artillery uniform, and giggling girls of every shade from almost white up through yellow and brown to coal black. The impassioned songs, the intoned prayers, stirred our hearts for the ignorant and degraded people meted out and trodden down, and we rejoiced that God had called us as co-workers in bringing them to the light. Dr. McCandless led in prayer for their deliverance from the bondage of sin, and when they knew that friends and teachers had come to them, the shouts of blessing and thanksgiving were loud and long.

After leaving Memphis, our monotonous route was varied by stops at wood yards on the Arkansas and Tennessee shores, when some of our number practised donkey riding through the green woods, keeping close however to the protecting gunboat. One dark night a minstrel troupe, which had come aboard at Memphis, gave a concert to the natives who had come to the landing to sell wood. The long hair, broad brimmed hats, butternut clothes, the glare of the huge bonfires, with the back-ground of monster trees draped with long, solemn Spanish moss, mingled with the lurid music, was thrilling in sight and sound. The lower Mississippi is serpentine, and in its many bends often seems to confuse itself in its folds. The close hugging of the vessel to the deep wooded shore, the apparently boundless waters on the other side of the channel, an occasional passing up-bound steamer, gave a varied scene to our unaccustomed vision. One evening we were called on deck by Mr. Calahan to look upon a sunset in the verdure of an island just before us. The scene was beautiful quite beyond description. A quarter-master, Captain Clubb, of

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Wisconsin, was returning to his post at Vicksburg with his family. One of his little twin children was ill on the way and died not long before reaching the end of our journey. Some of the teachers were able to care for the little form in life and in death.

On our arrival at Vicksburg Col. John Eaton, commissioner of Freedmen, assigned Mr. Calahan's corps to Goodrich's Landing, and at once they were on their way to that part. The others were taken to Masonic hall, where we were guests of Capt. Clubb for a few days. In the Assembly room, on the third floor of the building, a shell hole had been made during the bombardment of not less than fifteen feet square. In this and adjoining rooms eighteen of our party, with Capt. Clubb's family, his clerks and orderly, were sheltered. Hospital cots, with bed clothing and a toilet set, consisting of one dingy, dented wash pan, were provided for us all. The first and second stories of the building were filled with commissary stores, and in the basement our meals were served in relays. Our pupils were gathered into churches and dwellings, and soon with wall cards our work was commenced. Exercises in reading, writing and numbers were given in concert. So crude and traditionary were their ideas that constant teaching of commandments, the Lord's prayer, sermon on the mount and Bible stories were interspersed with mental drill.

Owing to the eye never having been trained to close vision a case of spectacles was appreciated in using book or needle. In recruiting pupils, visiting the sick and needy, the teachers were found in cellars, tents, dugouts and open barracks, and sometimes small-pox and fevers were developing in the close rooms filled with wood smoke from the fires on the ground floor. In our home life we had the services of a maid, who called in an aunt, two cousins and a fellow servant as aid. One of these was married to a soldier in our home, Mr. Buchanan giving them, in earnest, simple language, a lesson of obligation. The military authorities had only commenced requiring marriage certificates looking toward a permanent relation, but it was no uncommon occurrence to have the soldiers steal the certificate from their wives on

their visits so that they might not be hindered in new relations. Soon after the issue of this law, Rev. Conner married twenty eight couples with one ceremony. One bridegroom, however, was missing when they were counted. After a few weeks of experimental work in the mission it was decided by the authorities that a group should be sent to Natchez. Mr. and Mrs. Vanatta, with Dr. McCandless, Misses Huddleson and Hammond, were chosen. Mr. and Mrs. Vanatta had left a comfortable pastorate, Second Washington, a new and pleasant home, at the call of duty, and here again they as promptly responded.

Their steamer, *Prairie*, left Vicksburg December 11, 1863, and on the way down the river was fired into by a guerilla band. The boat had been allowed to pass the first battery planted on the shore, firing a slant shell so as to avoid the protection of the iron clad wheel house. Mrs. Vanatta, with Willie and Ella, her children, had sought this protection on the first alarm. A six pound shell entering severed the head of the colored stewardess, and passing through the body of Mrs. Vanatta was lodged in the state room wall. A shower of shot from the infantry between the two batteries fell among the helpless travelers, a minnie ball entering the back of Mr. Vanatta.

In this mysterious way the little children of the devoted missionaries were early orphaned, Mr. Vanatta lingering in weakness and suffering until May, '64, when God called him home. On the day this occurred Pressley Clark, the beautiful, bright boy of Mr. and Mrs. Buchanan, sickened and suddenly died. On Christmas eve an old minister, Dr. Baker, of Piqua; O., also died in the mission home, and on New Year's eve Eva, the sweet, eight year old daughter of Mr. and Mrs. Buchanan. Miss Elizabeth Findley, daughter of Dr. and Mrs. Findley, of Westminster college, was in the early summer of '65 laid low by a fever peculiar to the South, and her pure, sweet spirit went home. Thus these early days of work among the Freedmen had the Baptism of sacrifice. In February General Sherman swept across the state with an army of twenty thousand men, burning bridges, destroying railroads and wholly closing communication between threatening strongholds of the

Confederate army. Returning they brought two thousand refugees in the rear of the ragged, dirty army, and four thousand contrabands. The three decked wagons of picaninnies, the worn out, lame old mules, the robust mammies all clothed in the coarse negro cloth, and almost every one bearing on head or in hand something from the old home—a huge bundle of cotton, a ham, or skillet, or dish; the warm, loud embrace in meeting friends, all proved a scene long to be remembered.

The distribution of these helpless ones, their shelter, food and clothing, required the time of many days and brought to our schools a new element.

Before learning to know their faces, the pupils were allowed weekly choosing for themselves family or fancy names, and all we could learn was that they "had done changed their names." The work was thus a shifting foundation work, "seed by the wayside," and the hope that a church might be organized was long in its fulfillment.

Vicksburg mission acquired property and was successful for several years; but the reconstruction period showed the advisability of a change to other points, and in Nashville, and now in Knoxville, the work goes on. The loyal, affectionate dispositions of the people, their desire to rise, their natural religious bent, with little self reliance; their ignorance and vice, all still appeal to us for help, sympathy and obligation toward them.



EARLY HISTORY

—OF—

KNOXVILLE COLLEGE.

If Rev. Joseph G. McKee had lived it is probable that the Freedmen's College of the United Presbyterian Church would have been located at Nashville. There were many causes that combined to make it clear to those in charge of the work that it was best that the work should be concentrated at some other point than Nashville, but the final and determining one was the fact that in the early seventies Nashville was already well supplied with schools for Colored youth and the need and opportunity were both much greater in other places. After a careful investigation of the whole field Knoxville was selected as the most suitable location for a Normal School and College, and the work was opened in 1875.

Here } This was not however the first work that had been done in Knoxville by the United Presbyterian Church. As early as May, 1864, a school was opened under the superintendency of Mr. R. J. Creswell. It was in operation both by day and night. It enrolled more than one hundred pupils. In the fall of 1864 it was taken under the care of the United Presbyterian church, it having been an independent school till that time. A second teacher was provided at that time, Miss Lizzie G. Creswell, sister of R. J. Creswell.

Missionary Club } There were many things of interest in the work of the five years this school was open. The first months found it housed in the Baptist Church on Gay St. After being compelled to vacate here an old blacksmith shop was utilized for a time and the handsome rental of \$20 a month was paid. In the fall of 1865 the Board purchased a government building for \$180, but before the school was opened the building was set on fire and burned to ashes. In 1866 there was erected the building that was some times known as "The Long School House" and sometimes as "The Creswell School House." It was located on the corner of Pine and Lee Streets and stood till 1884.

1869 } In the spring of 1866 "certain lewd fellows of the baser sort" determined to break up the work and Supt. Creswell was ordered to "close up his nigger

schools and go north." He didn't go but instead reported the leader of the gang to the proper authorities. Gov. Wm. G. Brownlow, "The Fighting Parson," and others took a hand in it and the leader apologized. Mr. Creswell soon after entered the ministry of the Presbyterian Church in which he still serves (1903). That his work left impressions was manifest in the fact that twenty years after he had left the field some who had attended his school still preserved the copies of the shorter Catechism they obtained from him and called them "Creswell's Catechism."

Rev. R. M. Patterson succeeded Mr. Creswell in 1886, and he was succeeded the next year by Mr. S. B. Moore. The mission was closed in 1869.

As an index to the extent of the work in these years it may be stated that the Assembly appropriated to it \$3,800 in 1867 and \$2,300 in 1868, and as many as four teachers were employed at one time. The work reached beyond Knoxville and missions were started at Eastport, Maryville, Greeneville and Louisville, all in Tennessee.

Up to this time there had not been a definite policy in the management of the Freedman's work. In the minds of most it was thought important to maintain a mission among the ex-slaves, but what that mission was to accomplish beyond a sort of itinerant preaching of the Gospel and teaching the simplest rudiments of the common school studies, as well as what shape the work would take permanently, seem to have been given little attention. Hence it was that there was little of permanent result to much of the work of those years. Those who had been leaders in the work, however, were more and more convinced of the necessity of starting anew on the solid foundation of uniting the educational and church work very closely, maintaining the school and church together. With this definite policy a new start was made in 1875 when all the former missions had been closed and Knoxville was selected as the place. Before finally settling on Knoxville several other cities were seriously considered. Nashville was rejected because it had enough schools. South Carolina was talked of and was not abandoned till a committee of the Board had made a tour of the state and

reported unfavorably. Various reasons led to the rejecting of Natchez, Miss., Huntsville, Ala., and other places and finally Knoxville was selected.

The school was opened in the old Long School House which was still the property of the Board, awaiting the erection of the new brick building on the property on the hill which had been purchased just west of the city. The "Hill" was known as Longstreet's Hill as it had been here that the Rebel army had encamped and with its cannons frowned across the valley to Fort Sanders where the Union soldiers held forth under Gen. Burnside's. The buildings now stand on the very ground where Longstreet's army encamped and overlook the valley on the way to Fort Sanders where the bloody battle was fought in which the rebels suffered so heavily.

During the year 1875-6 three laborers were employed. Rev. J. P. Wright was the principal and he continued in that office for two years.

The new building was completed in time for the opening of the school in the fall of 1876 and was dedicated on Sept. 4 of that year. Dedication day was a red letter day among the colored people of the city and community. They came out in a body, having nearly or quite one thousand persons in line. The Freedmen's Board sent a delegation consisting of Drs. J. W. Witherspoon, W. H. McMillan, R. B. Ewing, D. S. Kennedy and J. S. Sands.

The dedicatory address was made by Dr. R. B. Ewing, President of the Board, and the dedicatory prayer was made by the Corresponding Secretary Dr. J. W. Witherspoon. Other addresses were made by Rev. Dr. Hume, President of East Tennessee University, Rev. James McNeal and others.

One incident of the occasion was not likely to be forgotten by one member of the party from the North. Dr. McMillan had hung up his overcoat while he attended the exercises. When he returned for it he could find it nowhere. He was convinced that there was certainly a field for mission work.

In 1877 the school was given the rank of a college and Dr. J. S. McCulloch was elected President and he filled the place till 1899. The experiences of those early days could not be better told than in the language



MISS ELIZA B. WALLACE.
Lady Principal of Knoxville College. 1877-1897.



Mrs. Ada McKee. Miss Jennie Huddleson. Miss Mollie Huddleson.
Miss Nannie McKee. J. G. McKee. Miss Aggie Wallace.
GROUP OF TEACHERS IN THE "McKEE SCHOOL"
AT NASHVILLE, ABOUT 1865.

of Dr. McCulloch twenty three years later in a paper read at the Quarter Centennial Celebration of the college, on the "Reminiscences of early days in Knoxville College." We quote from it at length.

"On the 7th of June, 1877, Mrs. McCulloch came to my bedside and opening a letter just received, asked the question, 'Are you prepared for a surprise?' I was at the time suffering intensely from lumbago, and could scarcely summon up courage to make a turn in bed. I replied that I could not suffer much more no matter what the letter might contain. She then read, that I was appointed President of Knoxville College. I did not even know that the Freedmen's school had been advanced to the dignity of a college, and I had to examine the minutes of the Assembly and the notices in the church papers to assure myself that there was no mistake and indeed I never did find any action of the Board, or of the General Assembly, authorizing the change. When I intimated to the cor. secretary how difficult it was to screw up courage to write *College* when the most advanced class could not do fractions or percentage, the secretary replied. 'It is a college, and a college it shall be.' On the 18th of August 1877 a hack drawn by two mules might have been seen winding its way along the Clinton Road. It carried a family of seven, five of them being children ranging in age from 18 to 5 years. What a wilderness the college grounds appeared! No walks, no drives. Simply a wagon road on which the bricks and lumber for the building had been hauled. A few trees had been cut down, and the wood and brush were lying about among the briers and thicket of small pines and cedars and oaks. The largest trees were but saplings. A few boards were lying about to step on when rain came upon the fresh clay and made it cling to the feet. Imagine the disappointment of the children. Pent up all their lives in a city, they were eager for any change, but distance had lent enchantment to their view, and they expected to find not only a beautiful building but well laid out grounds with grove and flowers. So eager were they for getting out of the city that they readily agreed to be contented with things as we might find them, and that there should be no growl-

ing. When therefore all had alighted from the hack there was silence, no enthusiasm, but not a murmur. Even children can be silent. The windows of the basement were sunk about two feet below the surface of the ground, and when the toads jumped in they were unable to jump out, and whenever a window was hoisted the toads jumped into the room and became familiar objects in hall, kitchen and dining room. Miss Wallace in writing to one of her friends said if she were making a picture of the building she would surely put a toad in the foreground.

"During the winter of 1876 and 1877 the first attempt at boarding students was made, but it was not regarded a great success. Beds were put up in one of the class-rooms, and the students and teachers lived together as a family. The expense however was too great for students, and this led to the adoption of a plan for self-boarding. Two Dormitories were put up in the fall of 1877, and one of the six rooms was occupied by a married couple at the nominal rent of one dollar a month. Another was occupied by two brothers and a sister, and another by a young lady and two little boys over whom she exercised a motherly care and authority. The rooms were intended for four students, each, but it was soon found that cooking in open fire places clouded the ceiling and walls with smoke and rendered neatness and tidiness almost impracticable, and after serving their purpose for a few years until the boarding department was well established, the self boarding was abandoned, and young men who still occupied these dormitories found it more convenient, and but little more expensive, to take their meals in the large dining room.

"The origin of the boarding department is full of interest. Miss Eliza B. Wallace felt that we were not getting near enough to many of the students. The few hours in the class room were not sufficient to make the deepest moral and religious impressions. She felt that we were failing if we could not, along with head knowledge, win hearts and elevate the standard of home life. She had been among the people enough to learn how poor many of them were, and how unfavorably situated for having good im-

pressious deepened and made permanent, and she longed to give the children and youth something more than arithmetic and grammar. She felt the necessity of adopting a system that combined economy and thoroughness. She was not afraid of work herself, and it was her delight to teach young people how consistent it was with respectability.

"Without giving up a single class in the school she undertook the work of laying in provisions, superintending the kitchen and dining room, and making all the details necessary for the proper distribution of the work among the students. Of course, no one could do satisfactorily all the work she laid out for herself, and she justified the undertaking only on the ground of necessity. As the number of boarders increased and new buildings were added she gradually withdrew from school-room work, and gave her time to general management of the boarding department. On this her heart was set. She had long made it a subject of prayer, and she went forward only as the Lord seemed to open the way.

"The discouragements were many. She often prayed aloud in her room, and once when she supposed she was alone with God I heard her pleading. 'O Father if it is thy will that we undertake this work show us plainly, and if it is not thy will, if it will not promote thy glory, let us not undertake it.'" She was often suspicious of her own motives as being selfish, and in her prayers she used very plain language to be delivered from such motives.

The remarkable manner in which Dr. McCulloch as President of the College and Miss Wallace as Lady Principal worked together—both possessing strong personality but as different in disposition as two people could well be—is an interesting feature of those years. With his characteristic tendency to under-rate himself Dr. McCulloch gives this following keen analysis of the two dispositions and their relationships:

"I never knew how Miss Wallace came to be appointed to Knoxville, but for a long time I have had no doubt that God's hand was in it. It was my privilege to be intimately associated with her for more

than twenty years. In many respects we were unlike. She thought nothing of making changes, I was for holding on to old things and old ways. She could flank a difficulty with a humorous remark. I became more serious the longer I looked at it. She excelled in going for the main thing, taking the short cut over obstacles, I was too often occupied with details when I ought to have been driving ahead at the main thing, but I was comforted by this thought, that God designed that we should work together, and thus accomplish his purposes. We never had a serious disagreement in all those twenty years, and when we could not agree in any thing that might be proposed we learned to have respect for each other's opinion."

The magnitude of the work accomplished by the faithful and untiring efforts, of such consecrated workers as Dr. McCulloch and Miss Wallace can never be told. They were not only wonderfully adapted to each other but as wonderfully adapted to the needs of the great work. Among the multitude of students who came under their influence, now scattered far and wide over the entire land, the names of these two leaders are most preciousy cherished and the principles they implanted are bearing fruit in thousands of lives. No more delightful evidence of this could be desired than the common one of finding the family altar established so generally among the former students of the college. When the morning or evening meal is over the Bible songs and Bibles are distributed and the worship conducted as it is at the college.

No truer missionary ever labored in any field than Miss Eliza B. Wallace. She had all the elements essential for her position. Above all else she was entirely consecrated to the task of uplifting those whom she was called to serve. Then she was possessed in an unusual degree of that very staple article known as common sense. She had foresight and was thus saved the humiliation as well as loss in being compelled to reconsider her decisions. She was always planning for larger and better things and her splendid faith looked forward to the redemption of a whole

race through the Gospel of Jesus Christ taught and preached and lived by those trained in distinctly Christian schools. She was always liberal and generous—bestowing of her own means in any enterprise that promised usefulness and giving her life for the cause, for her death on December 12, 1897, was no doubt occasioned by the strain of the long years of incessant and arduous service. In her will she remembered liberally the work which was the devotion of her life. The sense of loss and sorrow in hundreds of negro hearts when the news of her death came was akin to that which the loss of a parent brings. To generations yet unborn will the name of Eliza B. Wallace be handed down as the name of one of the truest and best friends that the colored people had in the trying times when freed from physical slavery they were endeavoring to emancipate themselves from the bondage of ignorance and superstition. Her connection with the college dated from August, 1877, to her death, December, 1897. Her body lies buried in the cemetery at Cambridge, Ohio, but her monument is seen in the buildings on College Hill at Knoxville and in the hearts that she inspired for good.

Dr. John S. McCulloch served as President of Knoxville College from August, 1877, to July, 1899, lacking only one month of twenty-two years. Under his administration the institution grew from a single building on three acres of land to a plant of nine buildings on twenty-two acres of land valued at \$100,000. When he began, the teaching force numbered seven, and when he left, twenty-four. Though called a college when he took charge, it was in fact only a primary school and he saw it grow till it numbered among its departments full courses in Normal training, College, Classical and Scientific, Theology, Medicine and Industrial departments. To meet Dr. McCulloch was to be convinced of his earnest and loving interest in his students and that he considered nothing possible for human kind any where out of the reach of those for whom he lived. Feeling the burden of the work he was carrying was too heavy for one who had almost reached his three score and ten years he resigned his position in 1898, but the

Here
 Board insisted that he continue for awhile, and in 1899 Ralph W. McGranahan, D. D., then pastor of the Tenth church, Allegheny, Pa., was elected his successor, to begin work at the close of the school year in June. Dr. McCulloch retired from his arduous duties to the delights of a quiet home in Omaha, Neb., where, in the midst of worthy children, grandchildren and friends, he is spending the remainder of a life that has been peculiarly fruitful in good done to others. Surely the Freedmen's Board was guided by Divine Wisdom in selecting Dr. McCulloch and Miss Wallace.

An entire chapter might be written on the faithful workers of the first quarter of a century of the work in Knoxville did space permit. The names of those at one time or another connected with the Faculty of the College are now found prominent in the lists of many professions and business callings.

Mrs. Agnes Hammond Wait was one of the "McKee teachers" at Nashville in the sixties. On the death of her husband, Rev. J. W. Wait, in 1882, she was elected to a position in the college and she served continuously till she was laid aside by a paralytic stroke in 1897. She lingered a patient sufferer till March, 1901, when she was called home. She was greatly beloved both by fellow workers and students and her loss was deeply felt. Excepting the first year when she taught mathematics, her position was Principal of the Training Department.

From the opening of the college attention was paid to the proper training of candidates for the ministry. Up till 1881 Rev. S. B. Reed, D. D., was college pastor and teacher of Theology. The latter subject was simplified so that those who felt called to preach might get the fundamental principles of the Gospel. A full theological course was not offered till 1893, when Rev. J. R. Millin was elected Principal of the Theological Department, which position he held till 1898 when on his resigning Rev. J. B. Work, D. D., was elected to succeed him.

The first Principal of the Primary Department was Miss Maggie Buchanan, succeeded in 1882 by Mrs. Agnes Hammond Wait, when the position was enlarged to include the superintendence of the Train-

ing school. Miss E. Isabel Kerr succeeded Mrs. Wait in 1897 and she was succeeded in 1903 by Miss Miss Maud Fraser.

The position of Principal of the Normal Department was created in 1891 and Rev. R. J. Love, Ph. D., who had been Professor of Mathematics the year before, was elected to the place. In 1903 he resigned and his place was filled by Prof. Herman Spencer.

Religious instruction has always had a prominent place in the college curriculum. A daily Bible lesson is required giving the best of all books a fixed place among the text books studied and putting emphasis upon character as the first essential in preparation for life.

The Music Department has made rapid and substantial growth. The department was organized in 1887 with Miss Rebecca H. Shaw in charge. In 1889 Miss Maggie J. Telford, now Mrs. W. C. Adair, was elected to this position and she was succeeded in 1893 by Miss Jean A. Robertson, now Mrs. D. S. L. McNary. Miss Agnes Wishart was in charge from 1894 to 1899 when Miss Maude Brooks, now Mrs. J. A. Cotton, succeeded her and she was succeeded in 1901 by Miss Lulu V. Childers.

That there have been wonderful changes for the better in innumerable ways is a fact the evidence for which is on every hand. But the following, also from Dr. McCulloch's "Reminiscences," exhibits a line in which there has been revolution:

"One of the most pleasant reminiscences is the change that was brought about in the manner of settling disputes. At first there was a sentiment almost unanimous in favor of settling them with a fight. Such manner of settlement was not confined to the boys. Girls when angry did not hesitate to pick up a stone or brick and fling it at the most vital part of the offender. The first suspensions were for fighting, and the students were taken completely by surprise at the promptness of the faculty in dealing with offenders. They seemed to know no other way than to strike or kick or stab when an insult was received, and it was a considerable time before they could un-

*Mrs. Una Houston and
Mr. Fitzpatrick in Music
in 1894 when the weather joined*

derstand the necessity of self-restraint, and the manliness of other methods of settlement. There have been of later years, it is true, sudden outbreaks of temper in which physical strength rather than reason was employed, yet the prevailing sentiment favors the peaceful solution of personal difficulties, and sustains the faculty in the prompt suspension of those who are guilty of any breach of the peace.

"Happy would it be for the world if such a sentiment should prevail among the nations, and all disputes should be settled without a resort to naval or military forces. Not the least pleasant among the recollections are the long meetings of faculty, when every one was puzzled and perplexed and knew not what to do. Piles of papers were lying on the table for examination, lessons must be prepared for the next day, and yet no one could move an adjournment till the matter was settled. Then the long, wakeful nights that followed when painful decisions had to be made! How common-place would life be if it did not have such trials! The long consultations about opening the Little Girls' Home, and soon after, the Little Boys' Home, and plans for new buildings are among the memories that will probably never be effaced.

Twice has the college been called to pass through the ordeal of fire. On the night of Feb. 15, 1894, after nine o'clock when faculty and students had returned from a lecture in the chapel, fire was discovered in the attic of the college building which at this time had been considerably enlarged by a large wing used as a dormitory. The origin of the fire is still shrouded in mystery. Some things seemed to indicate that it was of incendiary origin but this seems quite improbable, a defective flue being the most plausible solution. The entire building, in spite of all that could be done to save it by the city fire department was soon in ruins. The work of the school was resumed the next day—breakfast served at about the usual hour and the Mechanical Building pressed into service for recitation rooms while Elnathan Hall for once was made by a division in the middle a young men's as well as a young ladies' hall. No one was sent away because of the fire.



REV. J. S. McCULLOCH, D. D.



REV. J. W. WITHERSPOON, D. D.
Corresponding Secretary of the Board of Missions to the Freedmen
of the United Presbyterian Church.

Out of the ruins there sprung the commodious Recitation Hall and an imposing boys' dormitory called McCulloch Hall in honor of President J. S. McCulloch. The college safe was dug out of the debris and was found to have fully preserved all the treasure committed to it and it is still doing faithful service. What became of the great college bell is not known. When the supporting timbers burned away it came down with a terrible crash, but that was the last that was ever seen of it. Some would have us believe that the mass of iron was fished out of the ruins at night and disposed of for old iron. Others have the more plausible theory that under the persuasion of the terrible heat it returned to its original element and that if search were made some rich iron ore might be found near the place that a plumb-line would point out beneath the old belfry.

The rescuing of Dr. McCulloch's Bible from the ruins was another interesting incident. The personal loss to him of the Bible that had served him so many years, marked and annotated in a way that no other one could be for him, was such that for a time the burning of the building was almost forgotten. He had left it in the building and thought there was no hope of its ever coming to light. It was found by one of the boys in such a condition that with the bookbinder's aid it is still doing service for its owner who loves his Bible and uses it as few do.

The second fire occurred on the morning of December 15, 1896, when the cherished Elnathan Hall became the victim of the fire demon. It, too, broke out on the upper floor. It is thought that it was caused by fire falling from an open grate in a room from which the occupants had gone to attend their classes. The city fire department promptly answered the call and did all they could to save the building but in vain. The loss of clothing, books and other property on the part of teachers and pupils occasioned much hardship and annoyance. Many amusing incidents about the wearing of borrowed clothes until the dress-maker could be engaged and paid for have been handed down.

Out of the ashes sprung the new Elnathan Hall, not so large as the old hall but still large enough to

provide for kitchen, laundry, dining-room and music rooms and accommodate sixty-five girls. The new building was so constructed that an addition can easily be put to it by raising the kitchen part two more stories. It was rebuilt largely by the insurance money from the one that was burned.

The Knoxville United Presbyterian congregation was organized and received into the sisterhood of churches in the Presbytery of Tennessee on March 7, 1877. This was the third regularly organized congregation of colored people in the United Presbyterian church. The others of Nashville, Tenn., and Greenville, Miss., have left no records. At the date of organization the Knoxville church enrolled twenty-four as charter members. Two elders were ordained about two weeks later, Messrs. Carter Stacy and Prince Hall. Louis Griffiths and Joshua Prater were ordained to that office September 8, 1878, J. T. Arter and E. K. Smith on March 19, 1893, and J. L. McGowan and Aaron Young on February 13, 1898.

There were received into the church during the first twenty-five years after organization 416 persons. The number of conversions has no doubt been twice that many but preference for the Baptist or Methodist churches has led many into those denominations. In the nature of the case the membership, being so largely of students, is shifting, and the enrollment is a little more than a fourth of the total number received. The colored congregations are composed of loyal United Presbyterians.

How little this brief sketch tells of the struggle and hardship, of sacrifice and toil, of small beginnings out of which large things have grown, of answered prayer, and hopes realized. How little of what might have been written but enough has been given to discover at least the foundations on which the institution rests.



KNOXVILLE COLLEGE

—IN—

THE NEW CENTURY.

Quarter Centennial Celebration.

With the opening of the twentieth century Knoxville College became a quarter of a century old and on June 11 and 12, 1900, a big birthday celebration was held. It was the occasion for picking up bits of history worth remembering, recounting some of the experiences when it required heroes to meet the foes of ignorance, superstition and prejudice: above all it was a grand jubilee, recounting what great things God had wrought. Dr. J. S. McCulloch's paper on "Reminiscences," which has been incorporated in the preceding chapter, was prepared for this occasion and in his enforced absence was read by another.

Mrs. Tillie E. Johnson, of Miller's Ferry, Ala., read an exceedingly interesting account of the struggle of the Alabama Missions in the face of the opposition to them, the burning and rebuilding of the school house at Miller's Ferry, and what the school has done for the people in the Black Belt.

Hon. Wm. Rule, ex-mayor of Knoxville, and worthy successor to "Parson Brownlow" as editor of Knoxville's leading daily, the Journal and Tribune, contributed much to the occasion by an address full of interesting reminiscence of early days when it required courage to defend the work. His address was an argument for optimistic thought both as to the world at large and the problem of the South in particular.

Dr. W. H. McMillan and Mr. Peter Dick represented the Freedmen's Board. Dr. McMillan spoke at length on "The School and the Gospel," giving an able exposition and defence of the policy of the Board in carrying forward the work with the united agencies of teaching and preaching. Mr. Dick spoke characteristically on "Common Sense," his address contain-

ing larger quantities of the subject concerning which he spoke.

Notable features of the occasion were the addresses by Dr. J. W. E. Bowen, of Gammon Seminary at Atlanta, on "Race Efficiency," and President W. H. Council, of Normal, Ala., on "Higher Ideals."

The special messages from friends who could not be present but sent their greetings were read, some of which have been selected and are here given:

TUSKEGEE, ALA., May 21, 1900.

DR. R. W. McGRANAHAN, Knoxville College, Knoxville, Tenn.

My Dear Sir:—I am very glad to send you this word of greeting upon the occasion of your Quarter Century celebration. The splendid work which has been done by your institution during that time is cause for congratulation. I wish very much indeed that I could be present to join you in the celebration but engagements in other directions call me elsewhere. The great cause of humanity has been helped by these institutions all over the South, and the workers in them have the assurance that in sowing seed they are sure of reaping results of the best kind.

The church with which your college is connected has for a number of years placed the entire Negro race under deep obligations to it for its unselfish, wise and far-reaching work for our people through its schools, colleges and churches. Please feel sure that I shall take the first opportunity to visit your college and renew my acquaintance with its officers and teachers.

Again regretting my inability to be present with you, I am,
yours truly,

BOOKER T. WASHINGTON.

PRESIDENT R. W. McGRANAHAN, Knoxville, Tenn.

My Dear Sir:—Your invitation to the Quarter Centennial and commencement exercises of Knoxville College has just come to hand. I thank you. It would give me great delight to share in them.

It seems impossible that a quarter of a century has elapsed since I was observing the start of the work of your institution, always so quiet, and sure of good results.

Their excellence has been widely felt. How many in the institution have seen the Star of Destiny point to a path of more merit and usefulness in life consistent with a higher life beyond! In these individual lives thus benefitted, how many families have been blessed; how many churches made more helpful and spiritual, and how much has been added to the prosperity and progress of communities? May the good work go on with ever increasing results.

I knew Prof. McKee and Mrs. Wait, whom you mention, before they began work at Knoxville. Their names recall to me the most useful lives, and the noblest characters. Their days here have an end, but their self-sacrificing efforts for

the elevation of the lives of others will never die. We are permitted to believe that they, and such as they, will be the jewels in the diadem of the Lord when He is at last crowned "Lord of All." Sincerely yours,

JOHN EATON.

(Gen. Eaton was State Superintendent of Public Instruction at the time that the "McKee School" was maintained in Nashville, and he proved himself a valuable friend to the workers. He was later U. S. Commissioner of Education.)

NEW YORK, June 1, 1900.

PRESIDENT R. W. McGRANAHAN, Knoxville College, Knoxville, Tenn.

My Dear Sir:—It would give me very great pleasure to attend the Quarter Centennial exercises of Knoxville College in response to your very kind invitation forwarded me on May 16th, but I am denied the privilege of attending our own commencement exercises by the order of my physicians. Please accept my most hearty congratulations on the success which has attended Knoxville College during the first quarter century of its work.

I have had a very pleasant acquaintance with Dr. McCulloch and several of the earlier professors.

The thoroughness of the work done in Knoxville College, educationally, and especially in the development of Christian character, has always commanded my high regard. I hope that the success of the first quarter century of Knoxville College is prophetic of even larger and more satisfactory growth and usefulness as the years go by.

Sincerely yours,

E. M. CRAVATH.

President Fisk University.

(The above was written only a few weeks before Dr. Cravath's death.)

CHICAGO, ILL., June 9, 1900.

MY DEAR McGRANAHAN:—This is my message, with best wishes, for the 25th anniversary day on the Hill.

At a backwoods debating school some one arose at the close of the evening and proposed as a question for debate next evening—"Resolved, That a saw-mill is the best thing a man can do." The name being changed, let that be our proposition—Resolved, That a Mission School is the best thing a man can do. Nay, shall we not say rather that it is the best provision which God can make for the children of men? For when men look upon such a scene as that on Longstreet hill at Knoxville even the magician declares, "This is 'The finger of God.'"

Men have much to say these days about "problems." Problems many there are, and theories galore, and the voices that come to our ears sound not infrequently like tongues from Babel.

"But 'the dream is one.' The 'problems' of which men speak are the problems of humanity. And how easy that becomes when Wisdom speaks—"Go, teach the nations." And how practicable it becomes when Power speaks. Hence this cluster of buildings. The earth hears that voice, and

gives up its clay and wood and iron to shelter the Christian teacher and his class.

In this institution the faith and love and obedience of the Christian church become visible, and through it the love of God, like sunshine, blesses the land. Write here the Latin inscription—"Would you see monuments, look around you."

Standing at this milestone in the history of Knoxville College, let us behold with gratitude "what God hath wrought," and let it be our prayer and our hope that in the next quarter century He will do here yet greater things than these.

Very sincerely,

J. R. MILLIN.

(*"Prof." Millin was for many years one of the strong members of the College Faculty.*)

PARIS, June 10, 1900.

MY DEAR DR. McGRANAHAN:—Your letter of the 16th of May was only read by me to-day. I arrived here last night.

The Quarter Centennial of Knoxville College is a most interesting event for Tennessee and the whole South. This college is a monument to the pure Christianity and broad patriotism of the United Presbyterian church, and deserves the sympathy of the entire people of the South. Its growth in spite of fires and prejudices is a grand tribute to the devotion and wisdom of the Board and its officers. It is doing a noble work for the colored race whose results are far-reaching and most beneficent.

I congratulate the management of the college from the bottom of my heart upon this Quarter Centennial and predict for the institution a period of vastly increased usefulness in the next quarter century.

Very sincerely yours,

CHARLES W. DABNEY.

(*Dr. Dabney is the President of the University of Tennessee and is recognized as one of the leading educators of the South. He was in an official capacity representing the U. S. Government in Paris at the time the invitation to the Quarter Centennial reached him.*)

The Industrial Department.

It is in the development of the Industrial Department that the greatest changes have been wrought in recent years. The Women's Board has maintained the department of sewing and domestic science in all the stations and in addition to this has done a great deal of special work. Many buildings in the various stations have been built by them. At Knoxville the Little Girls' Home is their enterprise, and they employ a missionary and teacher of dress making, sewing, and domestic science. The sewing and dressmaking

departments have been the most thorough and complete of all the industries taught.

The department of Agriculture and Mechanical Arts was created in 1891 by the University of Tennessee. By a contract between the University and Knoxville College it was agreed that the University should make annual appropriations to the support of the Industrial Department as might be necessary, and the College should provide all buildings and the necessary instruction in the strictly literary branches.

The Industrial Department meets the requirements of the Statutes of the State of Tennessee (see the Code, Art. 4, Sec. 339) which direct "that no citizen of this state otherwise qualified shall be excluded from the privileges of the University by reason of his race or color, but the accommodations of persons of color shall be separate from the white."

The Board of Trustees of the University makes such appropriation from year to year that is necessary to maintain the department. From 1891 to 1901, \$2800 was annually appropriated for this purpose. In 1901-2 \$4,000 was given; the next year \$5,000, while in 1903-4 \$6000 was given.

The relation with the college enables the students of the Industrial Department to obtain without extra charge all the advantages of the Literary Department, and in like manner the college students have the advantage of the Industrial Department.

The Industrial Departments include Agriculture, Carpentering, Printing, Sewing, Cooking, Electrical work, Brick-making, Black-smithing, Baking, and incidentally a great deal connected with other trades.

The agricultural department includes greenhouse culture, gardening, stock raising, and dairying.

A well equipped dairy with a large barn, with basement, cow stable, silos, creamery with separator and other apparatus affords opportunity for the thorough teaching of this important industry.

Instruction is given in poultry raising which is carried on extensively by means of incubators and brooders.

A well arranged green house affords facilities for winter vegetable raising and floriculture.

In the summer of 1901 the tract of land known as the Seymour place was purchased for \$7,500. Half the money for this was given by a friend on condition that the other half would be raised elsewhere. This was done during the vacation by visiting the churches in Ohio and Pennsylvania with a male quartette. The response from the churches was most hearty.

The college brick yard is one of the newest as well as one of the most important of the industries. Almost a million brick were made during the summer of 1903.

The greatest value of the Industrial Department, perhaps is not so much the teaching of trades as the instilling of healthful ideas about work. The entire South needs to learn the lesson that work is honorable. There is no way of teaching it so effectually as making it a feature of college training.

The college through its industrial departments is able to offer any young man of energy the opportunity of obtaining an education, for if he is in earnest he can make his own way entire by working in the industrial departments during vacation and as he may be able during the school year. A large number are doing this. Hundreds of dollars are paid out every term for student labor.

The Work of the Women's Board.

Though reference has been made elsewhere to the work of the Women's Board in connection with the stations, yet it deserves a more extended notice. Their first work was the building of what was first known as the Little Girls' Home, now Wallace Hall. The larger part of the cost of this was contributed by the Ladies' Missionary Societies. It was furnished by the Board. In 1889 the McDill Home was built by the Women's Board at an outlay of \$8,000. Through them large quantities of new and second-hand clothing have been sent to the stations and much needed help has been given in this way.

Various buildings have been erected at the different stations—at Chase City an Industrial Home for Girls; at Athens, Tenn., the school building; at Mil-



REV. J. A. COTTON.

REV. J. T. ARTER.

REV. E. K. SMITH.

REV. C. H. JOHNSON.

REV. J. L. COOK. (deceased)

REV. J. R. JAMES.

REV. F. W. WOODFIN.

REV. J. H. TARTER.

ler's Ferry a parsonage; at Prairie Ala., the Jennie Hastings-Gillespie Memorial school building, and a farm of over 600 acres operated with a view to teaching practical farming; at Camden the school building, Teachers' Home and Girl's Dormitory.

The sewing and domestic science teachers in all the stations are supported by the Women's Board.

In Knoxville this board pays the salaries of the matron of the Girl's Home, matron of the Boarding Department, teachers of sewing and domestic science and the Bible reader.

This brief account of their work shows how much of the present equipment and efficiency of the Freedmen's work is due this Board, and we cannot tell what loss would have been suffered without their aid.

KNOXVILLE COLLEGE SUMMER BIBLE SCHOOL AND SUMMER SCHOOL.

The idea of a Summer Bible School in connection with Knoxville College was conceived in the minds of the well-known evangelist, Dr. H. H. Bell, and the untiring worker and soul-winner, Miss Eliza B. Wallace. The first one was held in 1895, with Dr. Bell in charge. He continued in charge during 1896, 1897 and 1898. Since then Dr. J. B. Work has been director of the Bible School.

The attendance has varied from seventy-five to one hundred and fifty. The great profit that it has been to many has led to its establishment as a permanent feature in Knoxville College, and it has come to be looked forward to with the most eager anticipation.

The first session of the Knoxville College Summer School was held June 23 to July 31, 1902. Its aim is to offer to the colored teachers something of the same advantages that are offered to the white teachers on such a magnificent scale at the Summer School of the South at Knoxville. It was evident from the beginning that it met a demand of a large number of the most earnest teachers not only in Tennessee but in all the surrounding states. The attendance and interest manifested the first session led to the establishment of the school as a permanent institution.

The scope of this school can be realized when it is noted that in addition to regular instructions in all the school branches the following were among the special lecturers in the session of 1903:

Hon. Seymour A. Mynders, State Superintendent of Public Instruction in Tennessee.

Prof. Kelly Miller, Howard University, Washington, D. C.

Prof. Philander P. Claxton, Director of the Summer School of the South and Editor of the Atlantic Educational Journal.

Dr. Edgar Gardner Murphy, Southern Educational Board.

Dr. Henry R. Sanford, New York.

Dr. Lewis B. Moore, Howard University.

Dr. W. E. B. DuBois, Atlanta University.

Prof. J. H. Phillips, Superintendent of Schools, Birmingham, Ala.

Dr. L. H. Bailey, Cornell University.

Prof. T. Gilbert Pearson, North Carolina State Normal and Industrial College.

Hon. L. D. Harvey, State Superintendent of Public Instruction of Wisconsin.

Dr. Wm. G. Frost, President of Berea College.

Mrs. Nellie Kedzie Jones, Berea, Ky.

Medical Department.

In 1895 a Medical Department was opened and maintained till 1900. The Board had opened it up in the expectation that the fees received would be sufficient to put it on solid footing in the way of equipment and current expenses, but these things not being realized and as it was impossible to make it all that it ought to be without means that so far as could be seen were not forthcoming it was decided to discontinue it.



SOME INCIDENTS AND OBSERVATIONS.**"Born a Slave, Died the Child of a King."**

In the cemetery at Knoxville, Tenn., there is a little gravestone that tells a story of one of the brightest sides of slavery days. It bears the honored name of a well known family and among the stones that mark the resting places of the family is one that Love placed over the grave of one of the slaves buried in the family lot with the beautiful inscription, "Born a slave, died the child of a king."

The Testimony of an Outsider to Our Work.

Dr. G. S. Dickerman, field agent for the Southern Educational Association, is charged by his office with the duty of looking into the workings of all the schools in the South. In the course of his tour he visited our schools in Wilcox county, Ala. In the annual report which is a book of some proportions and which is a very compendium of information on the present condition and needs of the South, he pays his compliments to our school in the following language: "In Wilcox county, Ala., where more than three quarters of the people are negroes, four schools have been established under the care of the United Presbyterian church. Each of these schools has the constant oversight of one or more wealthy and influential citizens of the neighborhood, who have contributed generously for the purchase of land and for the erection of the school buildings. The teachers of these schools, more than twenty in number, received their training in Knoxville College and are still under the personal supervision of the president of that institution. He visits the schools once or twice a year and carefully sees to the management and each summer the band of teachers is recalled to Knoxville College to pursue a normal course and keep their minds fresh for their work. So this favored institution of East Tennessee is working in direct partnership with planters in one of the darkest regions of Alabama. Can there be any question concerning the soundness and permanent power of an enterprise like that?"

How Knoxville College Didn't Get \$50,000.

Thru the pastor of the man in question has come the incident, both humorous and serious, telling how close our Freedmen's college came to having a snug endowment. A wealthy bachelor member of one of our Indiana congregations was getting old and consulted with his pastor about properly disposing of his property in a way that would do the most good. The pastor had a big heart for the Freedmen's work and advised him to take a trip to Knoxville College and look into the work with a view to endowing the institution. All was going well until he arrived at the depot in Knoxville. Without making a bargain as to the worth of his services he employed a negro to carry his grip to the hotel, a distance of a few blocks. The grip was delivered and with it a bill of seventy-five cents for services. It did no good to remonstrate and the bill was settled, but our friend with the endowment for Knoxville College in his vest pocket carried only till the next train would carry him back to his Northern home without ever catching a glimpse of the institution which he came to visit, or allowing one of the workers to know that he had been within a thousand miles of the school. His greeting to his pastor was scarcely cheerful, "I have no money to waste upon a lot of thieves." Of course it did not matter that the "thief" had never been inside the college, he was a negro and our school was for negroes. Accepting his hasty and erroneous conclusions a more logical course of reasoning would have led him to double his proposed gift of \$50,000 since he had found the need of mission work so great. The case is so typical that it is given in detail. The most frequent objection to our work is that the negro is bad. Suppose he is, then all the more need to use every effort to help him to be good. It is high time that the American people would cease judging an entire race by the specimen of a "thief" found at a railroad depot.

The Ignorant Negro Preacher.

The greatest impediment to the progress of the colored people is their ignorant and impure ministry.

While the intelligent and upright element is rapidly increasing among the preachers, yet it is in spite of all that can be done against them by the ones who have been blind leaders of the blind. A typical illustration occurred in a district in Tennessee where a young school teacher well prepared for teaching left on the blackboard on Friday evening a spherical representation of the earth. The preacher who held services on the next Sabbath in the same building felt called upon to take his text from that picture and his sermon was a tirade of abuse against such false teaching that the earth is round. The argument with which he convinced his audience and wrought them up to a high pitch of excitement was simply, "My bredern, de Bible says dis world am flat and you done see it flat." And all that was in Tennessee. When one of this same class of preachers saw that the intelligence of the community had advanced so far beyond him that he must do something or be out of a job he reported to the college office a few weeks ago, applying for admission and volunteering some interesting information concerning himself: "I is a preacher and I wants to come to college. My preachin' please de Lord all right, but it doan please de people. I'se not ignorant; you can take down any one ob dem books and I can tell you any letter in it, but when you put 'em up in words, dat sticks me. I wants to learn them deep things." Thank God, the hungry souls are being better fed these days as consecrated and trained men are being sent out from our mission schools to preach as well as live the Word.

A Practical Argument for Missions.

When an Alabama planter who had requested our board to open a mission on his plantation was asked what led him to desire it he answered, "I must do something to keep my good tenants. They are all moving away to where they have good schools and I am losing my best families." In the same line was the testimony of another planter who said he favored the missions because it was the best thing he had ever found to prevent the corn from escaping from the crib and the chickens from the hen roost. While stopping at a hotel near some of our stations in the

Black Belt I asked the hostess what she knew about our work, and it was the occasion of a most enthusiastic eulogy upon the workers: "You 've got white principles in those negroes. How did you ever get white principles in them? Everybody says they would as soon work for them or deal with them as with white people. How did you ever do it?" And so the leaven works until the best intelligence and the best heart of the South is in sympathy with the Church in its great work.

The Tables Turned.

When the late Rev. J. L. Cook was sitting on his porch at the Teachers' Home in Athens, Tenn., in the early nineties, a white woman approached him and after some conversation made herself known as the former owner of Mr. Cook's mother. She told Mr. Cook of her need and asked that she might have given her any old dresses which Mrs. Cook had not intended to use. It is needless to say she received more than she asked.

One of the First Fruits.

Rev. George Moore, an honored minister of the congregational church and a member of the faculty in the theological department of Fisk University, is a product of the "McKee School" at Nashville. His father was an elder in the United Presbyterian Church—probably the first colored elder in the church. Mr. Moore was one of the first students in that institution and was in its advanced class when the school closed. He found the Savior there. If you are sometimes tempted to feel that the work which was abandoned afterwards was a failure, just take one look at Rev. Moore, and a knowledge of what his life has accomplished will tell you that if those years had done nothing else than save George Moore they were far from failure.

"Bullets or Bibles."

A Chicago orator recently gave utterance to a great truth when he said that the race problem in America would be settled by Bibles or Bullets. The Bible will enlighten and uplift—this will solve the whole problem. Let God's truth be taught as our mission schools are doing it and more problems than the race problem will disappear.

No Criminals from Our Schools.

So far as known not one of the hundreds who have graduated from Knoxville College or who have attended for any length of time, has ever been arrested for a crime. No doubt the same is true of all our distinctly religious schools in the South. Surely this suggests the remedy, Christian education—simply education is not enough, but Christian education.

An Open Door.

The spirit that actuates the missionary loving element of colored people was most happily and forcibly illustrated in a sentiment expressed by Dr. M. C. B. Mason in an address at Knoxville College commencement. "Many doors will be closed against you as you go out into the world and you will feel deeply the loss, but there is one door that stands wide open for every one of us—the best of all—the *door of service.*"

In the Sixties.

There is a tradition which has been handed down in Nashville that when Rev. Jos. G. McKee went to take charge of our mission there, and his work became known, that every home in the city was closed against him and many nights he was compelled to wrap himself in his blanket and sleep on the stone steps of the capitol building, and that it was thus that he contracted the cold that ended in his early death. Whether true or not, the hardships that he suffered were greater than we know anything about. Thank God such days are past!

Who's to Blame?

For forty years the responsibility for the condition of the poverty, disability, crime, etc., of the negro has been charged by the north upon the south, by the south upon the north, by one class against another, and one section against another, and all the time the moments, days and years have been passing and only a fraction done of what ought to have been. Let us forget the past, stop fruitless discussion as to causes and all take hold to help in practical and earnest ways. It must be changed from "Who's to Blame?" to "Who will Help?"

Knoxville College Sub-Stations in Tennessee and Alabama.

Most interesting indeed is the story of the growth of the "Off-Shoots" of Knoxville College—starting in an honest effort to meet an immediate need and growing far beyond the expectations of those who inaugurated them. Dr. McCulloch describes the beginning as follows:

"After the work of the College had begun to show fruit in turning out young men and women qualified to teach others it became necessary to consider where and how these graduates could be most profitably employed. About this time Miss Wallace made a visit to some of her friends living in Alabama. Among these she found Judge Henderson of Wilcox County in sympathy with her idea of the education and elevation of the colored people on the plantations. This led to correspondence which resulted in the establishment of a school at Miller's Ferry. The school differed little from other public schools except that it had a competent teacher and continued more than two or three months in the year. The building in which the school was held was a log church with ordinary benches without backs, and with no desks worthy of the name. The teacher made it her business to visit the families in order to interest both parents and children in the school, and encourage good order in the home. She organized a Sabbath school also, and gathered in both old and young. Very few were able to read, and before the hour for the opening of the school on Sabbath morning groups of both young and old could be seen diligently and eagerly spelling out and reading over the words of the psalms to be sung when the numbers were announced.

"In these groups were often found men who had been regularly ordained to preach the gospel to their fellows. They were proud of their attainments in letters, and were not slow to exhibit them to those who were less learned.

"Among the first questions addressed to a candi-

date for the ministry this was : 'Can you read?' And the presiding officer was not to be put off with a simple affirmative answer. He handed the candidate the Bible, and putting his finger on a passage, directed him to *read there*.

"The school at Miller's Ferry was encouraged by Judge Henderson in various ways, such as furnishing a house for the teachers, subscribing liberally when new buildings were to be erected, and visiting the school. He had the confidence of the colored people having stood by them at the risk of his own life.

"The influence of this school was manifest in a few years, not only in the ability of a large proportion of the young people to read, but in the more stable character of the plantation hands. A better class of people gathered around the school for the purpose of having their children educated, and the habits of both parents and children were gradually changed for the better. Long night carou-als were less frequent, and there was less drowsiness and moping in the cotton fields the next day.

"This was a revelation to many of the planters, and they were both willing and anxious to have like schools established near them. The work that was undertaken for the benefit of the illiterate colored people proved to be of advantage to the whole community. The defects of the ordinary country schools were made more apparent, and every thoughtful person could see that the results might be far reaching. Thus encouraged the Freedman's Board undertook like mission work in other places, believing that the mission stations and the college would be mutually helpful to each other. The graduates from the college found in these mission stations the best field for the exercise of their gifts and acquirements, and the children whom they taught naturally sought the college when they wished to advance to higher courses of instruction.

"The school at Athens, Tennessee was undertaken mainly through the influence of Rev. J. L. Cook, a graduate of the college. In conversations with Miss Wallace he had shown the wants of the people there, among whom he had spent nearly all

his life, and either at his suggestion or hers, the matter was brought to the notice of the Freedmen's Board, and a flourishing school and church were established. There are perhaps few communities in which the standard of morality is so high, and in which the colored people are held in such high respect."

With Miller's Ferry as a starting point the missions in Alabama spread till they now number six, all in the one county of Wilcox. The wholesome influence of the missions, transforming whole communities was recognized by both white and black. The colored people in every community wanted a mission that they might have advantages similar to their neighbors. The planters saw that if they wanted to retain their best tenants as well as elevate all their tenants they must offer better advantages in education. The result is there is not a community, perhaps, within acquaintance distance of our missions that has not petitioned through both races for the opening of a school. Not nearly all the pressing invitations could be accepted.

The Alabama stations are all located in Wilcox county, situated in the lower section of the state, 130 miles from the Gulf. Wilcox Co. is in the midst of what is so widely known as the "Black Belt," so called, not, as is usually supposed, on account of its colored population, but originally designating that large section of country running northeast from the lower Mississippi and characterized by a rich black soil. The black soil, however, invited the large planter with his hordes of slaves and thus the black soil country became the black man's country and it is in more senses than one the "Black Belt." Wilcox County contains a population of 35 631. Of these 28,652 are colored. Before the opening of our mission schools in this densely populated region the conditions were as deplorable among the colored population as might be expected in the very heart of Africa. Indeed, superstitions and heathenish practices were found that had suffered little change in their transplanting to America. This was the inevitable result of their entire lack of intelligent leader-

ship or proper instruction. The immoralities common in the community were such that they cannot even be hinted at here. The preachers for the most part were not simply blind leaders of the blind but corrupt teachers with a willing following. The standard set by the mission when church members were disciplined and suspended for immorality was something entirely new to them, but hearts touched with the Spirit of God responded and the result is a most wonderful transforming of the communities thus touched. The results of our missions can never be tabulated with figures telling the number of church members, graduates of our schools, property owned by those inspired to build homes for themselves, etc., but the far-reaching influences of consecrated teachers uplifting and inspiring hundreds who in turn have their influence on others can never be measured on earth.

The missions are in the heart of some of the most stirring scenes of ante-bellum days. The landing on the Alabama river midway between Prairie and Miller's Ferry was then one of the most important slave marts in the South. It was far enough inland to escape detection from the government officers and large numbers directly from Africa were smuggled through to this point, and those stolen from other points were brought here to be put on the market. Men still living can tell tales that will chill the blood. If the oaks and elms that skirt the river had tongues what tales they could tell! Parents and children were separated ruthlessly, all the cruel inventions of the awful institution were here in startling evidence. The old landing was in those days quite a populous town, known as Prairie Bluff, and only missed by one vote being chosen as the capital of the state over Montgomery. It is now pointed out to passersby by the old warehouse where the boats unload their cargoes, and a few tumbledown houses that remain. In some sections of the surrounding country there is almost as great cruelty practiced by the plantation owners as when their tenants were their own property and liberty is a misnomer for the kind of life they live.

The Miller's Ferry Mission claims our attention not only because it was the mother of the Alabama

group but because of the crisis to all the missions in the incendiary fire in 1895 that destroyed our mission building at that point. The fire was the work of a desperate character, a white man in the community who was incensed at the efforts that were being made to uplift the Negro and the experiences that he had himself that he could not use the intelligent Negro as he could the ignorant one. After the fire the evidence pointed conclusively to him—evidence that would convict a man in any court of justice. Judge Wm. Henderson had been active in assisting our workers in gathering the evidence and thus had called upon himself the wrath of this unprincipled fellow. It became very clear that it would be only a waste of time to attempt to convict a southern white man for burning a "Nigger school," no matter how bad his character nor how clear the evidence. But the matter was not dropped by the man who though unconvicted by the civil court was counted guilty by all who knew of it. His reputation as a marksman with revolver or gun was known far and wide. One day he rode up to Judge Henderson's store and called him out saying that he wanted to talk business with him and when the Judge approached within five feet of him he opened fire on him. The bullet cut through his under clothing near his heart. Two more shots were fired but neither took effect. From the hard of a man who boasted that his bullets never missed the mark and at so close a range such a deliverance can be regarded only as the direct interposition of the Divine protection. For the same reason that it would have been useless to prosecute for the burning of the building, it was very clear that it was useless to prosecute for the attempted murder, all because the man whose life was sought was a friend of the colored man. The man guilty of these crimes is suffering a heavy penalty in the attitude of the better element of both races toward him—an attitude of disregard and contempt.

The following extracts from a paper read by Mrs. Tillie E. Johnson at the Quarter Centennial exercises of Knoxville College gives a vivid picture of the

great loss and the notable struggle by the people to rebuild their house:

"About 10 o'clock on the night of May 4, 1895, loud knocking at our door aroused us from sleep into which we had just fallen, and in response to 'what is wanted?' came the reply, 'The schoolhouse is on fire.' Dressing as hastily as our trembling fingers would permit we hastened to the scene of the fire and found the north-east room on the first floor—the one furthest from the parsonage—in a roaring blaze. On the step outside the door were pine kindlings and oil telling us at once that the fire was the work of an enemy. In a few minutes the dry, pine building was a mass of flames. Efforts were made to save something but in vain, not a Bible or a Psalm book was rescued. Hundreds of excited parents and children were soon on the grounds expressing their grief in moans and tears—lamenting as did the Jews of old over the destruction of their beloved Jerusalem. The parsonage which stood near by was in great danger and once 'twas thought that it could not be saved. Its contents were quickly removed by numbers of willing but unskillful hands and deposited in nearly every direction. The next morning—Sabbath—our kitchen stove was found in the lower end of the corn lot, while pots and kettles were scattered here and there.

"It was thought best to hold some kind of services on Sabbath. Accordingly a number of logs were rolled together under the shade of the old oaks where once stood the log hut in which our school had its beginning. There in sight of the mass of ruins of not only our building but of what seemed all our hopes, a large crowd, grief-stricken, assembled, and though hearts were aching and eyes were dimmed with tears, we felt our confidence grow stronger in Him whom 'it is better to trust than princes' as we sang 'The Lord is good, oh, bless His name!'

"In the afternoon, a meeting was held to give the patrons an opportunity to express their opinion and desires as to the future of the mission. Some of these expressions we repeat in the language used: 'We'se been a'goin' for'ards an' we don't want to

take one step ba'cards now towards where we came from,' spoke our gray-haired elder, 'an if I ain't got but one nickel it shall go to help put up another building.' 'I'se crippled but I can cut a log. Us don't want we chillin to go back into conjurism, us wants 'em to be ladies and gentlemen, and I'se wil-lin' to live on bread an' milk an do without meat to help put up another school-house,' said another. 'I ain't got no money but I'll sell eggs and chickens and bring de nickels,' said a very old lady. The speeches of the others were of the same spirit, showing, as a friend expressed it, 'that while most of us are very poor in this world's goods, there is a great deal of heart wealth among us.'

'Those were dark days at Miller's Ferry. For weeks and months the possibility of continuing the work hung in the balances. Some threat would be made today crushing our hopes for tomorrow. It seemed impossible to accomplish anything for our people with everything so antagonistic. We never felt safe at home nor was it prudent to leave home. Often our pastor stood before his congregation trying to inspire them with courage and cheer while his own heart was so heavy that but for the promise, 'When thou passest through the waters I will be with thee,' he would have broken down completely. Then it was, we learned as never before what a friend our cause had in Judge Henderson. 'I'm sure the mission is a good thing,' he would say. 'It is what our people need here, and God is with the right.' He would speak encouragingly to us, while he himself was almost disheartened.

'A few Sabbaths after the fire a collection was taken for the new building. Although at a season when money is very scarce with farmers \$84.00 was raised. This consisted largely of notes on the crop yet un-made.

'By winter the outlook was sufficiently hopeful to encourage an attempt to rebuild. Volunteers were called for to give as many day's work as they could spare, chopping logs to be hauled to the mill, which Judge Henderson gave the use of, furnishing a man to oversee and also teams to haul. Some days there

were twenty-five or thirty scattered through the woods, while others were working on the grounds. Later on when the farms were needing attention wives plowed that their husbands might give more time, other women brought dinner for the workmen so as to save every minute; children tried to earn something by extra work in order to help. After a while the cold heavy rains came, rendering the roads and lowlands where the heavy timber grew well nigh impassible; still many worked heroically on. One cold rainy day as one of these faithful helpers passed by hauling a large log to the mill, we noticed that he had on no overcoat and knew he must be drenched to the skin. On his return we hailed him and invited him in to the fire. He would not come in, yet as we talked with him, we noticed that his ragged coat and thin cotton shirt were almost no protection to his body. He has a large family and expressed his desire to assist the mission in these words: 'Yes, its pooty cole' but den I wants to do all I can to educate my little chilin', an' I can't learn 'em myself, so I must help fix a place for them what can.'

"Nothing impressed us more during that year than the providence of God which was extraordinarily shown in our rebuilding at all. We stood the next morning after the fire a helpless people, unable all together to raise \$10 in cash. In the face of this, the idea of attempting to erect a house that must cost \$2,000 or \$3,000 would seem folly in the extreme. Then, too, His providence was manifest in our beginning the work just when we did, before those influences that divided our people were set to work—one or two months would have made a vast difference. 'Twas also shown most strikingly in the preservation of Judge Henderson's life, when fired upon 3 times—the first shot being fired within five feet of him, the furthest not more than fifteen feet, and yet this good man was untouched. Truly 'no murderous dart shall thee assail.'"

The conditions in the various missions are much alike. The effort towards self-help has been manifested in all the stations. Hence much of what has been written concerning Miller's Ferry is equally

true of the other stations and this extended notice of the mother station of the Alabama missions is warranted by her peculiar position and trials.

Each one of the missions has been called into being by the demands of the community and their cooperation in establishing it. A brief sketch will be given of each one.

Miller's Ferry.—The origin of the work in Alabama has been given in full above. The date of opening was 1884. Miss Henrietta Mason, now Mrs. A. A. Kirksey, was in charge till 1887, when Prof. P. C. Cloud was chosen principal, Miss Mason's health compelling her to give it up. In 1889 the first school building was erected which was burned in 1895. Prof. Cloud's part in tracing the guilt in connection with the burning of the building put his life in jeopardy and he was transferred to Summerfield which was opened in that year. Rev. C. H. Johnson became pastor and principal in 1893 and he still serves in that capacity. School house, parsonage, two dormitories, teachers' home, printing and carpenter shops constitute the plant.

Athens, Tenn.—The account of the beginning of this station is also recorded above. While Mr. J. L. Cook was completing his theological course in Allegheny Theological Seminary Miss Henrietta Mason, whose health had greatly improved, was put in charge at the opening in 1889. By arrangement with the local school board of the town the public funds were turned over to us on condition that a good school with competent teachers would be kept up. This has always been a great help in maintaining the work. Rev. J. L. Cook took charge as pastor and principal in 1890 and continued till 1900 when he was transferred to Henderson. During his term was built the beautiful brick church that is the pride of all the missions. The large and well kept school building in a well ordered school yard, as well as the church and teachers' home, greet the eyes of the traveler as the most prominent sight when the train pulls into Athens station. In 1900 Rev. J. T. Arter succeeded Mr. Cook and continued three years when

he was put in charge of the mission at Kimbrough, Ala., and Rev. D. F. White, just graduated from the Theological Department of Knoxville College, was put in charge of Athens.

Prairie, Ala.—The next station established was across the Alabama river from Miller's Ferry and about five miles distant. This opened in 1894 with Prof. H. J. Oliver in the double capacity of principal of the school and superintendent of the mission farm of more than 600 acres, purchased by the Women's Board of Missions to teach thrift and encourage the people to own their homes. The farm was managed with the idea that under proper direction a great deal could be done in a practical way to help improve the home life of the tenants and finally that they might purchase their homes on easy terms. This program has been carried out and the large plantation is being subdivided into small farms which are being purchased by worthy families. Prof. Oliver remained in charge of the farm till 1900 when Prof. N. B. Cotton, a graduate of Knoxville College who had been teaching and farming in Kentucky was chosen to superintend the farm. He has wonderfully adapted himself to conditions with which he was not acquainted and is accomplishing much for the race in his community. The first aggressive steps towards founding a church were taken in 1898 when Rev. J. T. Arter, just from the seminary, was sent to assume the pastorate and push the religious work. He continued in charge till 1900 when he was transferred to Athens, Tenn., and Rev. J. E. James succeeded as pastor and principal at Prairie. The plant consists of the large farm, the school building which also serves as a church and is known as the Jennie Hastings-Gillespie Memorial, so called in honor of the first secretary of the Junior Missionary Societies, the large teachers' home and a dormitory made from an old church that stood on the ground. These buildings are situated on a commanding eminence and can be seen for miles.

Summerfield, Ala.—Work was begun here in 1895 under the direction of Prof. P. C. Cloud in a large plantation house made over to adapt itself to school

and mission purposes. The place was purchased by Miss Wallace with her own money and it is thought that she had intended to give up her arduous work at the college and spend the last years of her life at this place in direct mission work among those for whom she lived. The mission was continued till 1901 when it was discontinued on account of its being isolated from the other stations and the seeming very remote possibility of establishing a church at that point.

Camden, Ala.—A petition from both white and colored citizens led to the opening of the only one of the Alabama stations which is close to a town, all the others being in rural districts. Camden is the county seat of Wilcox county and has about 2000 inhabitants. The school is located just outside the town on a picturesque hill which was formerly known as "Hangman's Hill" on account of the number of victims who had been swung into eternity at the end of a rope attached to a limb of a tree on the summit of the hill where the mission now stands. Four handsome and commodious buildings compose the plant—the school house and church, the teachers' Home and two dormitories. One of the dormitories is the gift Mr. Wm. Carson of the Sixth Church, Pittsburg, Pa., in memory of his daughter, Miss Mary Carson and is called the "Mary Carson Memorial." The other dormitory is in large measure the result of the efforts of the people to help themselves. The work was begun at this station in 1895 with Prof. Henry M. Green in charge. He was succeeded the following year by Rev. E. K. Smith who had just completed his theological studies and who is still pastor and principal.

Canton Bend, Ala.—This station lies mid-way between Miller's Ferry and Camden, being about five miles from each. Its location grew out of the generous offer of a planter to provide the ground and otherwise assist if the Board would open a mission that would do for his tenants what Miller's Ferry was doing for others. The offer was accepted and Prof. J. N. Cotton was put in charge in January, 1896. He began by using an old cabin for his school room. Since then with his own hands he has built a neat

and attractive school house, a separate building for a sewing room and a handsome five room cottage home. These buildings have cost the church only the first cost of the material as Prof. Cotton has done all the work himself. The effect of this work on the part of the principal upon the community has been marvelous. Very few one room cabins are now found and the home life is vastly changed. The influence of one unselfish home reaches far beyond the power of man to compute.

Bristol, Tenn.—In 1899 Rev. J. H. Tarter returning from the seminary work desired to open a mission among his old acquaintances in the city of Bristol, on the state line between Tennessee and Virginia. The Board appointed him to the work. The opening seemed favorable and after a year's work Major A. D. Reynolds, one of the leading citizens of the place, offered to give to our Board a tract of land in a favorable location worth at least \$2000 and in addition \$1000 in cash if a building worth \$5000 were erected. The offer was accepted and in addition to this the other citizens of Bristol raised about \$500. The result is the fine brick structure in which Rev. F. W. Woodfin now serves as principal during the week and on Sabbaths preaches the Gospel. Rev Tarter was transferred to the new station at Riceville in 1900 and Rev. Woodfin selected for Bristol.

Cleveland, Tenn.—This mission was opened simultaneously with Bristol in 1899, Rev. J. A. Cotton in charge. For two years no school work was done, but in 1901 the demands were such that a day school was opened along with the religious work. A lot was purchased for \$850 in 1902. A building which had been known as the "Forked Lighting Saloon" had stood on this property. With a good deal of remodeling, removing of pictures that suited a saloon better than a school, etc. the building was made habitable as a temporary quarters for the school. The early part of 1904 will witness the erection of a suitable school building, costing \$2000. Rev. J. A. Cotton was transferred to Henderson, N. C., on the death of Rev. J. L. Cook in 1903 and Rev. W. M. Fowlkes succeeded him at Cleveland.

Riceville, Tenn. The youngest of the Tennessee missions is Riceville which was started as a Sabbath School by the workers at Athens and had assumed such proportions in 1900 that Rev. J. H. Tarter was put in charge. Its community is limited and it will never be as large as most of the others but the good accomplished in the community through the religious and secular instruction of the little band of workers is not the least. The property owned is a church remodeled so as to meet the needs of both school and church, with a large lot adjoining.

Midway, Ala. Four miles from Prairie lies a large section thickly dotted with plantation cabins whose inhabitants felt the loss of the advantages enjoyed by their more favored neighbors. The plantation owners found no rest when they were among their tenants for the one inevitable topic was the need of a good school. Finally it was agreed between the owners and the tenants that the two largest planters would donate ten acres of land and the tenants would erect the school building and deed it all over to our Board if they would provide them a good mission school. The result is the Midway Mission with Prof. T. R. Robinson in charge. He has been the principal since 1902, Mr. Geo. Johnson having been the first principal, teaching one year in a typical cabin. Mr. Robinson has erected a neat cottage home on the mission property.

Kimbrough, Ala.—In the sisterhood of missions the youngest is Kimbrough, opened in 1902. This too is the result of self-help on the part of the colored people of the community. The ground and building were both provided by them. The outlook is most promising with a large school and a good interest in the church. Miss Janie Upton was in charge from the opening in 1902 for one year, since which time Rev. J. T. Arter is pastor and principal.



Our Neighbor Friends.

In almost every community where we have located God has raised up some special friend who has proved both a benefactor and a valuable friend.

The name of Judge Wm. Henderson heads all the rest. His heroic and self denying efforts and suffering for our work have been told in the history of the Miller's Ferry mission.

At Prairie the late Dr. Purnell, a thoroughly educated, warm-hearted Southerner, was a friend tried and true. He early saw that the influence of the Mission was making a deep impression for good upon the lives of those who came into touch with it and with him this discovery meant a fast friend of our work.

At Camden, the home of Mr. and Mrs. J. R. Liddell is familiar to every one from the North who looks in on the Alabama work. They came from Xenia, Ohio, and their interest in the old church and her work in the Freedmen's field has never waned. In multitudes of instances they have befriended the workers and the work. Mr. Liddell is the leading merchant in Camden.

At Canton Bend the mission was started through the gift of Mr. Bryant, a wealthy planter, who gave the land for it, and his family have proved substantial friends ever since.

Mr. Kimbrough, a wealthy land owner near our Kimbrough Mission gave substantially to the work at its beginning and takes a deep interest in everything that pertains to its advancement.

These friends in the Alabama district of our missions have thrown their homes open to the Northmen

representatives of our work when they visit there, have given much valuable counsel as to the best methods of developing the work and in ways, far too numerous to mention, have put our whole church under a debt of gratitude to them. The above list by no means includes all who have proved our defense and encouragement in the "Black Belt," but they are selected as the leading ones at the various stations.

Major A. D. Reynolds' name must be written large in the list of benefactors of our work in Tennessee. Reference was made to his magnificent gift of a valuable tract of land and \$1000 in cash at the opening of our work in Bristol. Major Reynolds is one of the leading citizens of the city that sits among the mountains on the line between Tennessee and Virginia. His title of "Major" was earned as an officer in the Confederate army. His fine record in the army was not better than since the war was over in his fight against intemperance and other evils. He is Chairman of the State Prohibition party. He is interested in everything that pertains to the welfare of all the people. This being true, it is easy to understand his action in giving so magnificently to the work of our church, though he himself is most active in the M. E. Church, South.

At Knoxville there have been many friends of the work, and their friendship has been in evidence in many ways. It would be a long list were it given here. As an evidence of the interest taken in our work by the citizens of Knoxville nothing better could be given than the fact that they have subscribed money to erect during the summer of 1904 an Agricultural building that will be worth when completed fully \$2000. This testimony ought to do much to give relief to many who have been disturbed lest the anti-Negro sentiment and legislation meant that our work was not held in favor by the citizens of the communities where they have been located. This building will have on it the inscription, "TENNESSEE AGRICULTURAL BUILDING, ERECTED BY THE CITIZENS OF KNOXVILLE, 1904."

Our Missions In Virginia and North Carolina.

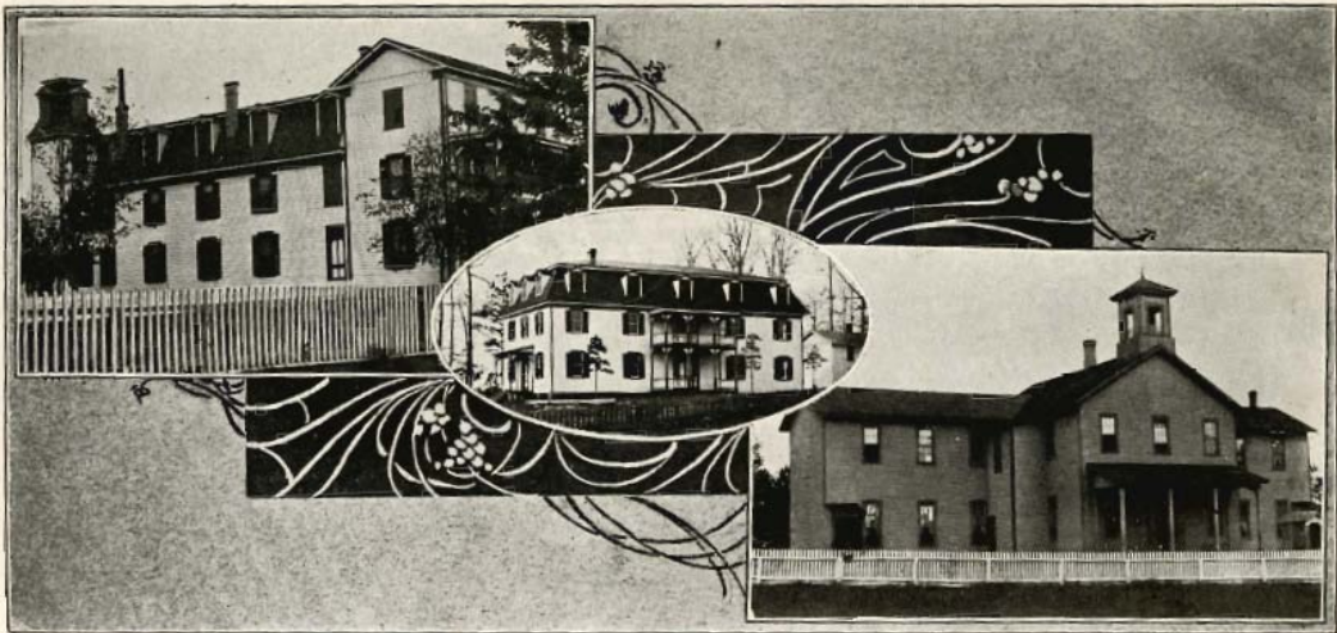
BY REV. J. W. WITHERSPOON, D. D., CORRESPONDING SECRETARY OF THE BOARD OF FREEDMENS' MISSIONS.

Chase City, Va.—In Philadelphia at the meeting of the General Assembly, May 1876, Rev. J. Y. Ashenhurst came to the Corresponding Secretary with a personal plea for the Freedmen in and near Chase City, Va., and assigned many strong reasons why a mission should be established at that place. The matter was discussed at the next meeting of the Board, and very soon correspondence was opened with those who seemed to be interested in the work. Several communications were received from prominent citizens of the place strongly urging that this field was both needy and open for occupancy. Mr. John Thyne, a United Presbyterian, formerly of a congregation in Argyle Presbytery, but at this time residing near Chase City, forwarded to the Board a most practical plea for the Freedmen of the place, by proposing that if a mission were established there he would donate to the Board his home consisting of five acres of land on which was erected a good new two story dwelling. This plan was effective, the proposition was accepted, and it was resolved to begin the work. Mr. J. J. Ashenhurst son of Rev. J. Y. Ashenhurst, was appointed missionary. He secured a small room, very unsuitable but the best that could be procured and fitted it up, Mr. Thyne making desks for it free of charge, and opened the school on the sixth day of November, 1876. The school enrollment for the first six months was seventy three, and that of the Sabbath school for the same period was seventy eight.

Mr. Thyne, in fulfilment of his first promise, for-

warded to the Board a deed to his property, in fee simple, valued at \$2500, in April of 1877, and to show still further his interest in the work, sent a proposition to the effect, that if the Board would furnish the material, he would erect on the lot now deeded to it, a school building suitable for the mission. This proposition was also accepted and at the first of September, 1878, school opened in a new two story building containing chapel and three school rooms, at a cost of about \$800 to the Board. The school has been known ever since by the name, THYNE INSTITUTE. The school prospered, and to all appearance had a bright future. But soon a very bitter opposition to the whole work sprung up among the colored people themselves. It soon became known that the opposition was generated by a colored Baptist preacher who was pastor of a large congregation in the vicinity. It appeared that he had expected to be given a place in the school, and on discovering that his services were not required set himself the task of breaking down the entire work. And for a time it seemed as though he would accomplish his aim. He went into the "Baptist Association" and had resolutions adopted denouncing the movement and warning the colored people connected with the Baptist church not to send their children to the school under penalty of expulsion from the church. The prospect was very discouraging for a time but the workers in the missions behaved themselves wisely and acted prudently toward all, and soon a reaction set in, and the mission grew and prospered. During the entire period of the existence of the mission the school has maintained a yearly average attendance of perhaps more than 200 in all departments, and the religious work has had a healthy and steady growth.

Rev. Matthew Clarke was appointed missionary to this field in 1878, and with his wife entered the field soon after, greatly to the profit of the work. He conducted religious services on Sabbath and frequently during the week and the interest seemed to deepen during his time in the field. Mr. J. J. Ashenurst resigned as principal of the school in 1880, and Mr. Clarke became the head of the school, and



School Building.

THYNE INSTITUTE, CHASE CITY, VA.

Boys' Dormitory.

Girls' Dormitory.

had the entire work in his control. He also gave some time to a needy field about sixteen miles distant which afterward became a permanent mission. Mr. Clarke retired from the work at Chase City in the summer of 1881 and Rev. John A. Ramsay was chosen as his successor and served two years. The mission prospered under his labors, and in March, 1882, a congregation was organized with thirteen members. This was the signal for another systematic, organized effort on the part of the opposition to break down the work, but those who had been enrolled as members of the new organization suffered their persecution without flinching, the missionaries were prudent and trusting, and God overruled the worst of the opposers, for his glory and the good cause prospered. The heaviest shock the work had received came on the morning of May 15, 1883, when the teacher's home, the former residence of Mr. John Thyne was destroyed by fire. The fire originated in the attic when all were asleep, and the flames bursting through the ceiling of the room in which two of the teachers were sleeping was the first intimation of their danger; all escaped uninjured and succeeded in saving nearly all their furniture. The origin of the fire is unknown. The building was insured, and was soon replaced by another better adapted to the needs of the work.

Rev. J. A. Ramsay was transferred to another mission in the Summer of 1883, and Rev. J. H. Veazey took charge of this field where he labored successfully for ten years, resigning in 1893 to take up another line of work for the Master.

The work at the beginning of this administration had become crystalized, and was in readiness for rapid development, and its most permanent growth was secured during this period. The school work was enlarged, a Normal Department was added and also a primary training school. The industrial work was more fully emphasized. During this period the "Girls' Industrial Home" was erected at a cost of \$3,000 by the Women's Board, for students who came from distant places. They are under the care of a matron, taught the art of cooking and all

parts of housekeeping in a practical way in this home, and more recently a Department of Domestic Science has been established.

Rev. J. M. Moore, Ph. D., succeeded Mr. Veazey in 1893, and continues in charge of the work at the present writing. The work has been well done in all the years; and the congregation has enjoyed a healthy growth and is the largest as to membership of any of the missions of the church among the Freedmen. The school building has been enlarged, all the departments of the school maintained, a Domestic Science Department and an Agricultural Department added to the industrial line of instruction, and the whole enjoying the confidence and having the hearty approbation of both races in all the community.

Bluestone, Va.—As an outgrowth of the work at Chase City, a mission was begun at Bluestone, Va., about sixteen miles distant. There was in that vicinity a small United Presbyterian congregation composed mostly of colonists from the North. These people were earnest in their pleadings for a mission to be established for the Freedmen, and promised material aid in securing premises in case a mission be established. Meantime these people were maintaining a small Sabbath school for the colored people. The mission was established in 1880. Mr. Wm. McLean, formerly of Jamestown, Pa., donated ten acres of ground, beautifully situated, giving a fee simple deed for it to the Board of Freedmen's Missions. A frame building 40x60 feet, two stories high, containing chapel and three recitation rooms, was erected on it during the summer and winter of 1879. This work was done under the direction and management of Rev. Mathew Clarke who was then in charge of the Chase City mission. The school was opened February 16, 1880, with E. P. McLean, M. D., as principal. The colored people contributed \$150 in work toward the new building and the members of the Stanton congregation (white) about \$200 in work and material. The Board closed its report to the General Assembly in the May following in these words: "This field is one of special interest because of the very large number of colored people in the immediate vicinity; be-

cause of their destitution and ignorance, and because of the manifest providence which has led to the establishment of the mission where it is—located on a farm on which for many years the annual sale of slaves took place, for the market in the South or Gulf states. The ruins of the old jail in which the slaves, brought in from neighboring plantations for the market, were shut up are in full view from this house, where the free Gospel is now preached to them which, applied by the spirit, makes them free with the liberty wherewith Christ makes his people free.”

Dr. McLean resigned the principalship March 25th, 1881, and Miss Helen McLean filled the position of principal to the close of the school term in May. Rev. Mathew Clarke retired from the work in this vicinity during the summer of 1881. Prof. J. A. Littell took charge of the school as principal, Sept. 1881, and continued in that position till the close of the school term, 1883. Meanwhile Rev. J. A. Ramsay of Chase City, preached occasionally in this mission, and upon retirement of Mr. Littell was transferred to Bluestone and became principal of the school and general missionary.

The next year 1884, on the 20th of April a congregation was organized with ten members. Mr. Ramsay remained in this field until 1890 when he resigned and retired from the work.

During the years of his service the work made commendable progress, and the congregation grew very encouragingly, but during those years there was noticeable a very decided change taking place in the community itself which suggested that the future of the mission as to its growth and success was, to say the least, doubtful. In the Spring of 1889 the Board called attention of the general assembly to these conditions in the following statement:—“Owing to the hard times last year many were forced to remove from the neighborhood, some going north others go in other directions. By these removals the membership of the congregation and the attendance at the school were decreased materially.” These conditions continued, and the exodus to other places of the colored people increased, until it was ascertained

that the colored population had decreased at least 50 per cent since the establishment of the mission and in the Spring of 1890, the Board recommended the removal of the mission to a more promising field and the general assembly approved the recommendation. During that summer, 1890, the removal of this mission was begun, Henderson, N. C., having been selected as a much more promising and needy field. It was decided however after a careful and prayerful examination of the field, not to remove the mission wholly, but to rearrange and reorganize it. Three small buildings were fitted up, on the grounds, one for a dwelling for the teachers and the other two for school purposes and the larger buildings, the schoolhouse and teacher's home, removed to the new field. The mission here was put in charge of Mr. W. M. Fowlkes and two teachers, and the Principal at Chase City supplied the mission with occasional preaching. Mr. Fowlkes studied theology privately and was sometime after ordained to the office of the holy ministry. The little congregation at Bluestone built for themselves a neat chapel with a very little assistance from the Board and still maintains a membership of about fifty. Mr. Fowlkes remained in the mission till Feb. 1901, when he resigned and was succeeded by Mr. Wm. G. Wilson. Mr. Wilson also studied privately and was subsequently ordained to the gospel ministry. The mission is doing good work in the limited field under his care at the present time.

Norfolk, Va.—In December, 1882, a few friends of the Freedmen raised a sum of money and sent it to Rev. Mathew Clarke under the direction of the Board, to explore needy fields in Virginia with a view to opening a Mission. Mr. Clarke went and after visiting several places returned, and reported to the Board that Norfolk with a school population of 4000 colored youths with accomodation for only 1000 in the public schools, and a sentiment prevalent among both white and colored citizens favorable to Negro education, was in his opinion a most promising field. The Board took the same view, and at once resolved that so soon as funds were received a

mission should be established there and shortly after this the Corresponding Secretary received a draft for \$400 from the same persons (residing in Chicago, Ill.) who had raised the fund for the exploring of the field with a request that it be used in establishing a mission at Norfolk. A meeting of the Board was called and it was resolved to open a mission at Norfolk at once; Rev. and Mrs. Matthew Clarke were appointed to the new field, who in a few days left for the work, arriving in Norfolk Jan. 15, 1883. The work was begun soon as a room could be procured, and from the start was most encouraging. Other teachers were sent, and other accommodations secured as suitable as possible, and the school continued to the end of the school year when Mr. Clarke sent his report to the Board which showed that 467 pupils had been enrolled, and that the attendance during the month of April was 342, making a total average for the three months just closed of 221. Mr. Clark closed his report with these earnest words: "Great expectations have been awakened by our enterprise among both colored and white, and we must not disappoint them. Our school was founded in prayer, and the Lord has heard our prayers and sent us the hungry to be fed. Dare we send them away empty? The Master says: 'They need not depart give ye them to eat.'"

In July of the same year the President of the Board, Dr. W. H. McMillan, and the corresponding secretary visited Norfolk, and with Mr. Clarke made a careful study of the field and held conferences with prominent men of the city of both races. It was agreed that the field was most important and should be occupied at once by the erection of permanent buildings. The committee before returning purchased a block of five lots fronting 125 feet on Princess Ann road, running along Cherry street 100 feet to Pine street, subject to the approval of the Board. The Board approved the purchase. Plans and specifications for a school building 64x84 feet and three stories high above the basement were prepared, and the contract for the erection of the building was awarded to Murray and Jarvis, of Norfolk, for the

sum of \$15,545, who completed the contract in a satisfactory manner. The school was opened in the new building Sept. 1st., 1884, one year after the purchase of the land. The enrollment of the school during the school year of 1884 and 1885, reached the total of 986 in the day school, and 64 in the night school whose names did not appear on the day school rolls, making a grand total of 1050 pupils who received some instructions in the school during the year. The religious work was carried on with much vigor in connection with the every day work in the school, and on Sabbath. The Sabbath school had an enrollment of 398 for the year. The usual bitter opposition from the pastors of colored churches and others in the city soon made its appearance, and has been kept up with more or less vehemence ever since. During the summer and autumn of 1885 the teachers' home was erected on a lot adjoining the school lot and was occupied by the teachers shortly after the holidays, 1886. This year was not less encouraging than the preceding one. On the 25th of April, 1886, a congregation was organized with 14 members and the first communion was held on the same day, a large and interested audience being present to witness the ceremony.

All this work was undertaken and carried forward with such encouraging success under the management of Rev. M. Clarke the principal and pastor, and at the end of the school year he resigned his place, and retired from the work. Rev. W. L. Wallace, D. D., was elected to succeed Mr. Clarke in this great work. He served ~~until the close of the school year 1889,~~ when on account of failing health he resigned. Rev. William Wallace succeeded him and served as principal for a short time. Rev. David R. McDonald received appointment as his successor, and entered upon his duties in February 1890, and served one year retiring in February 1891. The work during these two administrations was uninterrupted, keeping up well to the high standard set for it at the first. On account of many of the day scholars not attending Sabbath school the religious work seemed small in comparison. Accordingly, a regu-

lation was enforced to give only those pupils the privilege of the day school who would regularly attend the Sabbath school. This rule has been strictly enforced since 1889, and during that period "Norfolk Mission College" has the largest and best Sabbath school in the city.

Rev. J. B. Work succeeded Mr. McDonald in the principalship, and served faithfully and successfully till the end of the school year 1896.

During this administration the work assumed perhaps a more permanent form than at any previous time. The primary training school was put under a principal and the curriculum made to include and not to exceed the branches usually taught in a city high school, all of which had been done to some degree previous to this time, but now is made a part of the established plan of the mission. The industrial work received a forward impulse also. From the beginning sewing had been a part of the work of every day and printing had been introduced and taught in a small way, but now the facilities for doing better and larger work are increased and an instructor employed who gives his whole time to the work of the printing office and a large number of boys and girls learn the art in its different parts. This department has ever since been one of the prominent and profitable features of the industrial work at Norfolk.

Dr. Work was succeeded by Rev. Wm. McKirahan as principal and pastor in 1896, who is still in charge of the work. When he took charge of the work the plant consisted of the college building, the teachers' home and a workshop in which is now located the heating apparatus for heating the school and home. It also contains the printing department. A fourth building was erected by the principal without any expense to the Board or the church. This one is occupied by the Domestic Science Department. This department was the first to be established upon this plan among all of our missions.

A few years ago the Board purchased the lot cornering on Princess Ann avenue and Chapel street, giving the mission the entire front on Princess Ann avenue from Cherry to Chapel street on which stood

a building notorious for the wickedness done within its walls. This building has been removed to the rear of the lot and fixed up for a dormitory for girls. The fifth building is a church now in the process of building on the corner of the above said lot.

The school has always maintained a high standard both in discipline and in scholarly excellence. And the religious work has from the beginning until the present received the earnest attention and united effort of all the workers in the mission. This has been our largest school and most largely attended mission, having a total enrollment for the twenty years of its service of 14,138, and an average of 706 for each year.

The largest yearly enrollment in the Sabbath school was in 1898 when it reached the grand total of 1,162. The total enrollment in the Sabbath school for the last ten years has been 8,035, a yearly average of 803.

Henderson, N. C.—The establishment of a mission in this place was decided upon by the Board in 1889, subject to the approval of the General Assembly. This approval was given at the next meeting of that court, and steps were taken to carry out the purpose. In the early autumn of 1890 the Board purchased a beautiful tract containing thirteen acres just outside the limits of the town, having thereon a good dwelling of six rooms, an orchard, shrubbery and a fine spring of running water, for the sum of \$1,700. So soon as practicable after the purchase the grounds were properly fenced and otherwise prepared for the work of the mission. This work was done under the supervision of Rev. John D. Irons, D. D., who was spending a short time in the place, without any compensation. The large school building and the teachers' dwelling at Bluestone were removed and re-erected on these grounds, and thus the mission premises were put in readiness for opening the work. The mission was opened as a new station September 1, 1891, under the superintendence of Rev. J. M. Fulton, D. D., who had been elected principal early in the preceding summer. The school opened with 58 pupils, but grew so rapidly that additional workers were sent at the call of the principal in only a few



NORMAL INSTITUTE, Henderson, N. C.

months. The first year showed an enrollment of 586. The work was begun and carried on along all lines—educational, religious and industrial—and was pushed with the vigor for which the principal was noted in all his work. Before the year was ended, he was calling for larger school buildings, a separate building for sewing and housekeeping classes and cheap dormitory buildings, (one for boys and one for girls) where boys and girls could board themselves and go to school, and this additional equipment was all supplied just as speedily as possible. At the end of the first year the mission was thoroughly established upon a sure foundation and the principal was esteemed by the colored people as a veritable Moses, come to lead them out, and by the white people profoundly respected. The second year was a repetition of the first with the same principal and practically the same teachers. At the close of that year the principal wrote: "In the day school we have 702 enrolled; 425 of them are regular attendants. The night school for five months reached 200 of an enrollment, so we have been permitted to reach the minds of 900 during the year. In our religious services we were permitted to teach and preach to as many more. We have had Sabbath school and preaching every Sabbath with an average attendance of 600."

Dr. Fulton, on account of failing health, retired from the work at the end of this second year, greatly to the regret of the mission and of the Board. In closing his second and last annual report to the Board he said, "I am sorry to leave the work. It is a work to command the best energies of any man in the church. With all the burdens it has its bright side, and to have the consciousness that you are the instrument of preaching the Gospel to the poor makes up for all the isolation and ostracism that come to such workers in this southland."

Rev. C. L. McCracken succeeded Dr. Fulton, taking charge of the work September 1, 1893, and continued faithfully and doing the work efficiently until June 28, 1898, when the Master called him from the field to his reward. He rests from his labors and his works follow him. During his service the mission maintained its high standard both in attendance and

in the efficiency of the work. The most important advance was made, however, in the religious work. There had been embarrassment from the beginning in conducting this work owing to the fact that the Presbyterian Board of Freedmens' Missions had a small congregation and Sabbath school in the town of Henderson and any step taken by us looking toward the organization of the religious work was liable to be construed as in opposition to their work. This difficulty was overcome by our Board's purchasing their property consisting of lot and a neat and comfortable church building, and a parsonage, (paying for all \$1,700), the congregation and the Presbytery, to which it belonged, having given their consent to the transfer. When this arrangement had been completed Rev. J. M. Moore and the session of the Chase City congregation came to Henderson and reorganised the congregation as a United Presbyterian congregation, January 14, 1898, with a roll of 25 members and two ruling elders. Thus the former embarrassments being removed the religious work took on new life and has gone forward encouragingly to the present. The death of Mr. McCracken was greatly lamented by the colored people and by the white citizens of the place. He had endeared himself to all the community by his gentle and Christian life, his scholarly and manly bearing in all his relations. The righteous shall be had in everlasting remembrance.

Rev. A. N. Porter succeeded to the principalship upon the death of Mr. McCracken and served one year when he retired and Rev. D. A. W. Johnson took up the work and carried it on for one year. At the close of the school term, 1900, he resigned and the mission was again left without an official head.

At this juncture the Board decided upon making a change of administration, and to place the entire work here under the care of a colored principal. Accordingly Rev. J. L. Cook, who for ten years had been in charge as pastor and principal in the mission at Athens, Tenn., was placed at the head of the mission to have charge of the secular and religious work, and was given a corps of carefully selected and tried workers. He entered this field in the summer of

1900. The mission prospered under his admuiisfration. He labored earnestly and incessantly—beyond his power to endure—until July 5, 1903, when he entered into rest. The Rev. John A. Cotton was transferred from the mission at Cleveland, Tenn., and succeeds Mr. Cook, having begun his work August 1903.

In all this eastern group of missions industrial work is carried on according to the facilities at hand in each place—cooking, sewing, dressmaking, printing and agriculture. In Chase City and Norfolk a regular and well equipped Department of Domestic Science is maintained. The womau's Board pays all the salaries of industrial teachers except the teachers of printing and agriculture.



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